



Greetings,

I want to make you aware of a book we produced for an old friend S.J. Hill. This Acrobat file contains the Foreword by Dr. Michael Brown, President, Brownsville Revival School of Ministry, the Introduction and Chapter One written by S.J. (Steve) Hill.

Please feel free to distribute this file to your friends.

George Payne

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Steve Hill has captured the heart of the relationship of true brokenness and the power of anointing. This is a book from a real man of God speaking real things out of a real experience. That is what makes his insights so penetrating and life changing. When you read the book, you will not fear brokenness, you will desire it.

BOB PHILLIPS – *author and Bible teacher who co-pastored Times Square Church with David Wilkerson. He is currently the Director of the Pastoral Care Department at the Brownsville Revival School of Ministry.*

This book deals with the very crux of true revival—a broken and hungry heart before God. Don't allow its ease of reading to stop you from meditating upon these essential and biblical principles for *personal revival*. Read it, mark it, and read it again.

DAVID RAVENHILL – *Bible teacher and author of FOR GOD'S SAKE GROW UP! He is the son of the late Leonard Ravenhill.*

S.J. (Steve) Hill graduated from Indiana Wesleyan University in 1970 with a degree in theology. Soon after, he assisted in the establishment of a Christian coffeehouse with an outreach to alcoholics and drug addicts.

S.J. has previously authored two books and has travelled extensively throughout the world, teaching and challenging believers to passionate intimacy with God and radical commitment to Jesus Christ.

Presently, S.J. and his wife, Pam, are residing in Pensacola, Florida, where he is on the faculty at the Brownsville Revival School of Ministry. Before moving to Florida, S.J. and Pam lived in Texas and worked with David Hogan and Freedom Ministries, a missions outreach to the Indians in Mexico and both Central and South America.

S.J. and Pam are the parents of two sons, Jonathan and Lance.

PERSONAL REVIVAL

God's Way of Setting Our Hearts on Fire

by

S.J. HILL

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S. J. Hill
P. O. Box 910
Harrisburg, NC 28075
(704) 455-8314

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To order this book write or call:

S. J. Hill
P. O. Box 910
Harrisburg, NC 28075
(704) 455-8314

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This page is inaccurate for this brief sample of the book but we wanted you to see the topics covered by S.J. Hill.

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FOREWORD

If there is one thing I have learned in the last twenty-eight years it is that everything flows out of our personal relationship with the Lord, that the inner life is more essential than the outward life, that our private walk with God is more important than our public ministry for God, that personal revival takes precedence over corporate revival. After all, the Body of Christ is made up of individuals, and it will never be stronger as a unit than it is individually.

Yet it is so tempting to put all our emphasis on the works of ministry—preaching, teaching, pastoring, leading worship, leading a home group, witnessing, visiting the sick, being godly parents, going on missions trips, making disciples—and it is so easy to neglect our private devotion to the Lord. (A more subtle temptation is to spend all our private time in prayer and the Word preparing for our public, outward ministry responsibilities.) What about intimacy with Jesus for the sake of intimacy? What about deepening our relationship with the Master simply for the sake of that relationship? What about pursuing the imitation of God in our lives as a goal in itself and not just as a tool for more effective ministry?

The problem, of course, is that the responsibilities of life and ministry often carry us along with the force of their demands, driving us *to action* and *away from* devotion, pushing us to work for the Lord but pulling us away from waiting on the Lord. How can we resist this tendency? How can we make our relationship

with God the highest priority of our lives? How can we experience personal revival, and how can we sustain that life of passion, fire, and renewal?

In this important, clearly written book by S.J. Hill, you will find both inspiration as well as practical instruction. Drawing on a wide range of edifying sources, and writing from years of personal experience, S J. (also known to many as Steve) has put together a fine biblical study that will help every believer who is hungry for a deeper and closer walk with Jesus. You will be stirred and helped as you read the pages that follow!

Of course, our works for the Lord *are* important. We are called to win souls, to set captives free, to bear fruit that will last, to make an impact for the King. But if our foundations are not secure and our roots are not deep, many of our works will go up in flames. And that's why *Personal Revival* is such a practical and essential book: It points the way to successful ministry *built on the foundation* of a revived and broken heart.

You see, it is possible to backslide while preaching to thousands. It is possible to grow cold while serving in a red-hot revival. It is possible to leave your first love while working for Jesus on the mission field. And that is what makes this book so valuable, since it provides meat for the mature and solid food for the serious, showing us the way to maintain personal revival in the valley as well as on the mountain top. It is my joy to commend *Personal Revival* to you. If you read it and digest it you will be revived and you will stay revived.

