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**WHEN THE FIRE FELL**  
**Compiled By I. R. Govan Stewart**

The Outcome In The Life  
Of John George Govan  
A Centenary Booklet

'Then the fire of the Lord fell, and consumed the burnt sacrifice.'  
I Kings 18:38

The Faith Mission  
Govan House, 38 Coates Gardens, Edinburgh 12  
48 Upper Queen Street, Belfast 1.

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Again my apologies for your problems getting in touch etc. Every blessing in your work. Warm  
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While the work named in the permission granted by Dr. Percival was "The Price and  
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Dr. Percival and Faith Mission for their permission to digitally publish this work. -- DVM

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Digital Edition 08/05/2000  
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## 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!

-- General William Booth

\* \* \* \* \*

## FOREWORD

It sometimes happens, when the spirit is low, that God graciously comes to us, reviving us along very ordinary channels and sending us out with a new quickening of spirit to work the works of Him that sent us while it is day. That, I think, is the sort of usefulness desired for this book, and the purpose for its going forth.

Having known John George Govan and worked as a Pilgrim under his leadership, I am glad that in this, the centenary year of his birth, a 'pen picture' of the man as many of us knew him is put on record, and for this we are most grateful to his daughter, Mrs. I. R. Govan Stewart.

What happened in the life of John George Govan found its basis and inspiration in his faith in God. One was always impressed by the simplicity, directness and intensity of his faith; for him, as for David Livingstone, the promise of God was 'the word of a gentleman,' and there it rested. In that sure confidence he went forth to do battle for God, and in calling the Faith Mission into being, he set in motion a movement which has enriched the world.

Seventy to eighty years ago the stream of vital Christianity was running low in Scotland. True, the spirit of McCheyne and Chalmers was still alive, but the glorious revival blaze of the Disruption period had darkened to twilight. Moderatism had given place to Modernism, Into this blighted field God sent His servant with the message of a full salvation, and soon in village, strath and glen, the dim light became a 'great and glorious light'.

This tribute to the memory of one to whom I owe so much I humbly commend to God, and entreat the people of God who read this booklet to pray earnestly that it may be used to the Church's reviving.

Duncan Campbell

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## PREFACE

'Fire' is a striking symbol of the Spirit of God. It speaks of the warmth and light upon which human life is dependent; it has power to consume and to re-form. When the Fire of God falls on a human life it comes with consuming power, purifying, possessing, and radiating light and warmth in the midst of darkness.

One hundred years ago, when the country districts of Scotland were in the darkness of a formal religion, John George Govan was born. When a young man, the Spirit of God came upon him, and as a result the Faith Mission was brought into being.

In the centenary year of his birth, and the seventy-fifth year of the Mission's working, the story is told again in words taken from his writings and from records of talks to the Pilgrims.

It shows the inner aspect of the Mission, which will continue to be a blessing to the world so long as the Fire of God burns in the hearts of its members.

October, 1961.  
I. R. Govan Stewart  
Edinburgh

\* \* \* \* \*

## WHEN THE FIRE FELL

In a large stone house in the West End of Glasgow, there lived a family of boys and girls, who, all told, numbered twelve. When the house was first built, it faced green fields, and the children played in a large walled garden. Now it stands in the heart of this great city.

The name they bore carried associations with Covenanting days in Scotland. In June, 1661, Captain William Govan laid down his life for his faith in the Grassmarket, Edinburgh. In 1841 another Govan broke new ground in South Africa as the first Principal of Lovedale College, where European and African were educated together. The children's Grandfather, it is said, was the only one of note amongst Glasgow's cotton merchants who stood unflinchingly for the abolition of slavery; and their Father, handsome, gray-bearded William Govan, as a Bailie on Glasgow's Town Council, supported temperance, and all social and moral reforms. They were men of faith and action, and from this family came one who was to be outstandingly a man of faith. The year 1961 is the one hundredth anniversary of the birth of a son to William Govan and Margaret Arthur, his gentle English wife; a son named John George Govan, who was to turn many to righteousness.

