



The days of Heaven on the Earth

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An International Monthly Magazine

EARNESTLY CONTENDING FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

The Book of the Revelation of Jesus Christ

The Messages to the Churches

Third Lecture by D. Wesley Myland, 349 N. Garfield Ave., Columbus, Ohio



THE subject of this lecture is very important; it is seven-fold and requires perfect attention, perfect response and unquestioned obedience.

"He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:7.

I am praying that people may have an ear to hear. A few people are deprived of physical hearing, because that organ is defective, but there are vastly more who are deprived of the spiritual ear because it has become dead through trespasses and sin. I am speaking now as the Lord does concerning the ear of the soul. It has taken a goodly time of waiting in these past few years for people to have their spiritual ear opened. As Isaiah said, "He wakeneth me early, He openeth my ear to hear, He teacheth me," and the earlier you get this ear open, the sooner you get your soul open to spiritual things; the more of His teaching you get, the faster will be your progress. You can not put it off until old age and then acquire a great knowledge of God, for it requires a life-time of patient listening, and faithful obedience. You can not spend your lives in the slums and gutters of sin and then bloom out into a great saint in a few months or years. The Bible doesn't teach that, and when men teach it they are putting a premium where God does not. God puts the premium, not only on a godly youth but upon a godly parentage. We are apt to put too much emphasis on post-mortem saintliness. God demands deep piety all through life, even in our ancestry, if we are to attain His highest and best. When the Bible wants to picture a great and good man it often goes back in the record until we find prenatal operations of grace; but when you want to see a marvel of God's great mercy and loving kindness, and the power of the blood of the Lord Jesus Christ to save to the uttermost, then you are shown a great big sinner that has sinned away nearly all his life but whom God gathers up at the last and saves with abundant salvation. The kingdom of heaven does suffer (permit) violence and the violent do sometimes take it by force, but such is not the rule. Everybody wants to become violent in these Penecostal days, it seems,

and take the kingdom by force. Well, I am glad that it is such a wonderfully constructed, broad-gauge, merciful institution, so considerate and humanized, that the kingdom of heaven will suffer almost anything if people will only come into it.

Oh brother, sister, if the world, the flesh and the devil have deadened your sensibilities ask God to uncover, to touch, to awaken and make sensible that soul of thine to the whispers of His love, the admonitions of His truth, and the tender entreaties of His saving grace, that you may hear what the Spirit is saying to you in these days. It is an awful thing to see men and women, called by the name of Christ, with their spiritual ear so deadened that when we talk much about God it sounds to them like an idle tale. That is a painful thing to the spirit-filled man or woman.

THE SEVEN MESSAGES.

These seven messages to the seven churches occupy the second and third chapters of the book and comprise "the things that *are*." These are representative churches, and the purpose of these messages is to get a bride for Christ; while the result is to make "overcomers" throughout this dispensation. These churches were located in Asia Minor; the little Asia over which John, after Paul's departure, presided and over which he seems to have exercised a patriarchal guardianship. These are not all the churches that then existed, but are taken because of their typical, representative character, and are intended to illustrate the seven-fold phases of church life all down through the Gentile period. They also represent the seven-fold phases of any local assembly and in addition portray the seven phases that must obtain in the individual's life if he is to be an overcomer and belong to the advanced guard of the kingdom.

If you have the eyes of the Spirit you don't have to be in an assembly long before you can select the people that represent the seven phases of these churches and hence of the overcoming life. You can grade every congregation by these seven decisive marks. In practically every congregation there is the Ephesian Christian, and the Smyrna Christian; the Pergamos Christian, and the Thyatira Christian. No doubt these are all here before me tonight, so I have a representative

audience for a representative message by the one Spirit into whom we must all be baptized and made to drink, if we are ever to come where we shall stand before Him in glory.

For some things I shall say in this lecture I am indebted to Dr. Seiss, who in his introduction to these chapters gives the best unfolding I have ever seen. These chapters are the starting point and contain the key to the true analysis of this book. Only those who get into the spiritual atmosphere of chapters 2 and 3 are competent in any sense to teach the book of Revelation. There have been many attempted expositions of this book, but until one has experienced something of the power of the overcoming life, that is herein portrayed, he is an incompetent student, an ungraduated teacher. This is the book of all books that requires to be unfolded to us by the operation in us of that same Spirit who on Patmos Isle gave it to John.

There is a continuous vision down to the end of the third chapter. There is no change here, all is given from the same standpoint and is complete in the outlying lines of the picture. In John's vision there is no return to this after it is once left. When we get through with these two chapters we shall not find the vision returning to these truths again. After these two chapters there is no more church, no more candle stick and no more Christ among the candle sticks. The only sight you have of Jesus and the Lamb from the end of the third chapter is on the throne, until you get to the nineteenth chapter and then He comes forth to return again on the white horse in the epiphany—"the appearing." The church's entire career is therefore compressed into these two chapters. Immediately after we finish these chapters there is something directly ahead that will startle this world, "things that are to come to pass speedily."

There is much therefore coming after, but it is new and different, and cannot take place until the church period is accomplished. Some think that we are even now down to the eighteenth chapter of this book and tell us that the churches of Christendom constitute the Babylon there mentioned and preach "comeoutism," as the sure cure for this awful condition of things and insist that unless each is a law unto himself he cannot belong to the bride. That is one sure way to miss the Bridegroom, and is a sure way to become a sectarian of all the sectarians. The Bride will be called out; she is not to jump out, she's taken out. If the Holy Spirit leads you to the uttermost parts

of the earth, very good; He will keep you; but don't try to make your leadings binding upon everybody else. He that hath a dream or a vision let him tell it; an experience or a testimony let him give it; but these are not things to *teach*, they are for our encouragement, comfort, admonition and spiritual exhilaration, but when we *teach*, it must be what *God* says.

SEVEN ASPECTS OF THE SEVEN MESSAGES.

Let us now consider the *seven-fold* aspect of these messages. We note, *first*, that each is constructed on much the same model, after the same plan, and that they correspond directly, as most Bible students know, to the seven parables in Matthew 13 consecutively and respectively, because Matthew 13 is a bird's eye view of the historic kingdom of God in mystery during the Gentile period and so are these messages to the churches.

The *second* aspect is that each contains a command to give the message publicity. He was to write the message and send it to the churches. No man has ever performed his full duty to any flock over which he is pastor until he has preached to them the truths of chapters 2 and 3 of the Book of Revelation. It is a special commission to these pastors; that is, to the stars of these churches. He is the sun, the church is the moon; let us, as pastors to the churches, at least be their stars or they will go down in the night of darkness. Let us be stars ever shining with the light of the knowledge of the truth of God, and while we are in the night of this Gentile period, the night of this world's sin and rejection of the Lord, let us each as workers together with Christ be a real star, you shining in your little firmament and I in mine; some a little nearer, some more distant, but let us all shine.

Third, each contains a different and glorious title of our Master. Just notice the seven names here in these seven messages to the churches. Let us run over them briefly: To the Church in Ephesus He is spoken of as "He that holdeth the seven stars;" that is the seven angels, messengers or seven pastors; and to Smyrna, He is called "the first and the last"; to Pergamos as "He which hath the sharp two-edged sword"; to Thyatira as "the Son of God who hath eyes as a flame of fire," to Sardis as "He that hath the seven spirits of God," the seven-fold spirit, according to Isaiah 11; to the church in Philadelphia He is "the holy and true one, He that hath the key of David," that is the key of the kingdom, because that is the kingdom church; and to Lao-

dicea, the seventh, He is "the amen and the last"; the summing up of all things, "the faithful and true witness." Thus in each message He has a new title, each one expressing some characteristic of our blessed Lord.

Now another remarkable thing about these titles, or characteristics of the Lord, is that they are substantially what John saw as given in His vision of Him and recorded in Chapter 1. That is a marvelous point of accuracy in God's Word, one of thousands found in the Bible, but in no other book and it requires close study and comparison to find all of them.

Fourth, the message declares His absolute knowledge of their conduct. He encourages them to steadfastness in the good, but warns them of the judgment sure to come unless they repent.

In the *fifth* place there is the *promise*, in the most attractive, encouraging form to those who prove faithful to the end.

Sixth, Universality is another of these seven aspects. These warnings, commands, promises and encouragements are for the church in all places and for all time.

In the *seventh* place the fact is emphasized that these are the Spirit's *last* messages to the church before Christ returns, given in order to make "overcomers," who are to compose and comprise His body, "the church of the first-born," and that even now He is at the door in judgment; at the door both of the church and of the individual heart; to judge the one, and to save the other. So He remembers the *last individual* while He is coming with the last message to the churches. He is standing at the door of the church and saying, "He that hath an ear let him hear what the spirit saith to the churches." "I am going to enter in; judgment must begin at the house of God and I am at the door of the Church and at the door of the individual's heart on My mission of salvation." Oh the mercy and the long suffering of God! Oh the patience He has with the sinning soul! Oh the out-stretched arm of His loving kindness!

To Ephesus.

¶ "And unto the angel (messenger) of the church who is in Ephesus write: These things saith He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven candlesticks of gold: I know thy works, and labor, and thy endurance, and that thou canst not bear those who are evil, and thou triedst those who call themselves apostles, and are not, and foundest them liars: and thou hast endurance, and bearest for my name's sake, and hast not been wearied."

He knows our endurance; they call it endur-

ance, but really they do not endure. We often take names on our lips and never fulfil the character of them in our lives. It all depends where your endurance is manifested and operates. Can you endure the atmosphere of evil continually around you? and are you clothed, like the diver, with your spiritual helmet, and have you a tube running to the upper world through which you breathe all the pure oxygen of heaven? Can you say: "I will bless the Lord at all times; His praise shall continually be in my mouth?" Can you bear those who are evil?

¶ "Nevertheless I have this against thee, that thou hast left thy first love. Remember, therefore, whence thou art fallen, and repent, and do thy first works: otherwise I am coming unto thee, and I will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches."