Dr. Michael Brown
President, Brownsville Revival School of Ministry

INTRODUCTION

Gypsy Smith, the English evangelist, was once asked the secret of revival. His reply: “Go home. Take a piece of chalk. Draw a circle around yourself. Then pray, ‘O Lord, revive everything inside this circle.’”¹

While much has been written over the years on the subject of revival, many of us as Christians have lost hope of seeing a real move of God during our lifetime. Thinking that revival can only come in great earth-shaking outpourings of the Spirit, we have overlooked the fact that it is first and foremost a personal experience. When God revives His people, He has to start with someone because the Church only consists of individual believers. Where else can spiritual renewal take place but in the lives of individuals? The Church is not a building! There is no abstract “Church” which can be revived apart from the men and women who make up the Church.

For us to have revival in our generation, we are going to have to do far more than merely think of it in general terms. Each of us must take personal responsibility to cry out for a fresh, radical encounter with the Living Christ. The refining fire of God must consume the impotency of our own lives before we can ever expect it to spread to an indifferent world.

Are we willing to face the searching questions of Charles Finney, the great revivalist of the 19th century? “If God should ask you this moment, by an audible voice from heaven, ‘Do you want

a revival?’ Would you dare to say, Yes? ‘Are you willing to make the sacrifices?’ Would you answer, Yes? ‘When shall it begin?’ Would you answer, Let it begin today—let it begin here—let it begin in my heart now?’”¹

The story is told of a man named David Dodge who found himself in a conversation with a devout Quaker. This man, like Mr. Dodge, was longing to see revival. The two of them agreed that what was needed was more enthusiasm, prayer and consecration. However, after further thought, the Quaker realized that something else would be required and suggested, “Friend Dodge, suppose thee and I make a beginning!”³

Little did the Quaker realize the importance of what he had said—“Suppose thee and I make a beginning.” This is always a major key to spiritual breakthrough! We must never forget that “I” is always central to the word “revival.” When we understand this principle, we cannot help but be encouraged! Nothing can keep us from the revival we so desperately need if we want it badly enough. Each of us who desires God’s best will immediately become the focus of the personal care and attention of the Holy Spirit. Regardless of the spiritual environment that surrounds us, the Spirit of God will deal with our hearts as exclusively as if no others existed.

Let each of us, therefore, determine afresh to hold nothing back from Christ, so we can become carriers of revival wherever we may be, allowing the Spirit of God to fan the flame worldwide!

‘I saw a human life, ablaze with God;
I felt a power Divine,
As through an empty vessel of frail clay
I saw God’s glory shine.
Then woke I from a dream, and cried aloud:
“My Father, give to me
The blessing of a life consumed by fire,
Let me burn out for Thee””!

Author Unknown

Chapter One

HEARTS ON FIRE

The year was 1738. England was in an extremely dark period of her history. The spiritual state of the country was at an all-time low.

The era was once described as follows: “The whole population seemed to be given over to an orgy of drunkenness which made the very name of Englishmen to stink in the nostrils of other nations.” It was normal to see signs outside the pubs that read, “Drunk for a penny. Dead drunk for two. Straw to lie on.”¹

The theatre was also disgustingly obscene and corrupt. Literature of the period would have been classified as pornographic. Fornication, homosexuality and polygamy were considered common. Violence went unchecked as gangs of drunken thugs prowled the streets committing horrible crimes!

England would have plummeted to her destruction had it not been for a young man named John Wesley attending a meeting at Aldersgate Street on May 24th of that pivotal year, and feeling his own heart “strangely warmed.”

John Wesley had become a missionary to Britain’s colony of Georgia in America in 1735. By the year 1738, a very frustrated Wesley had decided to end his ministry in America and sail back

to England. He wrote in his journal, “I went to America to convert the Indians; but oh, who shall convert me?”²

Upon returning home, he was later invited to a Christian meeting where someone read Luther’s preface to the Book of Romans. In recalling his experience, Wesley wrote, “About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”³

The course of a nation was drastically altered because one man had a heart-warming! John Wesley did more to change England than all the experts and reformers of his day. The legacy of Wesley reads as follows: “John Wesley left six silver spoons and the Methodist Church.” What a heritage! Maximum spiritual accomplishment with minimal material possessions!