He grew up an ordinary youth, inclined to be moody and self-willed, proud and sensitive, but his character was gradually shaped by the influence of his godly hope. A standard of righteousness was set before the young people in the lives of their parents and by the constant reading of the Word of God in morning and evening prayers which was an invaluable preparation for life. To be brought up with eleven brothers and sisters was also an education in good humor, tolerance and adaptability, and while harmful pleasures were denied them, many wholesome ones were provided. It was a happy home, and the discipline which inculcated obedience, self-control and sincerity was part of the happiness. Five of the six boys became preachers and writers, and each of the sisters, attractive Christian women.

But the finest qualities in human life are like chaff which the wind drives away, until linked with the indestructible will of God. At the age of twelve, the Spirit of Life began to move in the heart of John George. He became acutely conscious that he was amongst those who were 'dead in trespasses and sins' and consequently, eternally perishing. It was his father's preaching on the rocks at Corrie in Arran, on a summer's Sunday evening, that led him to trust in Christ for forgiveness and for eternal life. At the age of nineteen the Spirit of Life again began to move in his heart. School days were behind him; he was in the swing of business and social life and, as he notes in his diary, 'not working for God,' and 'time spent mostly for self.' But a new quality of Christianity appeared on his horizon -- the radiant selflessness of the founders of the Salvation Army and their officers, who came to Glasgow and were entertained at Southpark, his parents' home. The challenge became personal when his brother James, two years older than he, with whom he had played, and fought, and worked, was transformed spiritually, and lived a new life both in the home and in business.

The visit of the great American evangelist, D. L. Moody to Glasgow, the mission beginning three days after John George's twenty-first birthday in 1882, was another factor in his changing outlook. The evangelist's virile, practical preaching, and his power to draw men and women to Christ, deeply impressed him. What were the attractions of the world compared with this?

And so the Spirit showed to him first the possibility of a life of purity, and then of spiritual power, and awakened in his heart the hunger and thirst that can only be satisfied by God. Then the

grace of God was poured out upon him, giving him 'tremendous love for, and faith in, the Lord Jesus Christ.' The Fire of eternal love and passion kindled in his heart.

Let us imagine that he is still with us, and that we can talk to him now about his experience and the starting of the Faith Mission.

Mr. Govan, if you had not been converted and consecrated to God, I suppose there would have been no Faith Mission? I would not like to think that. If God cannot use one, He will use another, but it was certainly the outcome of God's working amongst a group of us young people in Glasgow. In a letter to the Pilgrims on 4th August, 1924, I wrote: 'It is forty years today since I received the blessing of a clean heart, and entered into the life of what we usually call full salvation. A little later came the fulfillment of the promise of the Father in Luke 24. 49, and Acts 1. 8. As a result, the Faith Mission was started.'

What do you mean by the terms, 'a clean heart' and 'full salvation'?

They speak of a deep work of God in the heart, and the sweeping away of evil habits and tendencies that have had dominion over us in the past. It is a truth that seems to me quite clear in the Bible, that JESUS CHRIST can cleanse the heart from all sin. Else what would be the meaning of such passages of Scripture as:

'Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart...'

'Create in me a clean heart, O God'

'God is good.., to such as are of a clean heart...'

'Blessed are the pure in heart...'

'See that ye love one another with a pure heart'

One thing that convinced me of the possibility of this blessing was the changed life of my brother James. I witnessed the reality of the experience into which he had entered, and his testimony was used of God to convince me of the truth, the blessedness and the power of a fully surrendered life. And then, after months of heart-searching and of counting the cost, the night came when I, too, yielded all that I had entirely to God.

Christians get wonderful and beautiful blessings at Conventions and meetings, but often these do not last because they do not allow the Holy Spirit to get to the depth of their being, to search them out, and to turn His hand upon them to purge away their dross. The heart is meant for God's possession and indwelling, but it is only after a thorough work by the Spirit in the inner man, that Christ can really come to 'dwell' or 'settle down' in the heart. I have always felt the expression, 'a clean heart' to be descriptive of the thoroughness of the work that God waits to do within us.

There are those who criticize this expression. They feel it is too drastic, and that it describes an unattainable experience.