"Do thy first works;" *first* works are more important than works; get that thought, you Ephesian Christians, first works maintained is more important than "works." I know thy *works*, but you left your *first* work. Remember, and return; repent and come back and do your first work, and then I will accept your other works, for listen to Paul, you may give your body to be burned; you may give your wealth to feed the poor, you may have faith to remove mountains, you may have the eloquence of an angel, yet it will profit you nothing except you have divine love, *agape*, liquid fire, white-heated love. "You have left your first love." That is the greatest work that was ever done in the human soul, the greatest work that God ever did for us in this world was, "He so *loved* the world." It is little to thee, it is little to me, that God first *created* the world. The world has gone wrong, and needs *recreating*, almost every atom of it. But God is redeeming it, and that is greater than creating it. God could go on creating worlds easily for that would not cost much. But oh, what it cost to redeem it, to *love* the world. Love costs, love requires sacrifice. Creation requires only ability, skill. People would rather exercise a pound of skill than an ounce of sacrifice. Brains are good in their place, but they count for nothing unless the heart is set on fire with the sacrificing love of God. "He so loved the world that He *gave*," that is greater than making. Re-creation is a far more stupendous and amazing act of God than creating. He could have just gone on speaking, and worlds would have been making, for "He spake and it was done; He commanded and it stood fast."

But when He wanted to redeem, He gave the best of all His creation. "He emptied Himself."

"Thou hast left thy first love." Let me read to you dear old Dr. Weymouth's translation: "Yet I have this against you, that you no longer love me as you did at the first. Repent at once and do as you did at the first; otherwise I am coming unto you and I will have to remove your candlestick out of its place; because you have ceased to love me as you did at first."

Isn't that awfully solemn. That is the story of thousands of hearts. How many hearts would tell that story tonight, do you suppose, if they told the truth? "I have this against you, that you no longer love me as you did at first."

What is it holds our place in fellowship, in friendship, in communion? It is love. You may have everything else; you may have gifts and even graces, but "behold I show you a more excellent way." Love isn't a grace. Love in its essence isn't even fruit. But you say "the fruit of the Spirit is love." Yes, that is its lateral relation among men. That is not talking about its essence, its character.

The Book speaks of "the more excellent way!" But the emphatic word is not *excellent*, but "way." Love is a way; the way you live, the way you give, the way you do things. It is the way you suffer long and are kind. When everything else failed "love found a way." God led this world out of its sin into His salvation through love.

He says to the Ephesian Church, "You must come back now and love me just as you did at the first. Do thy first works." Loss of the first love means a lack of patience, a lack of long suffering, for only love can produce these. See, brother, how many times you prayed for patience, and she soared away from you like an aeroplane. Patience won't abide without her mother. She belongs to the family whose mother is Love, and when your love fails, then like the Ephesian Church, you will pray for patience, long-suffering, and endurance in vain. Let us then get back to our first love such as we had when we were converted and then we can have patience with anything. The spirit of love will sweep away the cowardice from God's people. Take a mother whose child is lost in the night in a city, and, though frail and feeble, she yet has more courage than all the policemen and will take any risk to recover her child. It is a part of the life of her soul. Love finds a way, and love is courage on

fire. Love kindles an enthusiasm worth talking about.

I beseech you to read the last chapter of the prophecy of Hosea; it will be a cure for every backslider. Many have backslidden who do not know they have. They backslid the moment they began to lose their first love. Where does backsliding begin? In the spirit. Backslidings in the spirit ought to be corrected instantly, otherwise it will produce backslidings in thought, purpose and act, and then it will require a great deal of ministry to recover such an one. You may know you are beginning to backslide in spirit when you begin to let up in prayer and in reading of the Word. If these are not at once corrected you will go on until you are back in sin again. The native breath of the Christian is prayer and Bible. If you have lost the desire for these, you are backslidden in spirit, no matter who you are; even if you are a preacher ten times over. The truth is the truth, whomever it hits. Then the spirit of cowardice will come over you, and you will not have the courage to move in the face of the enemy, and to take your place in helping others.

Men fight like devils to maintain some doctrine who haven't enough love to warm one soul into the life of the kingdom. You cannot beget anything into life in this world without life. Like begets like, and kind produces kind everywhere, and if you haven't a great lot of love, even people you do bring into the kingdom will be unlovely and sour Christians.

Now let me define the character of the first love. The first sweet consciousness in the human soul of God's love makes us feel that we could forgive everybody and everything in all this wide world, because love is always and everlastingly *forgiving* in its nature. Real love forgives right on the spot. Is it not true today that even Pentecostal Christians are having the time of their lives really to forgive people? There is where the Holy Spirit is judging. Have you found it difficult to overcome your enemies? The moment you find difficulty in overcoming them, you better make tracks back to your first love. Hear me! You know I am saying the truth. I found out when the Lord baptized me what the real essence of the baptism is. God said, "If I am to transfigure your soul and get you ready so your body can be transfigured in a moment, in the twinkling of an eye, you have to live so you can love your enemies, and overcome everybody on the spot, and not go around carrying it

in your pocket to bring it out and show it up some time." No sir! If God had treated you and me that way we would not be here tonight. *Oh Church of the living God, get back to your first love.* This is what is hindering the work of grace, and grieving the Holy Ghost, and stopping the latter rain from flooding the people with baptismal graces and gifts and power for service. This is what is breaking up waiting meetings so the whole atmosphere is charged with dearth, because we will drag into them thoughts and memories and opinions about people that ought to have been buried long ago and forgotten.

Listen to me. I have sensed all these things in my soul; but the shorthand prayer and vision are difficult to work out into the longhand living, but I am busy at it. I am getting straight on that line, and every time I see a new enemy, I make for my first love; I take a new plunge into the fountain, and by and by I shall come out where nothing shall stick to my soul but the love of Christ. O beloved, we shall have a great revival when they can say in truth, "How these people love one another."

And so he says, while the church has many good things, it is yet lacking in that love to her Lord, for which nothing else can be a substitute. Gifts, graces, works, fruit, defense of the truth, exactness in doctrinal statement, perfect organic life—none of these can take the place of first love.

"I wish you would come back," He says, "and love Me as you did at first." Oh don't you hear the Spirit saying that tonight? Have you gotten your spiritual ear open to hear that? "Come

back and love me as you did at first, otherwise I will have to remove your candlestick out of its place." You will lose your place, brother, sister, and by and by it will be said of you, that another has taken your crown. Obedience to the command to return to our first love results, as in the case of the church in Ephesus, in our becoming *privileged* saints. "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."

The promises of the overcomers begin away back at the beginning and follow logically all through, and the one made to this first church is that you will get back to the privilege of "the tree of life that was in the paradise of God." And so we characterize the first overcomers reward and victory with the word "*privilege.*" You need have a right to the tree of life every day. You need to be where you can drink in the life of God more abundantly. He says: "I am come that ye might have life." The Lord Jesus Christ is our Tree of Life. The Christian ought to be in such a place in the Lord that when he is exposed or overworked, or the power of the enemy comes upon him, that he can drink in the life of God and be strengthened. Victorious! I know we shall have trials and testings. The devil will see to that if nobody else does, but we ought to be where we can drink in Christ's resurrection life. This is the *privilege* of the Ephesian Christian. If you retain your first love you will never get far from the realization of this blessing. You will be one of the overcomers and will have a "right to the tree of life and enter into the paradise of God."

Some Missionary Jottings

Miss Edith Baugh, Fyzabad, U. P. India., Nov. 29, 1910



Y heart is filled with joy and thanksgiving for His faithful guidance and presence since leaving you some months ago. How I would love to see you all face to face and tell you of the blessings, yet they are too numerous to ever recount, so I can only say, "Bless the Lord oh my soul; and all that is within me, bless His holy name!"

I do praise Him so much for the month I had in London—a month of both giving and receiving. The first week there I received much blessing and teaching in a conference of all the workers of Great Britain, called by Pastor Niblock.

Here I met so many precious people; leaders from many places and received much blessing especially through the teaching of Pastor Niblock and Mrs. Boddy. There was a beautiful spirit of unity in these meetings, and where there is love and unity God is working. Oh that we might all know what power there is in keeping the unity of the Spirit in the bond of peace!

But while I was very happy there I had no desire to linger, for the call was burning brightly for India's millions and I longed to reach them; so was glad when the day came that dear Miss Abrams and our party arrived from America, and in two days more we could be off on our long journey of three weeks at sea.

On Thanksgiving morning our hearts were rejoiced as we landed in Bombay. We were greeted very warmly by friends of Miss Abrams. Miss Nichols of the M. E. Mission was at the wharf and invited us all home to breakfast. Then there were a number of dear native Christians with shining faces who were so glad to see Miss Abrams and decked her in a garland of beautiful flowers. During the day we were very busy attending to baggage in the customs and getting our party settled. In the evening we were invited to Miss Orlebar's for dinner and to stay for an evening meeting. We were full to overflowing as we met this dear sister—an old saint past seventy years of age and no longer strong but worn out in His service. Then we were twice glad when we saw Brother Bartleman there on his trip around the world. And here let me say I was very much surprised to find at the M. E. Mission two friends from the Chicago Training School which I attended eleven years ago, who gave us a very warm welcome and came to call on us the next day. One was dear Miss Gregg who came to India eleven years ago and it was through her farewell that I was first called to India.

Now let me go back to that first meeting at Miss Orlebar's. At about seven o'clock we gathered in the little Mission room and found only a few chairs there for the visitors, but very soon the dear native Christians began filing in and sat in rows on the floor. As Miss Abrams began to talk to them and as we sang and prayed one was soon convinced that the same Spirit was working mightily in India who works in America. Their earnest, happy, upturned faces shone with the glory of God and we could but adore Him who is a wonder working Savior. One dear brother who has just been saved from Hinduism praised God for deliverance from all sin through Jesus' blood, but said he was suffering much from the persecution of his wife and friends.

It costs much to be a Christian in these heathen lands. And they know what it means to be persecuted for Christ's sake.