THE REVIVAL OF 1857

At noon on September 23, 1857, a tall, middle-aged former businessman ascended to the third story of an old church building in the heart of lower New York City. He entered an empty room, pulled out his pocket watch and sat down to wait. The sign outside read: “Prayer Meeting from 12 to 1 o’clock—Stop 5, 10, or 20 minutes, or the whole hour, as your time admits.” It appeared as though no one had the time. As the minutes ticked away, the lone man wondered if all his efforts had been in vain.

For three long months he had visited boarding houses, offices and shops, inviting people to the Old Dutch North Church at Fulton and Williams Streets. Attendance was slowly dwindling. Many families in the neighborhood had moved away. Other churches had

relocated. Many thought that the Old Dutch North Church should close its doors, but the trustees, looking for a solution to their dilemma, hired a man to conduct a visitation program. Jeremiah C. Lamphier, a 49 year-old merchant with no experience in church visitation, gave up his job in order to knock on doors for less than \$1,000 a year. Often Lamphier returned to his room deeply discouraged because of the lack of spiritual interest seen in the people he visited. Yet he never failed to draw new strength from his time of prayer with the Lord.

One day, while visiting some of the neighborhoods, the thought occurred to him that businessmen might want to get away for a short time of prayer once a week at noon. After obtaining permission from church officials, Lamphier passed out handbills and put up the sign. However, he was the only one present as the first meeting began on that early fall day.

He waited ten minutes, then ten minutes more. As his watch read 12:30, he heard footsteps coming up the stairs. One man walked in, then another and another until there were six. The first small prayer meeting was in no way extraordinary. There was no real stirring of the Holy Spirit. Still, the men decided that they would meet again the following Wednesday.

Twenty men came to the second noon-hour prayer meeting. The Holy Spirit honored their diligence and hunger for revival and soon the "Fulton Street" meeting became a daily occurrence, with more than 3,000 people in attendance.

Within six months, 10,000 businessmen (out of a population of 800,000) were gathering daily in New York City for prayer. By January of 1858, some twenty other prayer meetings were flourishing, many of them started by the YMCA.

Newspapers began to assign reporters to cover the prayer meetings. Many outstanding cases of conversion and personal revival

were reported in detail. The headlines were flashed from coast to coast.

Early in 1858, the revival blessings from these prayer meetings spilled over the Appalachian Mountains and into the West. Every major city felt its effects. In one of Charles Finney's meetings in Boston, a man stood to his feet and said, "I am from Omaha in Nebraska. On my journey east I found a continuous prayer meeting all the way. We call it 2,000 miles from Omaha to Boston; so I have witnessed a prayer meeting 2,000 miles in extent."⁴

By the summer of 1859, news of the prayer meetings had crossed the Atlantic Ocean. The revival surged on into 1860 until it was scattered, although not stopped, by the Civil War.

Little did Jeremiah Lamphier realize that what was birthed in his own heart would be the beginning of a great national revival which would sweep an estimated one million people into the Kingdom of God.

THE ULSTER REVIVAL

In the same month that Jeremiah Lamphier started the Fulton Street prayer meeting in New York City, four young Irishmen began a weekly prayer meeting in their home country's northernmost province of Ulster. This meeting is commonly regarded as the origin of the 1859 revival that swept 100,000 converts into the churches of Ireland.

One of the young men was James McQuilkin, who was converted in 1856 through the witness of a godly woman. McQuilkin later read George Mueller's autobiography, *THE LIFE OF TRUST*, and was deeply impressed by Mueller's life of prayer and faith. McQuilkin asked the Lord for a spiritual companion with whom he

could pray, and God gave him one. After the two began to meet together, two more young men were added to their small prayer group. McQuilkin told his friends about the inspiration he had received through reading about Mueller and encouraged them to continue in prayer. For several months, very little seemed to happen. Yet, the four young men faithfully persevered.

When James McQuilkin heard about the revival in America, he said to himself, “Why may we not have such a blessed work here?” He shared his burden with his three friends and the fire in their hearts consumed them. In answer to their prayers, the first conversion of an individual to Christ took place in December of 1857. From that time on it was reported that “Humble, grateful, loving, joyous converts multiplied.”⁵ The prayer meetings became crowded. Revival fires started to spread! J. Edwin Orr, the great Church historian, said that this revival “which originated in a prayer meeting of four young men in the village schoolhouse of Kells made greater impact spiritually on Ireland than anything else known since the days of Saint Patrick.”⁶

THE WELSH REVIVAL

Evan Roberts was born in Loughor, Wales, in 1878. After working for some time as both a miner and blacksmith, he entered grammar school at Newcastle-Emlyn to prepare for the ministry. Even in those days, God gave him an insatiable hunger for revival.

