

The Little Flock

EDITED BY MRS. A. R. FLOWER

BOBBY'S PRAYER.

By Margarita Haywood, in Every-land

Dear father, there's the other boy to-night,

Who's praying to a god that's made of wood.

He asks it to take care of him till light

And love him—but it won't do any good.

He is so far I cannot make him hear;

I'd call to him and tell him, if I could,

That you'll take care of him, that you are near

And love him—for his god is made of wood.

I know he'd ask you if he only knew,

I know he'd love to know you if he could.

Dear God, take care of him and love him too—

The other boy, whose god is made of wood.

HEALED OF A SCORPION BITE.

Our Sister McCarty, in India, in a recent letter, tells of the following wonderful deliverance. She writes:

"I came to bed to talk to the Lord and it was quite late when I fell asleep. It was very warm and I raised my foot to push the sheet down. When I laid it down again it was right on a scorpion. I quickly rose and lit my lamp, the pain getting harder all the time. I thought I could kill it and get victory without calling the folks, but before I could raise up after seeing where the scorpion had gone I called out. Samuel and Betsariah came. I ran into Y's room screaming with pain and begging her to pray.

"The boys killed the scorpion, an ugly black one—the worst there are—and then came in and prayed. The power of God fell upon us all, and while I was nearly wild with the pain that had reached to my groin and was going up, God heard and delivered, and before I could tell them the pain was gone they had the witness and were praising God. It was such a blessed midnight meeting. After it was over and I was still, my skin being white, the stinger showed so plain in the calf of the leg that Y easily pulled it out and my leg did not swell one bit.

"We have had so many cases for prayer that were bitten by scorpions and they were healed so quickly that I thought and even said that it could not be so bad. So God gave me a test and I surely would pity the vilest enemy now.

INTERNATIONAL SUNDAY SCHOOL LESSON

With Pentecostal Notes :: December 14, 1913

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore has thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

THE SIN OF ACHAN.

Lesson Text—Joshua 7:6-15. Read Josh. 7-11.

Golden Text—Be sure your sin will find you out. Num. 32:23.

Leading Thought—The far-reaching effect of one man's sin. Rom. 14:7.

1. The Defeat at Ai. (Vs. 1-5). The engagement at Ai has been termed symbolic of the conflict with the flesh or self as was Jericho of the world. Joshua's name and fame (ch. 6:27) could do no service where sin dwelt among the people. Nor can our heavenly Joshua (Jesus) accomplish much for the people that harbor and excuse evil. Achan's sin was covered to all but God, yet its very presence cast a blight upon the whole nation. "One sinner destroyeth much good." One man broke the victory, the success of God's people. God cannot look upon sin with any degree of allowance. Sadly crippled were they to meet the foe at Ai; though they went with great confidence in themselves due to past victories. "Let him that thinketh he standeth take heed lest he fall." It was a backward step for Israel to consider their labor, or spare their pains against an untried enemy. (V. 3.) The lesson should awaken care and diligence in us as touching our Christian warfare, (Eph. 6.) Israel's sin was the secret of Israel's defeat. God's people must ever have clean hands and a pure heart, if they would expect His blessing and deliverance. God in marvelous faithfulness to His people, arranged a series of events which would lead to immediate detection and adequate punishment out of justice to the whole body. They would all receive a much needed lesson in humility and entire dependence upon divine aid.

2. Joshua's Appeal to God. (Vs. 6-9.) Deep and crushing was the

leader's grief. (V. 6.) But he went to God—the refuge of Moses under like burdens—and there with the elders poured out his heart. His sorrow over Israel's defeat was right, but his complaint was wrong. (Vs. 7, 8.) Instead of inquiring the cause of defeat, under the pressure of the moment, he spoke much as Moses and the children of Israel had spoken during the trials of the wilderness. (Ex. 5:22, 23; Ex. 16:3.) Joshua doubted God's promise. (ch. 1:2, 3.) Too often when trials come in connection with some advance step in Christian experience we wish ourselves back with the smaller blessing and the lighter temptations. Confident of victory, he fails to understand this defeat—not knowing the intricate working of Him who "will bring to light the hidden things of darkness." (1 Cor. 4, 5.) As yet he saw the affair purely from a natural standpoint, and feared the effect it would have upon the inhabitants of the land as regarded Israel's name, and Jehovah's accordingly. He remembered God and was jealous for Him in the midst of his distress. (Vs. 8, 9.)

3. God's Judgment Upon the Guilty. (Vs. 10-15.) "Get thee up; wherefore liest thou upon thy face." (V. 10.) The time for prayer was ended; now was the time for work. "Joshua must lay aside his mourning weeds, and put on his judge's robe, and clothe himself with zeal as a cloak; weeping must not hinder sowing, nor one duty of religion jostle out another." Then God reveals the cause of the defeat. Sin—sin lieth at the door, and until the guilty one is found the whole congregation must suffer. "Therefore the children of Israel could not stand"—nor can we expect the same when guilty of Achan's sin, holding among our own possessions that which belongs to God. Untold bless-

(Concluded on Page 8)

TIMES OF REFRESHING

From the Presence of the Lord.

Testimonies, Requests for Prayer, Reports of Meetings and General Fellowship.

"LOVEST THOU ME?"