While still on the boat Miss Abrams received a letter from Monorambai inviting us all to Mukti, so on Saturday morning we came to Kedgaon and were met at the depot by a crowd of the workers and girls—I am sure there must have been nearly a hundred. Carriages drawn by buffalo bullocks were awaiting us and we were soon at Mukti a few blocks from the station. Here

dear Pandita Ramabai and her daughter gave us a most hearty welcome.

Words fail to tell you of this wonderful place which grows more wonderful every hour I stay. I was first struck with the simplicity of the place as we approached it. The buildings are on both sides of the road, being one story high and exceedingly plain. There are no luxuriant grounds and beautiful massive buildings as one might imagine (though I was glad to see many beautiful trees and flowers), but really what looked to be little more than sheds, built of brick with tin roofs. The next thing which impressed me were the happy faces everywhere. Everyone seemed to be so comfortably at home and when we met at dinner and dear Ramabai came in with two little ones, about two or three years of age, clinging to her, one could see why all were so happy. Her big loving heart mothers them all, and she is never too busy to look after each one—always having time for the details, even to taking all the babies, which number about forty now, to her room for a bit of sweets every morning after breakfast.

Yesterday we gathered at the Tabernacle at nine a. m. for meeting, and it was certainly a wonderful sight to see those fifteen hundred girls assemble for service. As they sang and prayed simultaneously I could only think of the words in Revelation 19:6-8, "And I heard as it were the voice of a great multitude and as the voice of MANY WATERS, and as the voice of mighty thunders saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife has made herself ready."

One can never imagine what the simultaneous praying of Mukti is like until one has heard it. I never saw such a spirit of intercession on any company. In the afternoon there was a service for the new missionaries at which time we each spoke for a few minutes and after we had finished Miss Hauffman spoke and said we would have a short prayer service that the new missionaries might be given the language quickly. At once these hundreds of girls broke out in one mighty volume and I never heard anything like it. Some seemed to be pleading, others rejoicing, and others were on their faces, but such earnestness on the part of all. Then as they finished they got up and left. There was no formal dismissal to any of the meetings yesterday.

Today we have been visiting the schools and

industrial work of Mukti and these are certainly most interesting too. They have schools to meet the need of all classes from the Kindergarten, where we found thirty-eight dear little ones, to the Bible School. Some of the girls are very bright and become teachers and evangelists. Some are now in the office working on an original translation of the Bible into Marathi and are able to translate Hebrew, Greek, English and Marathi.

The industrial work has many departments. We first visited the sewing rooms where there are about three hundred girls working. Some were doing beautiful drawn work, torchon lace, hemstitching, simple dressmaking, etc. They sell quite a little from this department. They make beautiful hemstitched and drawn work handkerchiefs, cuffs, collars and doilies of all kinds.

In the weaving rooms fifty-six looms were busily working, weaving carpets, gingham and plain cloths for their every day sorries (dresses). They have in all seventy-two looms. They also do all their dyeing in fast colors.

The printing works and book bindery were also very interesting. Ramabai has spent much time and money in an effort to give her people the Gospel and good literature in their own language.

The Hospital and Rescue Home care for a number of sick and needy continually. The blind school also has sixty beautiful Christian girls in it. There are fifteen hundred girls here now, about forty Christian families living around and several bands of girls out preaching the Gospel in the Marathi district.

Now for just a word about our little company. Two, Misses Dempster and Bristol, are to stay here at Mukti, and four of us with Miss Abrams feel definitely called to North India. There is a large sacred place in Fyzabad District where Ramabai went on pilgrimage when a child, and to which six hundred thousand pilgrims go in two weeks. This place has been laid on Ramabai's heart for some time and she has asked us to go there and open a work, so we shall go on to Fyzabad for a month and begin the language while Miss Abrams looks over the field.

We realize many are praying for us in the homeland and we thank you all so much. Will you continue to remember us that God's will shall be done in all our plans and that He will speedily give us the language that we may be able to give the good news to those in darkness? The darkness is truly great, yet in many faces there is hunger written. They need Jesus. He is all sufficient for all things. Praise His name.

Resurrection Papers No. III

Resurrection Order

Miss E. Sisson, 17 Jay St., New London, Conn.



PAUL speaks more especially of resurrection order in I. Cor. 15:20-28. Three epochs are here brought to view. We shall take up that part of it which particularly refers to the believers of this age and of the millennial age. "Now is Christ risen from the dead and become the first fruits . . . but every man in his own order, Christ the first fruits (first epoch); afterward they that are Christ's at His coming (second epoch); *then* cometh the end." (third epoch).

This will be more clearly brought to mind if we turn back to Lev. 23, the *first-fruit* chapter, which Paul is here opening up. The chapter is headed, "The feasts of the Lord." "These are My feasts," God says. There are seven of them: the Feast of the Sabbath, the Feast of Passover, the Feast of first first-fruits, of second first-fruits (or Pentecost), of Trumpets, of the Day of Atonement,

and the Feast of Tabernacles. In this resurrection theme Paul is concerned with but three of them, the harvest-feasts. These are types, as the apostle unfolds them, of wonderful significance; types of dispensational epochs.

Under the enlightenment of the Holy Spirit Paul shows us in that tiny sheaf of wheat *waved in the temple the third day after the Passover feast, our Lord in His resurrection*. "Speak unto the children of Israel and say unto them when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruit of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you, on the morrow after the Sabbath (that is the third day from the Passover offering: Resurrection Day) the priest shall wave it." So indeed it was. At Jerusalem, throughout the Jewish age of temple worship, the priest who offered the slain lamb

and who saw to it that "not a bone of him was broken"—the same priest on the third day after the lamb was slain, year by year, brought and waved the sheaf of first-fruits. Though they understood it not, yet in the economy of God they must typify throughout the age Christ the *Paschal Offering* and *Christ the Resurrection*.

Not only in that sheaf of wheat as it was waved do we see Christ in resurrection, but the beginning of the unfolding of His *order* in resurrection: He has hidden it in the types of these three harvest feasts. First feast, Sheaf of wheat, Jesus and the company that came up with Him. Second feast, Feast of Second first-fruits, or Feast of Pentecost; "they that are Christ's at His coming." Third feast, Feast of Tabernacles, or great general harvest feast, feast of the ingathering. Here again there are wide spaces between these types which hint at even wider spaces in their fulfilment. We see there are *two* first-fruits with a space of at least two thousand years between them in resurrection. Christ the first-fruits: in crucifixion He is a *grain* of wheat falling into the ground (John 12:24); in resurrection He is a waved *sheaf* of wheat. How many grains in a sheaf of wheat? More no doubt than the hundred-fold. Ps. 68:18, "Thou hast ascended on high, Thou hast led captivity captive" (Heb. a *multitude* of captives). These "captives" must surely refer to those of Matt. 28:52, "And the graves were opened: and *many* bodies of the saints which slept arose and came out of the graves after His resurrection . . . went into the holy city . . . appeared unto many." This company came up with Christ the Head—the first installment of the "much fruit" produced by the corn of wheat that fell into the ground and died—holy ones who had prophetically seen Christ's day in its spiritual significance (Jno. 8:56) and whose suffering lives had been sown so exactly into the quality of His death that His resurrection not only in quality but in time became theirs. They have preceded us; whatever our glory, they have gone on in front of us. Consider them.

They were of a dispensation that had not the full blaze of Gospel light, but dwelt in the glimmerings of the types and shadows. Yet this prior resurrection shows that souls absolutely reverent follow light that may lead them beyond the grace and gifts of their own dispensation, while a little observation proves that the majority of God's souls live below the privileges and provisions of their own dispensation, as did most Israelites in their day, and as have most Chris-

tians in this Gospel Age. Yes, we repeat, *consider them*: this "multitude of captives." How great is their gain! While the bodies of contemporaries lie in their graves, continuing their long wait for resurrection, these have the exquisite joy of coming up in the Sheaf of Wheat and passing on to the throne, hidden in Christ, for *full* overcomers of *all* ages are with Jesus on His throne. Rev. 3:21.

In our thoughts what questions crowd around this company! From the throne for now nearly two thousand years they have watched the formation, development, decline and now fresh quickening of the Christian Church. What co-operative part have they had with Christ through the age! We do not wish to be wise above what is written; we can well afford to stop where God stops, and reverence His silence as much as we rejoice in His revelation, but is there not deep significance in such words as these: "Take my brethren, the prophets who have spoken in the Lord, for an *example* (something to be copied) of suffering affliction, and of patience. Behold *we count them happy which endure*. Jas. 5:10, 11. Abraham saw Christ's day. Jno. 8:56. When? Doubtless when he yielded unquestioning, ready obedience to God's command, "Take thy son . . . thine only . . . and offer him" upon one of the mountains of Moriah "for a burnt offering," and Abraham rose "early in the morning" and went his heart-rending way, *all* the way. To all intents and purposes "Abraham offered up Isaac." Heb. 9:17. His heart accomplished the act though his hand was stayed by divine interposition. Already he had unwittingly prophesied, "God will provide Himself an offering." Now in the crucial moment as the knife was arrested, think you not that God flashed on him the vision of His own marvelous provision to the age of the ages—the Lamb of God? Abraham had been a long time going from one deepening act of faith's obedience to another—spiritually we mature by successive acts of faith—now in this crowning step, he became grown up in God enough for God to pass him out of the children-of-Israel school, that is, of those who know God's *acts* only, into the Moses school of those to whom He makes known His *ways*. Ps. 103:7. Thus he saw Jesus the Way, and "*was glad*." Did not the gladness then and there compensate for the agony? It always does, for God pays us as we go, in heaven's own coin for every step of obedience and faith. *How much more* as he came up a grain in that Sheaf of Wheat!!!

So we might look into the lives of many others, Daniel, Ezekiel, Jeremiah, etc., to see them traveling the same death-route and maturing thereby to belong to Jesus' own resurrection. Others there doubtless were, unmentioned in the Word, who inconspicuously journeyed the same way. Jehovah is no respecter of persons; any soul of any dispensation that wants to find the highest in God, welcomes the light, meets the tests and continues to go forward *to the end*; all such He will by His grace take to the very highest. All hail the grace and condescension of God!