For thirteen years Evan had prayed for the Spirit and often thought of the words of William Davies, the deacon, who said, “Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had.”

In response to Davie’s admonition, Evan wrote: “I said to myself: ‘I will have the Spirit’; and through every kind of weather

and in spite of all difficulties, I went to the meetings. Many times, on seeing other boys with the boats on the tide, I was tempted to turn back and join them. But, no, I said to myself: 'Remember your resolve,' and on I went. I went faithfully to the meetings for prayer throughout the ten or eleven years I prayed for a Revival. It was the Spirit that moved me thus to think."

In September of 1904, while still attending school, Evan went to a conference at a place called Blaenannerch. These meetings were initiated to consider the spiritual life of the churches in the area and to decide what action should be taken. It was during this conference that Evan was filled with the Holy Spirit.

At a certain morning meeting which Evan attended, the evangelist that was speaking asked the Lord to "bend" them. The Holy Spirit seemed to say to Roberts, "That's what you need, to be bent." In describing his experience, he said, "I felt a living force coming into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth." Several friends approached him to wipe his face, but he continued crying out, "O Lord, bend me! Bend me!"

Roberts went on to say, "After I was bent, a wave of peace came over me, and the audience sang, 'I hear Thy welcome voice.' And as they sang I thought about the bending at the Judgment Day, and I was filled with compassion for those that would have to bend on that day, and I wept. Henceforth, the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible, I was willing to pray God for the privilege of going."⁷

From then on, this twenty-six year old went everywhere spreading the fires of revival. The chapels were crowded, with

to go through all Wales, and if it were possible, I was willing to pray God for the privilege of going.”⁷

From then on, this twenty-six year old went everywhere spreading the fires of revival. The chapels were crowded, with hundreds more outside. His appearance at these meetings caused a lot of excitement, and Roberts needed only to say a few words of exhortation or a brief prayer to set the congregations on fire. The people would break out into singing and then testimony, followed by prayer, and then singing again. It was said that “...all of Wales seemed like a praise meeting.” Mealtimes and other daily routines were neglected as God moved throughout the entire country in saving and purifying power. Revival had come to Wales! And it all started with a young man who was prepared to pray, **“O Lord, bend me! Bend me!”**

THE HEBRIDES REVIVAL

Early in a winter morning in 1949, in a little cottage near Barvas Village on the Isle of Lewis in the Scottish Hebrides (off Scotland’s western coast), an eighty-four year old blind woman named Peggy Smith, and her sister, Christine, gathered in fervent prayer.

On this particular morning God visited the two of them in a special way, giving them an unusual assurance that the revival for which they had been passionately praying was close at hand. Several months before, Peggy had had a dream in which she was shown that revival was coming and the churches would be crowded again with young people.

At the time, revival seemed almost impossible. World War II had taken its toll. Many had left the islands to serve in the armed forces, and some had never returned. Those who did come back

after the war returned confused and disillusioned. By 1949, the younger generation had very little interest in spiritual matters.

After her dream, Peggy sent for her pastor, James Murray MacKay, and told him of her experience. She asked him to call the leaders of the church to prayer. For three months, he and others met three nights a week to seek God for revival. On one occasion, these men gathered together at 10 p.m. in a barn in the town of Barvas. Kneeling in the straw, they cried out to the Lord for an outpouring of His Spirit. During their time of prayer, a young deacon from the Free Church stood up and read Psalm 24:3,4: “Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false.” He read the verses again and then said to the group, “Brethren, we have been praying for weeks, waiting on God. But I would like to ask now: Are our hands clean? Is the heart pure?”

As the men continued to seek the Lord, His awesome presence swept into the barn. At four in the morning, it was said, “They moved out of the realm of the common and the natural into the sphere of the supernatural.”

Pastor MacKay then felt led to invite Duncan Campbell, the well-known Scottish evangelist, to Barvas for special meetings. His invitation was confirmed by Peggy Smith, who told him that “one night in a vision the Lord had revealed to her not only that revival was coming, but also the identity of the instrument He had chosen to use—Duncan Campbell.”

Yet, Duncan Campbell told them that it was impossible for him to come because he was preparing for a convention. When the two praying sisters heard of his reply, they simply said, “That is what

man has said. God has said he is coming, and he will be here within the fortnight” [two weeks]—and he was.