One reason for this may be that many who have professed have not known the reality of the experience, nor continued walking in the light and so have stumbled others. The reality of our experience can be tested by the standard laid down in the Word. Full salvation is not just emotion or sentiment: it is thoroughly practical. Cleansing is not only negative but it brings the life of Christ into the whole being. Paul speaks about putting off the old man, and then putting on the new, and this works out in daily living -- in the effect on the mind and the thought-life, the hands, the tongue, and other members of the body, the temper, the inward spirit as well as the outward demeanor. Christians who are still selfish, self-centered, inconsiderate, ungrateful, and hard in their judgment of others, should not make a profession of holiness.

Of course, many are not willing for the Cross that the life of full salvation means -- the cutting across of their own wishes and the ways of the world, and they rebel against the teaching of a deeper work of grace after conversion. But it is a dangerous thing to speak against sanctification. This is the very thing that Jesus came and suffered for. He will not rest in uncleanness or in depravity, but He will come and cleanse us, and take up His abode in us; and He will do the work in us when we are utterly yielded.

Do you consider that you had a unique experience of the Holy Spirit for the leadership of the Faith Mission?

I do not care for the word 'unique'. The fullness of the Holy Spirit is for all Christ's children. This becomes a reality sometimes at the point of full surrender, and sometimes later. The Bible states general principles with regard to God's dealings with human nature, but there is infinite variety in His ways with individuals, just as there is infinite variety in dispositions and temperaments. It was after I had yielded fully, and knew the blessedness of a heart 'by Blood made clean' that God brought me into a new life entirely -- a life of power by the Spirit. I saw that our Lord, though perfectly pure, was endued with power at His baptism, and that the disciples spoke with 'great power' after their Pentecost. The words, 'tarry ye . . . until ye be endued with power from on high' came home to me, and as I searched the Word, I felt increasingly my need. We were frequenting Salvation Army meetings in those days in Glasgow, and were often at their half-nights of prayer; and at one meeting, in spite of being known as one who had testified to a clean heart, I went forward to the penitent form because of this sense of need in my life. A penitent form is a proper killer of pride, and pride must come down. Shortly afterwards, some of us arranged ten days of waiting on the Lord. We gathered each evening after business at Water Street Hall, where we had commenced Gospel work, and sometimes prayed right on till morning. Some were not willing to go through with God, and dropped out. But a day came when the very room was shaken as in the days of the early Church, and we were filled with the Holy Spirit, with 'joy unspeakable and full of glory'. We saw Heaven opened, and the chariots of God, and the Son of God going forth to war -- and we were humbled in the dust at our Master's glory. It is worth while going through until 'the promise of the Father' becomes a glorious reality.

What were the practical results of this anointing with the Spirit?

We had a tremendous consciousness of the glory and presence and power of the living Christ with us. There was a chorus we used to sing a great deal--

'My heart is full of singing,  
I tell it here and there;  
There's heavenly music ringing,  
And JESUS everywhere.'

The love of God was shed abroad in our hearts in a new way, lifting us above selfish and petty feelings, and giving us a oneness with all true believers, and a sense of compassion for the lost. Our eyes were opened too, to see the awfulness of the state of the world. We looked out upon men and women, enslaved by sin, sinking swiftly and surely to hell. Our eyes were opened too, to see the Cross of Calvary, and the bleeding Saviour, and to realize something of what it meant to Him to leave His home in Heaven and come down here to die such a terrible death as He died.

There was also great power in the meetings. After one such time of blessing when God revealed Himself to us as we waited upon Him, we had three days of meetings for Christians at Dunfermline -- times of the Saviour's near presence and power. At the last of those meetings, nearly all present rose to yield themselves wholly to God, and to trust Him to sanctify. It was a wonderful time, and a number got into contact with God, and came to know the power of the Spirit in a way that left a mark on their lives throughout the years.

Some complain of emotionalism at such times, but it is not the least to be wondered at when the Eternal God draws near and manifests Himself to the soul, and when His glorious and awful truths are seen in the intense light caused by the contact of His Spirit with the spirit of man. The emotion is the effect of 'having the eyes of your heart enlightened' (R.V.).

How exactly was the Faith Mission started?