Let us here look into the Pentecostal Feast, or the feast of the second first-fruits, which brings us to the second order in resurrection. It is named "*they that are Christ's at His coming.*" Now that all signs of His appearing are so rapidly fulfilling, everything about this company most vitally concerns us. The types here are rich with instruction. Fifty days had to be numbered from the waving of the sheaf of wheat, to bring this feast. It was the feast of the *fifties*, fifty and Pentecost being synonomous in the Greek. In that number was hidden two time-epochs, and how much more who can tell! Fifty days covers literally the time from Jesus' resurrection to the descent of the Holy Spirit. Fifty days covers *typically* the dispensation from Jesus' resurrection and ascension till His return for those who are His at His coming.

The descent of the Holy Spirit was not upon the whole company of believers—for "He was seen of above five hundred brethren at once" after His resurrection (I. Cor. 15:6)—but upon a little inner circle of one hundred and twenty. Then as now there were two strongly differentiated companies of believers; one hundred and twenty who on the day of Pentecost touched at least the outer rim of the dispensation of the Holy Spirit, and three hundred and eighty saved ones outside that inner circle. Provisionally, the body of believers from the day of the descent of the Spirit have been in the dispensation of the Holy Spirit; experimentally, the larger number on that day knew nothing of the dispensation though they had the experience of being saved by Jesus. Has it not been so ever since? A large part of the host of God in each generation have not known the baptism with the Holy Spirit and fire, though they have experienced the operations of the Spirit in conviction, conversion, and something of the keeping power of salvation—lived below their dispensation; never came into its

privileges and its power, and thus will never come up in *its* resurrection.

This type of resurrection, unlike the Sheaf of Wheat, is composed of two wave loaves; comparatively much grain in these. Why *two* wave loaves? Because I. Thess. 4:15-17 tells us that they that are Christ's at His coming will be in two companies, one from among the dead and one from among the living. The requirements for both are searching, "They shall be of fine flour." Jesus tells us of Himself (doubtless as the grain of wheat and the sheaf of wheat) that a corn of grain must abide alone except it die (Jno. 12:24) and *flour* speaks most clearly of the crushed and death-state of the grain, while "*fine flour*" with the figure drawn from the crude mills of the East, tells of "deaths off"; repeated grindings and siftings, with a great expenditure of time and labor to make flour *fine*.

In India, with their hand mills, the writer has often watched the many processes a month before the holidays, to make flour fine enough for cakes and confections for Christmas. The wheat must oftentimes be remanded to the grinding of the upper and nether millstones, and sifted again and again through cloth of coarse, fine, and still finer grades. In Hebrew it is the same word we are told, for the grinding by the women at the mills and the contriting of the human heart. "I dwell in the high and holy place, with him also that is of a contrite (ground) and humble spirit, etc." Isa. 8:15. Thus "they that are Christ's at His coming" both resurrection and translation Christians, are *fine flour*. It is also said "they shall be *baken*. . . they are *first fruits*." Baken—fire, fire, fire; this is ever the type of "they that are Christ's *at His coming*." Pentecostal fruits, fruits of the fifties. Fire enkindled souls! They have availed themselves of the glorious provisions of Matt. 3:11, "He shall baptize you in the Holy Spirit and *fire*."

Oh do we not see the strong line of demarcation between the baptized and the unbaptized souls of the Lord? This Gospel Age in which we live is known as the Church Age. Truly it is, but not because all saved in it are of the church, but rather because the main purpose of God in this dispensation is to develop and mature for Christ the bride, the church. We are distinctly told in Acts 15:11 that this visitation to the Gentiles is "to take out of them a people for His name." When a man goes to a house to take out one for his name he is seeking the young girl who is to be his bride—not to marry the family.

Yet, many have taught all through this Gentile dispensation that God's purpose was to convert the world. No, the main purpose throughout has been to bring forth that blessed portion *for Christ's Name*, His bride.

Incidentally many other things may be accomplished, a large body of believers brought forth, who rejected or neglected the provision that would have matured them for first resurrection Christians, and whom death reaps and holds in the same paradise with Old Testament saints of like grade, waiting their (the second) resurrection. Rev. 20.

Every soul raised in its "*own order*." Thus we find on the day of Pentecost and ever since through the Christian age, we have had these two bodies of believers; the Holy Spirit baptized and those who have lived without that baptism. Are all believers bride-souls? No. But we are told the bride is the church, and Christ is the Head of the Church as the husband is the head of the wife (Eph. 5:23-27) and the bride, the church is the body of Christ (Eph. 1:22, 23; Eph. 5:29, 30, 32; Col. 2:17, 19, etc.). The terms are interchangeable, the bride, the church, the body. How do we get into the church, which is His body? Many believers will tell you "By the new birth." God does not say so. The new birth, He tells us, admits to the kingdom of God. Jno. 3:3, 5. How then do we get into the church, His body? We are all baptized into one body (I. Cor. 12:13); *born* into the kingdom, *baptized* into the body. So we see all through this age there are kingdom believers and body believers. Thus on the day of Pentecost there were one hundred and twenty baptized into the one body, the tiny nucleus of the church of God in this, the

church age, and three hundred and eighty kingdom believers, who had by the new birth gotten into the kingdom of God. The Holy Spirit's mission for two thousand years has been to woo the unsaved world, through the new birth, into God's kingdom, and then to woo these born-of-God-ones, through the baptism of the Holy Spirit, into the church of God. "My little children," said Paul, "for whom I travail in birth *again* until Christ be formed in you" (Gal. 4:19), thus was the Holy Spirit taking possession of Paul with the Spirit's second travail. There is a double call, a double work, a double travail, a higher and a lower road on which believers journey with their differing times in resurrection; differing rewards and different position in relation to service in millennium and after ages. What we let our Lord fit us for here and now, to that position of service and increasing usefulness shall we go in those after times. As I once heard a little Salvation Army lassie say, "This is not our Christian service; we are only learning the trade now." To all mankind the earth-life is probation—the Christian-worker apprenticeship. Hallelujah! Oh the glories of the after ages with their advancing service for those who learn well their lessons here! For there are many, many grades among those who get into the "inner circle." Paul says there is a glory of the sun, of the moon, of the stars, and many varying degrees among the stars; "so also is the resurrection."

But more of this in another paper when we hope to take up the marvelous sweep of the Feast of the Harvest, Feast of Tabernacles, or Feast of Ingathering, for by these three general terms it is known.

Again Telling the Story in India

Miss Minnie F. Abrams, Fyzabad, U. P. India., Dec. 20, 1910



WE praise the Lord for His continual remembrance of us not only financially, but in every way.

We are all well, and the four new ones are trying to put in six hours daily on the language, and we are doing well.

It seems remarkable that I should be able to come here and step into the work at once. This was because Mr. Norton let us have the use of his furnished house and his Christian servants. He retains a part of the house for himself and Mrs. Norton. Today,

Miss Magnusson and I went to Ajodhya to preach the Gospel. We had with us one of Mr. Norton's orphan boys, and his wife who was a Mukti girl, once a Brahman widow. Mr. Engstrom from Norway was also with us. We first followed a band of pilgrims through the strange meandering streets, often so narrow that we could span them with our arms. The monkeys were jumping about everywhere. The company of pilgrims finally turned into a temple. We were invited to come inside the court to see the hideous idol dimly visible from the outside, but we did not care to enter. We went out on the

river side where there are many large idol temples. We saw the idol Hanuman, a hideous creature, and also Mahadev and the image Nandu or the Sacred Bull. The priest was anointing and painting Mahadev. In front of one of these a guru began to talk with us. The Lord gave us great tenderness and compassion. One who was very talkative became very interested as I described the great God whose name is Jehovah, and whose incarnation is called Jesus Christ or the Son of Jehovah. I told of His holiness, His power, His love, His mercy, of the sin and sorrow of the world, and of these who stood before me. I told of Jesus' death, His resurrection, His ascension, His coming again, the need to be ready, of heaven and hell, that now He had given us time to turn to Him, but when He comes He will gather all and call them to account. The time of mercy will be past. A crowd was listening as I spoke. Someone said, "This man to whom you are speaking has studied in the schools and has passed out." "Yes," I said, "this worldly wisdom is good for worldly things, but it will not suffice when we have to stand before this great God. Who will answer Him when He shows up our sins?" This educated man was stirred in His heart. He said, "This is all true. You should make you a throne to sit on, and lecture to the people every day. This is what some of the Hindu priests do."

A man had a basket of flowers to sell to the worshippers of idols. I spoke to him of the God who made the flowers and made us, and how wrong it is to use the flowers He made, to worship idols. The Lord seems to open my mouth and my memory to speak this Hindu language. Many seem impressed, some opposed, especially one Brahman, who finally gave forth to the people a wrong version of the immaculate conception. I interrupted him and said, "He is a Holy God and all must fear before Him. Do not take

this man's account, get a book and read it for yourself and you will learn of His holiness, and His command to us to speak the truth and to live holy lives." He was ashamed and displeased, so left the crowd abruptly.

Last week Mrs. Chattuji (a Brahman woman who has worshipped the idols of Ajodhya for fifteen years, and whose two daughters and one son-in-law were converted at the convention at Fyzabad and have received the baptism of the Holy Spirit) came with us to Ajodhya. After she had spoken a man told her that there was a beautiful young Brahman woman who had been stolen from her home, confined there, and wanted to be saved from the hands of her oppressors; and that he would make known her whereabouts for four rupees. Mrs. C. said, "Bring her to me, then I will give you the four rupees." But he said, "I must have the money first." She told him he was a great sinner, and that God would bring him to judgment. Today while I was talking to the educated man he came up just as I was speaking on sin. I enumerated among other sins that of oppressing the helpless. His countenance fell and he immediately left. We felt that the Spirit was present to convict many of the truth of the messages. Today we did not get an opportunity to speak to as many women as usual. Some women were listening to one of the Indian women with us, but the men drove them away.

Miss Magnusson and Miss Modigh are staying here until they decide upon a place where they will start a Swedish mission.