A real sense of expectation pervaded Duncan Campbell’s first service in the Barvis Presbyterian church. However, nothing unusual took place, although it was a good meeting. Afterwards, a deacon of the church said to Duncan, “Do not be discouraged; He is coming. I hear already the rumblings of heaven’s chariot wheels.” Then the man suggested to the already tired preacher that they go and spend the night in prayer! Approximately thirty people went with them to a nearby cottage.

Later, Duncan Campbell described what happened: “God was beginning to move, the heavens were opening, we were there on our faces before God. Three o’clock in the morning came, and GOD SWEPT IN. About a dozen men and women lay prostrate on the floor, speechless. Something had happened; we knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 A.M. to discover men and women seeking God. I walked along a country road, and found three men on their faces, crying to God for mercy. There was a light in every home; no one seemed to think of sleep.”⁸ Revival had begun!

Although the revival peaked between 1949 and 1952, the results were still evident for a number of years. Many young men who were deeply impacted by the outpouring of the Holy Spirit entered the ministry, while others answered the call to the world’s mission fields. All this took place because two elderly women, one blind and the other severely crippled with arthritis, desired to see revival come in their lifetime and would not let go of God in prayer!

Duncan Campbell wrote, “Those who seek God for revival must be prepared for God to work in His own way and not according to their programme. But His sovereignty does not relieve men

of responsibility; God is the God of revival but man is the human agent through whom revival is possible. Desire for revival is one thing; confident anticipation that our desire will be fulfilled is another.”⁹

This truth was never more clearly demonstrated than in the life of a man by the name of Jonathan Goforth. After serving as a missionary in China for some time in the late 1800’s, he came to the conclusion that God had more for him than what he was experiencing in both his personal life and ministry. He became restless and was led by the Holy Spirit into an intense study of the Scriptures concerning the subject of revival. “Every passage that had any bearing upon the price of, or the road to the accession of power became life and breath to me,” he said.¹⁰ After months of soul-searching study, he came to believe that God would fulfill His Word, even in the face of the incredible odds that were against him in the land of China.

When the Spirit of God eventually fell upon the people of Manchuria in an awesome way, a Chinese evangelist later asked Goforth why he had not told them that there was going to be revival. In deep humility, the missionary confessed that he had not known revival was even possible until it had actually touched his own life.

SPREADING THE FIRE

When personal revival comes to individual men and women and sets their hearts on fire, it automatically spreads. Fire spreads upward and outward, building and growing until it consumes everything in its path. Such was the case in the life of Jonathan Edwards, one of the greatest theologians America has ever produced.

In 1724, during one of the mightiest awakenings to hit the North American Continent, Jonathan Edwards, after much prayer and fasting, begged Christians of all lands to unite together in prayer for a world-wide revival and to return to radical New Testament Christianity.

A copy of his famous appeal fell into the hands of William Carey, an English shoemaker. Carey, deeply moved by what he read, assembled a small group of believers in his home to pray that God would do a “new thing” in their midst. Carey republished Edwards’ revival appeal, and as a result, a world-wide missionary movement was birthed. William Carey later came to be known as the father of modern missions.

God also used Edwards’ call for revival to change the spiritual life of Charles Finney, a converted lawyer from New York State. Finney would come to base many of his ideas about revival on this one document. Jonathan Edwards’ burden for revival lit a fire in the heart of this young man, and as a result of his evangelistic meetings the flames spread throughout North America!

Years later, while on vacation in the Mediterranean, Finney became so burdened about the spiritual condition of the churches in America that he began to prepare his now famous *LECTURES ON REVIVAL*. These lectures have been read by Christians all over the world, and through their message revival has come to many individual lives and churches.

When we read of famous people such as John Wesley, Evan Roberts and Charles Finney, we might assume that all revivals began with well-known personalities. However, most revivals began with obscure, unknown individuals. How many of us had ever heard of Peggy Smith, Jeremiah Lamphier, James MacKay or James McQuilkin?

Even those whose names later became synonymous with certain revivals never considered themselves “special.” In fact, none made any significant impact on those around them until they had gone through a season of personal revival! It was out of their own desperation that their hearts were set on fire and the lives of others deeply impacted!

God has called each of us to fulfill a specific mission in life. It does not matter whether we are young or old, educated or uneducated. We may be a housewife, businessman or blue-collar worker. Yet, every one of us has been born into the Kingdom for such a time as this (Esther 4:14). Our lives can make a difference! Destiny beats in the heart of every one of us! None of us is insignificant!