The first mention of the name is in a little black diary that I kept in 1886. One page is headed -- 'Moffat, October 14th. First attack of Faith Mission.' I had left business, and was working missions around Glasgow, while hoping to go abroad. But God began to bless in quite a remarkable way, and others wanted to join me. One of these, George Colvin, went to Moffat, while I was invited to Whitehaven. When my mission closed, I joined him at Moffat for the last week. Many were brought to Christ, and as all our expenses were met without collections or solicitation, we felt we could take that as a seal that God was with us and we could go forward in a life of faith, seeking the lost. So that was how the Mission came into being. We saw the need of the villages of Scotland--the spiritual deadness, the hypocrisy, the men and women enslaved by sin, and we felt God was sending us out to preach a pure Gospel, and a life-giving religion; the Gospel of a Saviour Who not only saves His people from their sins, but baptizes us with power to live and work for Him.

How did you come to call yourselves 'The Faith Mission'?

I believe God gave us the name. Faith was to be the principle of the Mission faith in God, and in Him alone; absolute dependence upon Him for everything necessary, for guidance, for

health and strength besides food and clothing; faith for the future as well as faith for the present. Faith lives on distinct promises such as -- 'They who preach the Gospel shall live by the Gospel' and 'They that seek the Lord shall not want any good thing.' And the word 'I will never leave thee nor forsake thee' covers all contingencies.

Did it not cost you to leave your home and business, and were you not reproached by many for being 'so extreme'?

Some of my former business associates called me 'that fool Johnny Govan'! But when you consider 'the recompense of the reward' there is no such thing as cost. Moses found suffering with Christ better than the pleasures of sin. It is better to have pain with God's people than pleasure with sinners. Living faith makes God real to one, and He comes between us and the world, and between us and our circumstances. We look at things in their proper light, the light of eternity. There is much so-called religion today without reproach, but that is because there is much religion that does not bring people into a true vital union with the Christ Who will always be reproached and hated by this world. The light of God's presence, the consciousness of His love and power far outweigh the 'treasures of Egypt', and the 'pleasures of sin.'

I understand that your motto is 'Seek first the Kingdom of God and His righteousness'.

It is indeed. When one allows the Lord to open the eyes and show the glories of His eternal Kingdom, how contemptible and trifling become the things of this world. I can never thank God enough for showing me how little were earthly gains, honors and pleasures compared with getting souls saved. In eternity we will prove that to get one soul saved is worth infinitely more than

the Kingdom which is to be everlasting; the Kingdom of God's love and rule before which every other Kingdom will fall into ruin. Into it are going to be gathered not only hundreds, but hundreds of thousands -- millions, from the east and from the west, from the north and the south, of all nations. And they that have turned many to righteousness shall shine as the stars there for ever. It is to be a Kingdom of eternal glory which shall never pass away. Hallelujah!

When did you first call your workers 'Pilgrims'?

In a statement drawn up by two of us in the first weeks of the Mission we wrote -- 'We want those who will forswear all the comforts of home, all the ambitions of life and the pleasures of the world to go out as 'pilgrims (perhaps under this name) and strangers on the earth,' and live entirely for God. Someone wrote in the margin -- 'Don't have this name,' but we have stuck to that name, or the name has stuck to us, and I don't think we want to change it.

Did you have continual victory in the work?

I would not say we always did, but we certainly expected it, and 'faith feeds on expectancy'. We did a good deal of hard work of course. The darkness and heathendom of some of those dark villages was enough to discourage anyone who had not a real hold on God. Sometimes we would have seven or eight weeks fighting with the powers of darkness. There were difficulties in getting halls, opposition sometimes from ministers, attempts of rowdy youths to break up



open-air and disturb inside meetings with stones, mud, tin kettles -- anything they could lay their hands on. Many a time our bills for broken windows were larger than our bills for food! But the spirit of faith carried us through, and we found that the power of the love of Jesus could break the hardest heart. However, no one who does not know the fullness of the Holy Ghost should attempt such work. It is His presence and power in the meetings that can subdue, and transform hearts. In ourselves, we can accomplish nothing.

You believe that evangelists should work hard?

We are called to the greatest work on earth, and it demands the maximum output of energy. Our Master probably worked harder than any other one who walked this earth. Apart from the years when He labored at a carpenter's bench in a poverty-stricken village, His public ministry was one of unceasing activity, crowded during the day by people in dreadful need, and spending many of His nights in prayer on a mountain side, or in the garden of Olivet. He knew little of comfort, and nothing of luxury, and had less material security than the foxes in the field. Why should we not work hard in a world that is perishing, and our days so short? There is endless remorse and misery in hell, and men and women are being carried there as by a stream.