Mr. and Mrs. Engstrom and Miss Thelle of Norway are living in a bungalow near here. They intend to study the language here, and start a mission in the unevangelized part. Thus the Spirit is leading out His baptized ones into this North land. It means something special. Time will show. The Spirit of God is moving upon the face of the waters.

It is Not He

A. F. Carter, Los Angeles, California



OUR teaching all along has been that you must *do* something, that you must be something, that you must accomplish something; so you have tried real hard to do something, to be something, to accomplish something. You have been taught to be big, strong, self-reliant men and women. The teaching of the church is that you must do something—con-

tinual activity, ceaseless energy, constant work, unending toil. What the results? Have they been satisfactory? Have they accomplished? As you look over your years of toil have you not many regrets? Are there not any amount of souls unsaved whom you have worked so hard for? Why so much failure in Christian work? Is God's arm shortened that He cannot save? Is His eye dim that He cannot see? Why so few conversions in our churches today? We are

urged to become strong, self-reliant people. *Ah, that's the trouble.* We have been self-reliant too long, and self reliance is not to be trusted in, but the very reverse. Self is not to be relied on. I will tell you what we can be. *We can be Holy Ghost reliant.* He can be relied on. It is this reliance on *self* that has caused all our failures. Now just step aside and let Him step in.

The church sees her need of something to save the masses, and at once goes to work and adds some new society. Then, still seeing her failure she adds some new guild, or league, or band. Failure again. As well try to increase the power in a machine shop by adding more machinery. Machinery enough already. What it needs is power to turn the machinery already gotten. What the church needs is Holy Ghost power. Let pastor and people become filled with the Holy Ghost and fire will fall, and then see the results. Hearts of stone will be exchanged for hearts of flesh. Lips will be touched with living coals of fire. Jesus was continually pressing upon His disciples the thought of becoming as little children. When we become as little children and see our utter helplessness, and our need of a Helper, then will we open our hearts to receive the blessed Indweller, the Comforter. All failure along any and all lines until we receive Him—the power. Sure. Most glorious day in our lives when we receive Him—the power—then it is we really begin to live for God, and be worth something to Him. We will find that all our past energy in the flesh has been filthy rags. Nothing can be done outside of Him. Oh when will we wake up to this fact, this great fact. The truth is we have been trying to convert people ourselves. It has been us and not Him. Oh for a revival of Pentecostal faith and dependence on the Holy Spirit. We have labored, we have exhorted, we have pleaded, we have prayed. Result?—Sinners remain unmoved. Failure! Why? He has not been our indweller.

Let us first of all receive Him, the Holy Spirit, into our hearts and lives. We might as well quit

if we possess not Him. The blessed One, seeing an emptied and consecrated life, comes and in-fills with Himself. Now all is changed. It is He and not us. Now He uses us, filled with Himself, to convict and convert sinners; and sinners, seeing Him and not us, kneel at the saving cross of Christ. *We* must be gotten rid of at any cost, and only He in view. *If every one of God's children were to receive definitely the Holy Ghost and to be utterly permeated with, abandoned to and controlled by the Spirit, sinners would flock to our altars and cry out, "What must I do to be saved."*

Let us submit ourselves recklessly to Him, lose sight of consequences; lose sight of all but Him. Fear no bad results in following the Spirit. It is the safest thing in life to follow Him. He wants people who are little enough and childlike enough to let Him use them, and work out His own plans through them. Oh let us rise to the thought that it is Him and not us. If our Lord's disciples thought it necessary for believers definitely to receive the Holy Ghost, who shall say that we, in this day and age have not just as much need. It is God's own plan. Dare we turn aside from that plan or ignore it?

The churches seemingly do not think it necessary to lead their believers on to definitely receive the Spirit. The consequence is, believers struggle along for a longer or shorter period, leading a life of ups and downs, singing and repenting, and never getting anywhere, and if they do not drop out wholly by the way, they struggle along, fearing and doubting, with no power in their lives, no use to God, and a positive hindrance to the work.

Beloved, do you think this is the best God has for us? Such a God-dishonoring life? Receive Him, and thus come into "God's best." Preachers, get the Holy Ghost into your own lives, and then you will be in a position to urge Him upon your people. The very idea of a preacher not being filled with the Holy Ghost! What a travesty on that holy calling. *"Tarry ye in Jerusalem until ye be endued with power from on high."*

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All Things in Common

ALL things in common" is a beautiful theory; it sounds well to a redeemed heart, but it has never been successfully wrought out for any length of time among any considerable number of people. Attempts have been made along this line again and again, but failure has always come. Why has it failed? Largely because if it is a sound principle it belongs not to this dispensation but to the next, and only in a limited way may we now apply any principle of the coming age.

John the Baptist caught a foregleam of the present dispensation and was the first preacher

of the Gospel, but if he had tried to do away with fundamental principles such as declaring the sacrificing of animals of no more value, he would have anticipated the dispensation, run ahead of the times, incurred the disfavor of God and ended his ministry in failure.

* * *

But you say the early church had all things in common—yes for a very short time, and then the little colony was broken up, for we read in Acts 8:1 and 4 that they were all "scattered abroad."

To have all things in common is impossible unless all are in the same community and then *colonization means spiritual stagnation*. "In the world, but not of it," is the divine formula, but for Christians to get together in one place is an effort to get out of the world while still in it.

Jesus said to His disciples, "Ye are the light of the world," and "Ye are the salt of the earth," but He didn't intend that the light shall all be confined to one place and the rest of the world left in darkness, and if salt is piled up on a heap it will not season the food. Christians must let their light shine in the dark places of the earth, and as the "salt of the earth" must season the unsavory condition of the world.

* * *

The intense love and great zeal for God of the early church caused them to desire to keep together, but did they not in this violate the great commission, "Go ye into all the world"? Who knows but that God permitted them to colonize and have all things in common not for our *imitation* but for our *warning*, seeing that the colony was so soon broken up?

We submit that "All things in common" was not and is not the real teaching of the Book. Ananias and Sapphira were not rebuked by Peter for *holding back* part of their possessions but for their hypocrisy in declaring that a *part* of the price was the *whole* price. Peter asks: "Whiles it remained, was it not *thine own*? and after it was sold, was it not in *thine own power*?" Acts 5:4.

* * *

In Acts 6 we read that the widows were cared for from a fund, but there is no intimation that all ate from a common fund. In Acts 12:12 we read that Mary owned a house in Jerusalem. Not only from these considerations do we claim that the early church did not insist on all things in common, but we gather the same from the further unfolding of the history of the early church.

Paul preached the Gospel in many places and made many converts; no intimation is made of the doctrine of all things in common, but just the opposite. Paul recognized, first, God's right to everything, and second, human stewardship in which every man is accountable to God. One example will suffice: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you *lay by him in store*, as *God hath prospered him*, that there be no gatherings when I come." I. Corinthians 1, 2.

* * *

Numerous efforts through the centuries have been made to get a company of Christians together either as a colony wherein each is owner of his own property or where all things are held in common, but everyone, so far as we know, has failed either in its spiritual or in its commercial aspect, and most have failed in both.

* * *

We do not question the integrity of those who have tried this, but we do question their wisdom and their divine guidance.

No one man and no one set of men can be found who can long administer in justice such a government. The selfishness either of those who rule or of those who make up the colony, or both, soon brings disaster.

This form of government and this kind of commerce must be left for the Son of God to work out when He comes, for no one else can rule in such matters with sufficient justice and wisdom to insure success.

Human stewardship in which each man is accountable to the Spirit through the Word is the principle for this dispensation. "*All things in common*" is the millennial principle and belongs to the kingdom and, therefore, cannot be operated without the immediate presence of the King.

A Rescue-Worker's Need

IN our last issue of the paper we published an article entitled, "The Most Needy," on rescue work in India.

We have recently received word from India that Mrs. Clarke, who has been in charge of one of these rescue homes, is suffering seriously with consumption. This faithful worker has labored continuously in India for fifteen years, and been greatly used in rescuing many young women and

training them to be useful Christians. In all these years Mrs. Clarke has never been home on a furlough, and it seems to be absolutely necessary that she return at this time owing to the condition of her health. She is still a young woman, not more than forty, and with her experience along missionary and rescue lines, we must do what we can to save her life for the Master's service. She has three children whom she desires to bring to America to put in school.

We feel it laid upon our hearts to interest our readers in this faithful worker—asking them to pray for her healing, and if God leads, send us offerings for her passage. It surely will be in the will of the Lord for her to have rest from the fifteen years of continuous service, and her suffering condition makes it doubly necessary to her to leave India for a time. No work is so hard and wearing as rescue work, and she is no doubt suffering from the long strain and heavy trials through which she has been passing all these years.

May God lay it upon the hearts of those who read these lines to help her to return to America.

The Signs Following in India

George E. Berg

I MUST tell you a little of my tour into the Trimeodly District, on the southwest coast of India. The three days in these villages were awful days as far as eating and sleeping were concerned, but I bore it all rejoicingly for Jesus' sake. I had a Tamil translator along with me, and we held five services, each lasting for some hours. In some parts of India, at least, there is a mighty stir among the heathen people; they are getting more and more dissatisfied with their idol-worship, and oh what a great opportunity we, as Pentecostal people, have to go forth and show the fruit; not leaves, but real fruit.

It was wonderful in those three days to see how the people came flocking by the scores and hundreds, bringing their sick with them to be healed. There were the blind, the lame, the lepers, the insane and many other diseased ones, both heathen and nominal Christians, and I, a poor worm in the dust, simply anointed them and prayed for each one in the mighty name of Jesus, and the reports say now that most of them got healed instantly; others are improving gradually. Hallelujah to our mighty King! Jesus did it all. He alone is worthy!

It was simply wonderful to see one night at mid-

night while we were traveling through a village, how a leading Brahmin came with seven or eight other Hindoos, stopping our cart and begging us to pray for them. The Brahmin had no rest until I would put my hands upon his gray old head and pray for him. While I was doing this a woman came running with her sick baby to have it prayed for, and then the cart went on, but only a few steps, for there came another sick man in awful pain. He went away healed and praising God. Oh what a wonderful Jesus we have. Indeed we know little or nothing about it

until we give Him a good chance to show Himself strong and mighty in our behalf.