What is “insignificant” to the Lord, anyway? A weather-beaten stick became “the rod of God” in the hands of Moses. Samson used the jawbone of a donkey to kill a thousand Philistines. Gideon’s little band of 300 men destroyed 135,000 Midianites with all of their armed might. 1 Corinthians 1:28 informs us that “God chose things despised by the world, things counted as nothing at all, and used them to bring to nothing what the world considers important” (New Living Translation). These are the amazing ways of the Lord!

ALIVE TO FULFILL THE CREATOR’S PURPOSE

One beautiful morning a very strange conversation took place in the woods. While there were many who looked on and listened, there were just four voices heard to speak. A tiny white lily waved in the breeze by the trickling brook. High above her towered the branches of a gnarled old oak tree.

“Are you not ashamed of yourself, little flower,”

exclaimed the mighty oak. “When you see how big I am, do you not feel insignificant; while my branches spread far out in every direction, you fill such a small place in this world.”

“No,” replied the lily. “We are both just what God made us. And to each of us He has given a gift: fragrance to me and strength to you.”

“Where will your sweetness be a few days from now?” asked the oak scornfully. “You will soon wither and decay, and your grave will not lift the ground higher by a blade of grass. But I shall live on for years—perhaps even for centuries. And when I am cut down, I may be built into a mighty ship to carry men over the sea; or perhaps I shall be fashioned into a coffin that will hold the body of a prince or a king. Ah, little frail lily, what is your lot in comparison to mine?”

Now while the oak was taunting the lily, a little brown squirrel sitting on the lowest branch of the oak had been most attentive to their conversation. Indeed he was quite impressed by the boasting of the mighty oak, but he was equally alert to the gentle confidence of the little lily as it spoke to the oak.

“It is true,” replied the lily humbly, “that I am small and frail, and that I shall not live long. But if I live fragrantly I will have added my small bit of beauty and enjoyment to the world. I shall then have filled the complete purpose of the One who sent me—my Creator; and that is all that really matters to me.”

Just then another listening ear could hold her voice no longer. It was the tiny raindrop whose voice burst forth announcing: “Please do not think me

rude if I intrude, for truly I am the smallest of all; so very, very small beside the oak, yes, even small beside the lily or the squirrel. But I am sure that I have learned the wondrous secret of living.”

The tiny raindrop knew that every ear was tuned, for all were interested in knowing this secret. “When I am sent by my Creator on my long journey down to earth, I approach with just one thing in view: to fulfill His purpose in sending me. Oh mighty oak, my life seems so very short as I wash your leaves and bark, and soak your thirsty roots. Oh little squirrel, I love to wash your glossy coat of fur and, purchase, even to quench your inner thirst. Oh, lovely lily, I always hope that I can fall upon you to freshen and release your gracious fragrance. I love to be near you, for you also seem so content with fulfilling our Creator’s purpose. That must be the reason why you are always looking up to HIM.”

At last the little squirrel was fully convinced, and it was time for him to speak: “Oh mighty oak, beside you, I, too, have always felt so very insignificant until this morning. Suddenly I remembered that many, many generations ago one of my family planted a small acorn from which you grew. Is it not wonderful that our Creator placed this instinct within my breast that I too might fulfill His purpose in my being?”

That morning as the meeting broke up, you could hear the mighty oak tree leading every member of the forest in this triumphant chorus: “HOW WONDERFUL TO BE ALIVE, ESPECIALLY WHEN YOU ARE ALIVE TO FULFILLING THE CRE-

ATOR'S PURPOSE!"¹¹

SEND THE FIRE

Thou Christ of burning, cleansing flame,

Send the fire!

Thy Blood-bought gift today we claim,

Send the fire!

Look down and see this waiting host,

Give us the promised Holy Ghost,

We want another Pentecost,

Send the fire!

God of Elijah hear our cry!

Send the fire!

Oh, make us fit to live or die,

Send the fire!

To burn up every trace of sin,

To bring the light and glory in,

The revolution now begin,

Send the fire!

'Tis fire we want, for fire we plead,

Send the fire!

The fire will meet our ev'ry need,

Send the fire!

For daily strength to do the right,
For grace to conquer in the fight,
For power to walk the world in white,
Send the fire!

To make our weak hearts strong and brave,
Send the fire!
To live a dying world to save;
Send the fire!
Oh, see us on Thy altar lay
Our lives, our all, this very day;
To crown the off'ring now, we pray,
Send the fire!

General William Booth

ANOTHER BOOK AVAILABLE FROM S.J. HILL

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