A beautiful story is told in a German legend, meant perhaps for children, but will you listen to it? The Master is in His garden. He is walking along the pathways, before the flowers in Paradise have been given their names. An angel, speaking in the Master's name, commands every flower to be still, because the Master is going to speak, and they must listen to know how they are to be hereafter distinguished. The rose listens, and the carnation listens, and the lily listens; each of them eager to ascertain its name.

And so with all the flowers. And when they are all named the Master speaks. He says, "My children, that I may be certain that you know your names, each one will tell it Me."

And the rose tells its name, and so does the lily, and the carnation, and the daisy. They all tell their names but one, a wee little blue flower. And the Master, standing before it, hears that little flower pleading: "Oh Master, forgive me; but I was so occupied with the tones of Thy voice, I was so occupied with the beauty of Thy face, that I was only thinking about Thee." "Little flower," said the Master, "you have won my heart more than all the flowers in Paradise. I will give you a new name, 'Forget-me-not.'"

"I am my beloved's and my beloved is mine."—Cant. 6:3.

"Draw me, we will run after thee."—Cant. 1:4.

NEWS OF THE STONE CHURCH

Chicago, Ill.

The work is going on and, we trust, is deepening in the hearts of the people. We have had some searching messages. The thirteenth verse of I Corinthians, the love chapter, was read yesterday and made the theme of the message. Quite a number were at the altar for prayer. The congregations are still large. Brother White has been quite sick with a sudden attack of asthma, but is getting better, though not yet able to be out to meetings.

Preparations for our Brother and Sister Neely are about completed. They sail for West Africa, via England, December 11 on the steamship Celtic. Pray much for them, and also for us, that God may have His full way with and in the Stone Church the coming winter months. We are praying for a deeper work of the Spirit than we have yet known. God is able, but much and persistent prayer will be needed to bring it.

In His name and service,
Henrietta E. Muzzy.

DAYTON, OHIO.

Dear Brother:

I think your paper is getting better, and I am glad to read anything that sounds like a real salvation.

We had a good cottage meeting here Sunday and my wife received her baptism after seeking for about a year. The Lord revealed some things that she owed while she was on the floor under the power. It takes the Holy Ghost to lay our lives bare. I had been praying a good deal for her and Sunday I told her to get down and go through. She had the baby in her arms and the devil always managed to have it that way when we prayed, but the old man got fooled this time, for I took the baby. I told her to get in earnest and praise the Lord. I had a vision of Jesus and it seemed as though the Spirit was hovering over her and the Lord showed me she would get through to victory. The devil almost conquered, but we resisted him in Jesus' name, and she came through and afterwards got up and danced in the Spirit.

Please pray for us all, that we may fight a good fight of faith.

Yours in His service,

E. P. Cooper.

TOLEDO, OHIO.

Dear Brother in Christ:

As I was reading the Voice in the Wilder weekly and as we have opened up a full gospel mission would be glad to have some good Pentecostal paper. The Lord is working wonderfully in our midst, and a lot of hungry people come in.

May the Lord Himself bless you.

Yours in Jesus Christ.

H. Walls.

KAUFMAN, TEXAS.

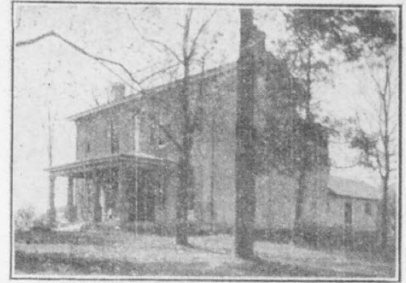
Dear Ones in Christ:

Peace be unto thee and all the dear saints at Plainfield. I am getting The Christian Evangel every week, and it is indeed food for my soul. May God bless and keep and prosper both paper and Bible school, is my daily prayer in Jesus' name.

I am having a severe test in my body with inflammatory rheumatism and ask special prayer.

Your sister in Him,

Mrs. J. C. Ament.



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SUNDAY SCHOOL LESSON.

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ings are withheld today on this account. (Mal. 3:8, 9.) "Neither will I be with you any more." Naught but sin separates us from God. (Isa. 59:2) and its continuance will result in eternal separation. God does not reveal the sinner's name, perhaps allowing him space to repent. Then comes the command to "sanctify the people" (V. 13) implying a separation and purifying, the necessary preparation for their appearing before God. This opened the way for God's slow, solemn but sure searching out of the guilty one. (V. 14.) Through the tribe, the household, the family, down to the very man; followed by the awful sentence of death by fire. The remainder of chapter gives account of enactment of God's command. Joshua had been minutely faithful, but notice his tenderness in dealing with one who had been so great a snare. (V. 19.) An example to those in authority of coupling mildness with justice even toward those giving great provocation. Achan's confession was free and open, now that he realized he was discovered, but attended with no apparent sense of awful guilt before God, against whom was his sin. His sin included disobedience, theft, deceit, ingratitude and impiety. "He hath swallowed down riches, and he shall vomit them up again." (Job. 20:15.) The valley of Achor is said to be given for a "door of hope"—the banishment of the accursed thing is the beginning of hope for Israel. (Hos. 2:15; Ezra 10:2.) In reality the stern dealing with Achan was in mercy to the whole people. In the beginning of Israel's history God dealt with this sin much as He dealt with a like sin in the beginning of the church's history. (Acts 5:1-11.) A. R. F.

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