Then among the Syrian Christians in the Native State of Travancore, space forbids to tell even one-fourth of my experience during the five days I spent among them. They came and sat there by the hour spellbound, and begged me to tell them more, after I had spoken two hours at a time. Among other cases of healing, a man was brought in a cart in awful pain, believed to have been poisoned, but God healed him in three minutes.

Jesus the Healer

Divine Healing as Contained in the Three Great Commissions

Delivered in the Stone Church, by Wm. Hamner Piper, Jan. 15, 1911



AM glad that a good many years ago I learned the blessed fact that Jesus Christ is "the same yesterday, today and forever," and that He not only healed the sick when He was here on earth, but that He still does it. He has been our only Physician for the past fifteen years, and in this time our lives have been blessed and quickened by His divine life-giving power. Our constant looking to Him for His life and strength has kept us following on to know Him, striving to obey His commands and leaning hard on His precious promises.

COMMISSION TO THE TWELVE.

I want to present to you this subject of Divine Healing in the light of The Three Great Commissions given by our Lord while on earth. The first commission is that to the apostles, and is found in Matt. 10:7. Therein He told the apostles to do five things: "As ye go, *preach*, saying, The kingdom of heaven is at hand, *heal* the sick, *cleanse* the lepers, *raise* the dead, *cast* out demons." These five things they were commanded with an additional direction, "Freely ye have received, freely give," and those who charge for what they call prayers are either ignorant of God's Word or are not willing to obey it. From such you are very sure to get no real help, especially when they add to the sin of *charging* the other sin of calling themselves "*healers*," for one has just as much right to call himself "savior" as "healer."

The first commission, the one we are now considering, includes the injunction to "raise the dead"; and not only were the dead raised by the apostles, but they have been raised a number of times since apostolic days. Papias, one of the

Fathers of the Church who lived in the first half of the second century, tells of one who was raised from the dead in his day. John Welch, who if I am not mistaken, was the son-in-law of John Knox, prayed over the dead body of a young man who had been working with him in the ministry and continued to pray for forty-eight hours, against the repeated remonstrances of friends and relatives of the young man. Finally, after forty-eight hours, the people pushed him away and said the young man must be prepared for burial, but Welch begged for one more hour, and history tells us that at the end of the forty-ninth hour the young man was restored to life.

There seems to be no doubt that it has also occurred one or more times during this outpouring of the latter rain. However, the raising of the dead is in the sovereignty of God, but the healing of the sick is provided by the atonement of Christ, and therefore there can be a universal claim for healing that cannot be made for the raising from the dead. Power to raise the dead was given to the apostles only, and is not included in either of the other commissions which we shall consider.

I am convinced after a number of years of study, that divine healing was intended not simply for Christians but as an entering truth into the heart of the heathen. If the great heroes of the Cross, such as Livingston and Carey, Moffat and Judson, and others had, in addition to the Gospel of salvation, carried to the heathen the Gospel of divine healing, instead of a medicine chest, they would not have waited so many years to see the heathen converted. The needs of the body appeal to us more strongly than the needs of the soul, and if they had said to the heathen, "Bring your sick wives and sick children and I

will pray for them and my God will heal them," they would have flocked to the missionary just as they do now.

COMMISSION TO THE SEVENTY.

The second commission is found in the tenth chapter of Luke. This is the commission to the seventy, and among other things He tells them in the ninth verse to "heal the sick . . . and say unto them, The kingdom of God is come nigh unto you." We know from their report when they came back that another item, given first to the twelve, was included in the seventy's commission, for we read that they rejoiced that the *demons* were subject unto them. This commission contains many other interesting things; how they were not to carry any purse or scrip or shoes, etc. But we are interested in this study chiefly in the matter of healing and the instructions are very explicit on this point. Please notice we have not found any reference to physicians or medicine thus far.

THE COMMISSION TO THE CHURCH.

The next commission is that given to the church; not simply to the apostles but to every follower of Jesus, and this time our scripture is found in the last of Mark's Gospel.

If you have a copy of the Revised New Testament you may have noticed that the authenticity of this portion of Mark is questioned, and I want to go into this matter a little. In order to do so I must say something about the ancient manuscripts of the New Testament. There are in existence today a great many hundreds of manuscripts, some very old and some more modern, but the most important three manuscripts are, the Vatican, now in Rome, the Sinaitic in St. Petersburg, and the Alexandrian, which is in the British Museum. These go back to about 300 to 450 A. D.

Olshausen, an able commentator, believes that the last of Mark's Gospel was torn from one of the early manuscripts and that this loss was perpetuated by future scribes in copying it. Certainly it is most unlikely that Mark left his Gospel so incompletely ended as is necessitated by the belief that he closed it with verse eight.

The Vatican manuscript has a blank space sufficient to contain what is here omitted or questioned. Remember the blank space just mentioned, and put alongside of that the fact that parchment, the paper they used in those days, was exceedingly expensive, and that they did everything they could to save it; sometimes, after using the parchment once, they washed off the

ink with some chemical, and used it again; when they wrote words that often occurred, they wrote them, not *God, Jesus*, etc., but Gd, Js, and when they came to the end of a line they made the letters smaller, in short, they had recourse to many devices in order to save parchment. Hence, with these facts before us, first, the devices for saving space; second, the blank space at the end of Mark, the conclusion seems inevitable that either this manuscript passed out of the scribe's hands before he could finish it, or else it was doubtful as to how it should read. The last conclusion is evidently set aside by the fact that Irenaeus quotes the Gospel substantially as it is now in Mark. Irenaeus was a disciple of Polycarp, and Polycarp in turn was a disciple of John the apostle. This therefore traces this manuscript practically to apostolic days and proves its authenticity. Hence we may accept as inspired the closing statements of Mark's Gospel, "These signs *shall* follow them that believe." Now the "them that believe" constitute the church, and this consequently is the commission of the church.

"In My Name"—there is the seat of the power. It is in the *Name* of Jesus. It is not in your faith or in yourself, but in the Name of Jesus. The power is still there, and the good old Gospel of healing is still true. The same logic that overthrows divine healing as a present possibility will also make salvation null and void. Jesus said, "*In My Name*," and there have been through the centuries of the church here and there humble, simple men and women of God who have had grace enough and grit enough in spite of the opposition of organized churches, to believe and practice this truth. Away back in the dark ages Peter Waldo, a rich German merchant, sold his possessions in the year 1170, gave the money to the poor and organized what has since been known as Waldenses, one of the articles of whose faith is that they shall anoint the sick with oil, according to James 5:14.

Martin Luther, summoned to the bedside of his dying friend, Melancthon, whose eyes were set and whose jaw dropped, knelt at the bed and told God that if He expected him to continue working for Him He would have to answer prayer, and proceeded to remind God of His promises both in the Old and New Testaments. Luther said, while kneeling there, "God, You say, 'I am the Lord that healeth thee';" and he quoted one promise after another. "Surely He hath born away our sicknesses and carried away our pains, . . . and by His stripes we are

healed;" "Who healeth all thy diseases;" "Unto you that fear My Name shall the Sun of righteousness arise with healing in his wings." He reminded the Lord that during His earthy ministry He delivered those that were possessed with demons, and healed all manner of sickness and disease; how He had said, "In My Name they shall lay hands upon the sick and they shall recover," and then declared, "Now God if You expect me to believe Your Word you will have to back it up now and heal Melanchthon! And God did it.

Listen, you Lutherans! Get back to Luther, for you have largely lost even justification by faith that Luther gave his life for. Listen, Methodists, John Wesley believed what I am preaching today, for he prayed not only for men but for his sick horse, and God healed the horse. John Welch, of whom I have already spoken, believed it. So intense was he in his service for God that he would get out of bed even on a cold winter's night and pray for the salvation of the people in the parish. Often he was found weeping on the ground and wrestling with the Lord, and would say to his wife when she asked him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with them."

Sixty years ago Dorothea Trudel, with no heritage except the character transmitted to her by a godly mother, established a home for sick people in Switzerland, and many of them were healed.

Pastor Blumhardt of Germany prayed for the sick for years with great power and was also much used in casting out demons. I am not attempting to give a full historic account of people thus used, for it would be well-nigh impossible, for in the past twenty-five years the number has grown to many thousands of those who trust God without remedies when sick, but I am showing you that I am not bringing to you any new Gospel. It is the good old Gospel of Jesus and His love.

True, there has been failure at times, but I ask whether it is fair for the doctors to bury a thousand people a day, and the newspapers say nothing about it, but when somebody professing to trust God and doing his best, dies, then the newspapers herald it all over the land; I ask, is it fair? The doctors succeed better than anybody else in *burying* their mistakes. We are only in the infancy of divine healing in this last recent revival of it. Better and larger things are before us.

This then is the commission to the church, for it is the commission to them that believe; "These signs shall follow them that believe."

Now notice to whom this was given; not simply to the apostles; it was first to the apostles and then to the seventy, and then to the church. Why should we push all these good things away back to the early church? We need these powers and blessings today as much as they did. I am glad that the commission in Mark was not to apostles only but to the *disciples* of the apostles and to the *disciples* of the *disciples* of the apostles and in turn to *disciples* of these disciples, all of whom are to be disciples of the Lord on down to the end of time. I want to say further that if any are still inclined to quibble about the authenticity of the last twelve verses of Mark 16, such are confronted with the *gifts* of I. Cor. 12 which includes the "gifts of healings" and that they also have to deal with James 5:14 which says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Notice, please, it says the *prayer of faith*, not *medicine*, shall save the sick.

I rejoice in the fact that today there are thousands who have turned from medicine to Jesus and testify that they were sick, but God for the sake of Jesus without human remedies healed them. Hallelujah to the Lamb! May the number increase rapidly.

The Shepherd and the Flock

Miss Kate Knight, 46 W. Main St., Fredonia, New York

THE Spirit declares the Lord is our Shepherd. Psalm 23, Jesus Himself endorses and emphasizes this, John 10. As we come close to the heart of the great Shepherd and feel it overflowing with love, or rent with pain over His dear sheep, we long to see or to be just such under-shepherds.