In the early days of the Mission we never took a day off. We had meetings every night of the week, generally preceded by an open-air and children's meeting, and we frequently worked alone -- the pressure of the need was so great -- with all the singing, speaking and praying to do. On Sunday there would be four or five meetings, and often during the week half nights of prayer with converts at a nearby village -- all this in addition to regular visiting, prayer and study. How we got through it all I do not know, except that we were divinely strengthened.

They were great days. Some of us suffered physically, but there is no fighting without casualties. A 'ca' canny' policy in the work of God is shameful. Men and women are perishing eternally, and we have to be awake to all possibilities of service. May we be kept clear of the curse uttered on those who do the work of the Lord negligently!

What attracted people to the meetings?

The spirit of life that was in them, and the truths that we preached, which met the need of those days. 'Jesus and the Resurrection' was our theme. We were ambassadors from the court of Heaven, sent to glorify Jesus Christ through the power of the Holy Ghost, and bring conviction of 'sin, righteousness and judgment' to rebels against the government of the King of kings, and to call for entire submission and surrender. We spoke out about the sins of the day, and challenged the enemy. We need to beware of a shallow, 'only believe' kind of Gospel that is really no Gospel, and with a vision of Christ on the Cross, and Christ on the throne and of the judgment that is to come fresh before us, go forth in His Name to preach the Gospel of the Kingdom.

Then there was infinite variety in our gatherings. I used to find that when Pilgrims were guided by the Spirit, their meetings were full of life and freshness. In the early days at the closing 'tea-meetings' of some of those great missions in Fife, we would have four or five Pilgrims giving a five-minute testimony, or word of exhortation, then John Wallace [ J. A. A. Wallace of Lochryan, who was later President of the Faith Mission (1932-46).] and I would give a

fifteen-minute address each. On the whole this is more effective, and more calculated to hold the attention and meet the needs of a large and varied audience than two prosy addresses. Then we had plenty of singing of the right kind -- not singing for the sake of singing, but because of the inspiration that the right words allied with the right tune can bring into a meeting.

Did you ever give long addresses?

I expect I did on occasions. I see in my diary that during a mission at Pittenweem, I spoke for seventy minutes on 'Grieve not the Spirit', followed by a prayer meeting from 10 p.m.-12.15 a.m. and that I noted it was 'a good time'. Let us hope the audience felt so too! Of course we were in the swing of revival in those days, and the message of a free and full salvation was strangely new to people.

But years later, in 1921, at a mission at Carrubbers Close Hall in Edinburgh, run from the Training Home, I notice that practically all the meetings were different during the twelve weeks we were there. Sometimes we began with prayer; sometimes with a Bible reading; sometimes with a number of choruses, or with a hymn. I remember on one occasion opening with a soul-stirring hymn which had just been written by a young Salvation Army officer -- 'I want dear Lord, a heart that's true and clean', and asking Christians who were longing for such an experience to come forward and into the Inquiry Room, and about twenty responded. Then we continued with the meeting. Over 300 from every class -- students, deaconesses, and some of the roughs from the High Street sought the Lord. I have been feeling recently how important it is for Pilgrims to keep out of ruts in the leading of their meeting. The order ought to be continually changed, and we should cultivate variety under the leadership of the Holy Spirit.

During all these years have you been able to support your workers?

God promised at the very start of the work that He Himself would meet our need in His own way. That word 'Seek first the Kingdom' was given to me, so that it is not merely a promise, it is our guarantee. Of course there have been times of shortage, when we have learned new lessons from God, and how to be 'abased' without suffering want. But there are times also when we 'abound'. I have found that when spiritual blessing comes, the money will come to carry on the work. But until blessing comes, there should be daily, specific, prevailing prayer for finances for the Lord's work. Often we 'have not' because we 'ask not'.