Nearly all those whom Jesus has baptized in the Spirit are necessarily "workers," or in some sense under-shepherds, because the work is so great and the laborers so few. The Lord may have placed us in charge to some extent of **great Conventions** or **Camp Meetings**, or given us the oversight of larger or smaller assemblies, or mis-

sions or cottage meetings; at least there are some souls who are looking to us to help them in the things of God. What is said here, therefore, refers to us all, first as shepherds.

Let us remember first we are not dealing with wolves nor dogs, nor goats, but sheep unutterably dear to the heart of the great Shepherd, and let us treat them as the "apple of His eye." He declares "My people shall be willing in the day of My power." This is certainly the beginning of the day of His power, and His baptized people are willing. They may be ignorant, mistaken, childish, but they are willing, yea longing to follow on to know the Lord. They are truly born of the Spirit, and if we are to shepherd them we must feed them. They can no longer be nourished by diluted food, but they need good food. In some places they are growing lean and barren. They are trying to live on their experiences, on service, or on the words of elders who exhort or blame, but do not feed. We must minister the Word of God, the Bible to them with all the new light and life and power Jesus gives us. If this is not done great will be the loss to them, and Jesus will not be pleased with us. They need leading, never driving, oh it is so different! Jesus drove the discordant elements out of the temple, but He led His own sheep. The leading is different to the feeding. Feeding is the ministration of the Word in the Spirit to satisfy their souls. Leading must also be largely by the ministration of the Word in the Spirit; not to satisfy, but to instruct their souls that they may go on and know the Lord and learn to discern His will and voice and become themselves able to lead others.

Now to the flock, for we are also under-teachers and therefore, of the flock, and blessedly so, for we are all such babes as yet. Beloved, let

us not think Jesus baptized us for the sake of giving us Divine ecstasies. There should be time daily given to Jesus when He can have us body, soul and spirit and enjoy us through the Spirit and His gifts, but He baptized us to make us co-laborers with Him in His mighty work. He is *the great Intercessor*. He wants us to give ourselves to Him for this work, not only when the Spirit is upon us and we are in a travail we do not understand, but also with the *understanding* to labor in prayer for others. This does not mean to throw ourselves into great fleshly exertion at the prayer meetings, and shout and scream as the worshippers of Baal did, but it means let Him put prayer upon us perhaps by the hour. Then we must go on waiting upon the Lord. Not only in Luke but in many places in the Bible we are told to *wait on* the Lord. He kept us waiting for our baptisms to show us how. We've learned how, now let us use this talent and wait on Him for others, for healings, for workers at home and abroad, for the bringing about of His purposes as He reveals them to us.

Then we need to seek earnestly more spiritual gifts, seek with our whole souls. We have not nearly enough gifts yet and Jesus wants us to have more in order to glorify Him more. We do not need to give up our whole time to this for it might only hinder to do so, but seek definitely every day.

Finally, no matter whether our elders minister the Word to us or not, Jesus wants us to be *rooted* and *grounded* in it, to read it much, prayerfully, to meditate on it, to live it. He says: "Them that honor me will I honor." Try it and see how He blesses it to you in the Spirit. There is much to do, ask Him for definite service each day, no matter who or where you are, He has it for you.

A Plea for Missionaries for Bible Lands

Egypt, Soudan, Abyssinia, Arabia, Ethiopia and Palestine much Neglected

Delivered in the Stone Church, Chicago, by G. E. Brelsford, Jan. 22, 1911



WHILE we were in Egypt God showed us very definitely that we were to come back to this country in the interest of the missionary cause.

We obeyed and this afternoon we want to bring before you some countries that are greatly neglected as far as missionary work is concerned, notwithstanding the fact that they are all Bible

lands and ought therefore to have our special interest. May God awaken and arouse His people everywhere in regard to the work in those old Bible lands. We trust it will not be many months until we shall be on our way back to Egypt or to any other field wherein God may want to use us.

I want to call your attention particularly to the second verse of the Second Psalm: "Ask for me, and I shall give thee the heathen for thine in-

heritance, and the uttermost parts of the earth for thy possession."

God's people should ask Him to give them the nations for their inheritance. Are we spending time in prayer that nations shall be reached? There is a mighty work to be brought about; there is a field of labor that is scarcely touched.

A great many seem to have the idea that heathenism is the most formidable foe that Christianity has to combat. There is a more deadly foe than heathenism, and that is Mohammedanism, and Christianity can only meet it with the sword of the Spirit, the word of the living God, wielded in the power and demonstration of the Spirit.

Perhaps some are not aware how extensive Mohammedanism is, but at the present time *one-seventh of all earth's population is Mohammedan*. God help us face the issue.

God very definitely put these Mohammedan fields upon my heart last July, and in the beginning of this year He burned them into my very being. Oh how He is resting those countries upon me!

I feel led to speak a little about Mohammedanism, its doctrines and teachings, and Mahomet, its founder. Mahomet was born 570 A. D. He began his teaching at the age of forty, 610 A. D. He put forth the claim that he was the last one of all God's great prophets, that he was to restore the Word of God as it is recorded in heaven, and claimed that the Word as given to us in the Bible had been corrupted through man, and that he, as God's last, great prophet, was now to restore it in its purity and in fulness. The book that amongst the Mohammedans takes the place of the Bible is called the Koran, and in the Koran mention is made of Adam, of Noah, of Abraham, of Isaac and Jacob, and others of God's great patriarchs and prophets; even mentions many that God doesn't name at all in His Word. He comes on down and even dares to speak of Jesus as the Word of God. Some might think that was all right, mentioning the prophets and Jesus as the Word of God, but that isn't all. What the devil was aiming at through Mahomet was to explain away the divinity of Jesus Christ, and bring Him down to the place where He was to be regarded as a mere man; willing to allot Him a place as a prophet of God, but to destroy His divinity. Take away the divinity of Christ, deny that Jesus is the Son of the living God and you have destroyed God's whole plan of salvation. There is no hope beyond it; no other plan,

no other Way. If we are ever to be saved at all it must be through Jesus Christ of Nazareth.

There are false systems of religion, and Christless religions are numerous, but we must understand that any religion that cuts out Jesus Christ means eternal hell. How readily people are to fall in with something that takes away Christ. We find it true even in America. I mention one which perhaps is dooming as many people to hell as any other Christless religion, and that is, Free Masonry. This system promises that if you live according to their ritual, you will go to heaven, but it cuts out the Lord Jesus Christ. This last named fact can very easily be proved, for Jews all over the land are Free Masons, and they would never accept anything that had Christ in it, and I am told that Mohammedans are Free Masons, and they are strictly against Christ.

Not very long ago it meant certain death for a Mohammedan to become a Christian in the land of Egypt. That is how anti-christian it was. So it is settled at once that any system that will take in Jews and Mohammedans is against Christ. It is a Christless religion. We are told that "there is no other name under heaven given among men, whereby we must be saved." Acts 4:12. "Other foundation can no man lay than that is laid, which is Jesus Christ." I. Cor. 3:11. "And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God hath not life." I. Jno. 5:11, 12. These are the words of God. There is eternal life only in Jesus Christ.

Then there is another awful anti-christian system that is spreading over civilization and that is Christian science. It assumes to be Christian and it assumes to be scientific, but it is neither one. It is a system of religion that you can investigate and in a short time find out that it ignores the redemptive blood of Jesus Christ. It destroys the atonement that was wrought for us through Him. It denies sin and all evil; denies sickness or pain. If you take it for granted that there is no sin or sickness then there wasn't a single thing to atone for. It is giving the lie to God's eternal Word, because God's Word tells us that there is evil. If you accept a system of religion that denies these things, you make the atonement of Jesus a nullity, so that ought to settle anybody in regard to Christian Science.

Now in the Mohammedan religion Jesus is mentioned in the Koran as a prophet, for the devil doesn't care how much you worship God

if you don't accept Jesus Christ and His atoning blood to save you.

The Koran allows a man to have four legal wives and just as many concubines as he can buy, slave girls. Slavery still exists in Arabia, right there under the shade of the old Koba.

The divorce system, according to the Koran, is placed absolutely in the power of the man. If he wants to divorce one of his wives all he has to do is to walk into the house and say, "Thou art divorced." No reason need be assigned. She has to leave her husband and home, give up everything and step out. He is allowed four legal wives and can divorce and remarry as often as he wishes, so long as he doesn't have more than four at one time. He can keep on getting divorces until he has had in succession twenty, thirty or forty wives. Oh how woman is debased and secluded! She is practically in prison, for in Mohammedan lands she is not permitted to gather with men as you are gathered together here this afternoon. They run partitions through the churches, and the women take one side and the men the other, a custom of those lands that reaches beyond Mohammedanism. In their homes they have rooms where the women are kept in seclusion from the other part of the house, and if a man should enter he will never get to see the women who are in that home. I have gone into homes in company with my wife in some of the villages, and my wife being with me the women were free to come where we were, but going alone after that with the interpreter no women were to be seen about the house, or possibly if we got a glimpse of one at all it would be as she peeped down from the housetop. The four walls practically become their prison. This religion has brought about fearful ignorance among a people that were once enlightened and educated. The census of fifteen years ago shows that of native women only three out of a thousand can read and write, and there are only one hundred and twelve men out of a thousand who can read and write. But praise God things are changing. A little over twenty-eight years ago the English got control in that land, and things are vastly better since that time. The former government brought the people down to the most fearful degree of poverty imaginable. They have been robbed on every hand; everything taken from them by the various rulers of the land until existence was almost impossible; in fact, the time came when they simply died by the thousands and hundreds of thousands. Some

may think they know something about poverty over in this land. Much of what is considered poverty in this country would be luxury over there. The Gospel of divine healing took us into all classes of homes, and we got to see things as they really existed. We went into hundreds of homes where there was not a thing in the way of furniture, not a bedstead nor a bureau, nor even a chair.

There is another country I want to mention this afternoon because it is a Bible country. It is known as the Egyptian Soudan, the Ethiopia of the Bible, and God has a work to be done over there in Ethiopia. It lies to the south of Egypt. It is beyond the power of the imagination to grasp the fearful condition that exists in that country. It has been brought into this condition through the power of Mohammedanism and its doors are practically closed to missionary effort because of this, but God can open closed doors. The Presbyterians are trying to get a hold in that country, but they are finding it very hard and difficult. The government is afraid to throw the country open for missionary work because of fanatical Mohammedanism. England lost one army down in that country and she doesn't want to lose another and consequently they are afraid to throw the country open, but God has a way of opening countries and we can pray about it. The Ethiopia of the Bible included another country now known as Abyssinia. That is not a Mohammedan but a Coptic country; where Copticism prevails; they have a Catholic religion. There are a number of divisions in Catholicism; there is the Roman Catholic, the Greek Catholic, the Russo-Greek Catholic, the Armenian, the Coptic and the Abyssinian, which is a branch of the Coptic church of Egypt. In Abyssinia they control not only the church but the government, and they will not permit a single Protestant missionary to enter that land. Beloved, we ought to wake up to the conditions that exist in some of these countries; we who enjoy the blessings of salvation ought to pray that these countries be opened to the full gospel.

Then there is that dark, dark land of Arabia, the birthplace of Mahomet. He was born at Mecca and the place of his death was Medina. They tell us there are two cities at least in Arabia where it means death for a Christian to attempt to enter, yet the inhabitants of that land are the descendants of Abraham; they are Ishmaelites. I believe they claim it is right there in the city of Mecca that Hagar went and drank

water when she was almost famished.

Then, there is Palestine! Oh what does Palestine not mean to us! What wonderful history clusters around that land! That land that was given to the Jews, and I believe before a great many years pass it will again come into their hands. We see the signs of the times and can readily read what is coming to pass. We praise God for what is already taking place in that land, as the Jews are gathering back.

A brother has just been telling me he undertook to give the boundaries of Palestine, and when he investigated he found that to the East, at least, there were no boundary lines given, so it is a very hard matter to give the boundary lines of Palestine. I also find it true of other countries in that region that I am much interested in, and the same is true in regard to the population, for they lack a centralized government and the census of some of them is merely guesswork.

Then there is another country we read about in Bible history and that is old Persia, which God has been burning into my heart. God wants to reach Persia, and there is Turkey, which is the center of political power for the Mohammedan world; but that power is crumbling away. There are three centers for Mohammedanism; the political center is Constantinople in Turkey; the center of worship is Mecca in Arabia, towards which every face turns when he worships. We are told Mohammedans are so exact in regard to this that when they travel on the water they will take a compass with them so they will know which direction to turn when they pray. Cairo in Egypt, is the center of learning for the Mohammedan world; it is the Athens of Mohammedanism. Here they gather from all parts of the world to be educated in the Koran. It is claimed they have from ten to fifteen thousand students in that university, and from two hundred and fifty to three hundred teachers.

I believe, without having exact figures, that the lands I have mentioned this afternoon will comprise as great an area as the whole of the United States of America, and as I began to pray over it the Lord seemed to lay it on my heart to pray for a thousand missionaries and a million dollars. There is a mighty work to be done over there. There are already seven Pentecostal missionaries on the Egyptian field, and we have met between twenty and thirty since coming back to this country, who have their call. We have met a few who have had a call to Palestine, but we do not remember meeting one single missionary

who has had a call to Syria, or Turkey, to the Egyptian Soudan or Abyssinia. Let us pray that God will call men and women to these lands also, and send them forth in the power of the Spirit.

The power of the Gospel will win in those lands when the signs follow the preaching of the Word. We got to see a little evidence of it when we were over in the land of Egypt. When we began teaching divine healing they opened their hearts to it; God wrought a few miracles, and it wasn't long until even Mohammedans were coming to us to be prayed for for healing. Think of it, men who had been raised up to deny Christ, asking prayer in the name of Jesus of Nazareth. Whenever the interpreter would say a man was a Mohammedan, we would preach Christ to him and tell him the only way we could pray for his healing was through the name of Jesus of Nazareth. We could not pray in any other name, and we had the joy of seeing some of them healed.

Now I want to call your attention to something else that I desire you to pray over. While we were over in Egypt God enabled us to print a little paper in Arabic called "The Message of God." We cannot use the English papers except in a limited sense. If I were to give you Arabic to read you would say it was useless. That is the way they feel over there about English and when we realize how dear this Pentecostal Gospel is to us and how it has spread all over the United States and the different countries of the earth principally through the literature going out we can see what a blessing it would be to have all nations read these Gospel truths in their own language. We are told there are about 45,000,000 Arabic speaking people in the countries I have mentioned this afternoon. I wish to pray that God will send us the means that we can scatter this little "Message of God" all over those countries which speak the Arabic language so that we can tell them what God is doing in these days in the way of working signs and miracles and in saving people.

A brother writing to me a short time ago from Egypt said, "God is blessing the little paper. It is going into homes where we cannot enter, and it is stirring the people," and we are asking God to give us a thousand dollars for a printing press that we can print our little paper and send it out broadcast into all the Arabic-speaking countries of the earth.

Pray for these Bible lands, that God will speedily make an entrance into them, and for us as we go back to Egypt that He will greatly use us for His honor and glory.

Out of The Mouth of The Lion



THE Rev. Stephen Kay was one of our first missionaries in South Africa. In the year 1829 he had charge of Somerset, in the Colony, and from there he sent the following thrilling account of the deliverance of a Kaffir out of the mouth of a lion: "Dec. 2, 1829, Tambookie Vlei.—When Divine service was over I visited a poor sick Hottentot who recently experienced one of the most remarkable and providential deliverances that I ever heard or read of. I found him in great pain from the shocking wounds he had received on the occasion; and, in the course of conversation, he furnished me with the following particulars of his escape from the jaws of the lion, which he ascribes wholly to the gracious interposition of the Father of Mercies, and which are therefore worth being recorded to His glory.

"About three weeks or a month ago he went on a hunting excursion, accompanied by several natives. Arriving on an extensive plain, where there was abundance of game, they discovered a number of lions also, which appeared to be disturbed by their approach. A prodigiously large male immediately separated himself from the troop, and began to advance slowly towards the party, the majority of whom were young and altogether unaccustomed to rencontres of so formidable a nature. While the animal was yet at a distance, they all dismounted to prepare for firing, and, according to the custom on such occasions, began tying their horses together by means of the bridles, with the view of keeping the latter between them and the lion, as an object to attract his attention, until they were able to take deliberate aim.

"His movements, however, were too swift for them. Before the horses were properly fastened to each other, the monster made a tremendous bound or two, and suddenly pounced on the hind parts of one of them; which, in its fright, plunged forward, and knocked down the poor man in question, who was holding the reins.

"His comrades instantly took flight, and ran off with all speed; and he, of course, rose as quickly as possible, in order to follow them. But no sooner had he regained his feet, than the majestic beast, with a seeming consciousness of his superior might, stretched forth his paw, and

striking him just behind the neck, immediately brought him to the ground again. He then rolled on his back, when the lion set his foot on his breast, and lay down upon him. The poor man now became almost breathless, partly from fear, but principally from the intolerable pressure of his terrific load. He endeavored to move a little to one side, in order to breathe; but, feeling this, the creature seized his left arm, close to the elbow, and after once laying hold with his teeth, he continued to amuse himself with the limb for some time, biting it in sundry different places down to the hand, the thick part of which seemed to have been pierced entirely through.

"All this time the lion did not appear to be angry, but he merely caught his prey, like a cat sporting with a mouse that is not quite dead; so that there was not a single bone fractured, as would in all probability have been the case had the creature been hungry or irritated. Whilst writhing in agony, gasping for breath, and expecting every moment to be torn limb from limb, the sufferer cried to his companions for assistance, but cried in vain. On raising his head a little, the beast opened his dreadful jaws to receive it, but providentially the hat, which I saw in its rent state, slipped off, so that the points of the teeth only just grazed the surface of the skull. The lion now set his foot upon the arm, from which the blood was flowing freely; his fearful paw was soon covered therewith, and he again and again licked it clean. But this was not the worst; for the animal then fixed his flaming eyes upon those of the man, smelt on one side and then on the other of his face, and, having tasted the blood, he appeared half inclined to devour his helpless victim.

"'At this critical moment,' said the poor man, 'I recollected having heard that there is a God in the heavens, who is able to deliver at the very last extremity; and I began to pray that He would save me, and not allow the lion to eat my flesh and drink my blood.' Whilst he was thus engaged in calling upon God, the beast turned himself completely round. On perceiving this, the Hottentot made an effort to get from under him; but no sooner did the creature observe his movement than he laid terrible hold of his right thigh. This wound was dreadfully deep, and evidently occasioned the sufferer most excruciat-

ing pain. He again sent up his cry to God for help; nor were his prayers in vain. The huge animal soon afterwards quietly relinquished his prey, though he had not been in the least interrupted. Having deliberately risen from his seat, he walked majestically off, to the distance of thirty or forty paces, and then lay down in the grass, as if for the purpose of watching the man. The latter being happily relieved of his load, ventured to sit up, which circumstance immediately attracted the lion's attention; nevertheless, it did not induce another attack, as the poor fellow naturally expected, but, as if bereft of power, and unable to do anything more, the lion again rose, took his departure, and was seen no more. The man, seeing this, took up his gun, and hastened away to his terrified companions,

who had given him up for dead.

"Being in a state of extreme exhaustion from loss of blood, he was immediately set upon his horse, and brought as soon as was practicable to the place where I saw him. Dr. Gaultier informs me that on his arrival the appearance of the wounds was truly alarming, and amputation of the arm seemed absolutely necessary. To this, however, the patient was not willing to consent. 'As the Almighty God had delivered me,' he said, 'from that horrid death, I thought, surely He is able to save my arm also.' And astonishing to relate, several of his wounds are already healed, and there is now hope for his complete recovery. 'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.'—*Selected.*

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