Of course the Mission is very economically run. We regard money given as a sacred trust. Our income is large now to what it was in those days. In the third year of the work eighty-three places were missioned, some thousands converted, and I calculated that the support of each Pilgrim for the year cost about £25. [\*1898] Of course people were very kind to us, and we had many gifts of food. The value of money has entirely altered since then, but I hope and believe that the Mission is still run as economically, though with standards of living becoming higher, there is a danger of wanting more comfort than is consistent with our profession, or justifiable when one considers the need of the mission fields of the world today.

You have had some wonderful workers in the Faith Mission?

Yes, not wonderful in themselves, but by the grace of God, mighty in pulling down the strongholds of Satan. The Faith Mission demonstrates the truth that it is the things that 'are not' which are chosen to confound 'the things that are'. Some of the most unlikely have been most used. A middle-aged lady, slightly deaf, came up to me at a Convention to say that she had discovered she had never been converted. It was not long before she was, and she immediately offered herself for Faith Mission work, and made a fine Pilgrim. At one place in the West of Ireland, the roughs were determined to finish the mission, stoning the hall, and finally pushed a boulder through one of the windows. She went out and faced a crowd of a hundred. 'We'll give you five minutes to get out of the hall, or we'll burn you out' they shouted. But Elizabeth Coles could not hear, and calmly walked towards them. 'What do you say? I cannot hear'. They moved back. 'It's all right' she assured them. 'I won't do you any harm, but I cannot hear what you are saying.' But her fearlessness had unnerved them, and they turned and fled, and the mission went on, some of the ringleaders being converted. 'He turneth the way of the wicked upside down'!

Grace, grit and gumption are needed by Pilgrims, and that one had plenty of grit. I can think of another, Phemie Hutton, slightly hunch-backed, who became a remarkable preacher with great influence over rough men -- navvies, quarry workers and sea-faring men. From one of her missions, fourteen men went into the ministry or to the mission field, and when her preaching days were over, she lived to intercede, spending an hour-and-a-half in prayer for the Pilgrims each afternoon.

Margaret Livingstone, a girl from the little village of Ballydunmaul in Co. Antrim, trusted for a clean heart when she first met the Pilgrims, and two months later received an endowment of the Holy Spirit when in prayer in her own room. She came to help a District Pilgrim's wife, and then was in the first training session that we held in Rothesay, in 1897. Since then, both in and out of the Mission she has turned many to righteousness.

God has taken men from behind the plow, the counter, from crofts and fishing boats, and made them mighty in prayer, and in preaching the Everlasting Gospel. Academic qualifications are not to be despised, but the one indispensable qualification for soulwinning is the baptism of the Holy Ghost. We have no power of our own, but living faith links us on to His power. If all of us in the Mission were truly baptized with the Holy Ghost and with fire, what an awakening and conflagration there would be! Surely such an experience is worth waiting for, and sacrificing all for.

How long do Pilgrims spend in the Mission?

The time varies a great deal. Many come to us for training for foreign missions, and our visits to mission stations in North and South Africa confirm us more and more as to the great value of Faith Mission training in preparation for the life of a foreign missionary. Such may only be a year or two with us, after their two years of Bible study in the Training Home.

But those called to the Faith Mission who have the evangelistic anointing which manifests itself in successful soul-winning, should be very careful before they leave the work. Much could be accomplished if they gave at least seven years of service. The first two sister Pilgrims in their first year of mission work visited ten places, had many hundreds of conversions, and started eight

Prayer Unions from which came several Pilgrims, and several who went as missionaries to Africa, India and China. Multiply that by seven, and you will see what one Pilgrim in the will of God might do for the Kingdom at home and abroad in seven years' service. There is no limit to what the Spirit of God can do in a wholly surrendered life.

Of course the time may come when engagement and marriage may be the will of God, and homes formed, such as are a strength to the work. But a marriage out of the will of God is a great tragedy, and it is important that Pilgrims walk circumspectly, and avoid lightness or thoughtlessness in their conduct with those of the opposite sex.

What is the purpose of the Prayer Unions?

The Prayer Union meeting purposes to gather together in each place those who are willing to let little doctrinal differences go, and lay out their energies in extending Christ's Kingdom. Wherever there is a need, every effort should be made to establish and maintain them. They do not draw members from their churches, but often make them better members by the spirit of prayer, service and sacrificial giving, which is fostered in a 'live' Prayer Union. The Prayer Unions have been of inestimable value to the work of Christ at home and abroad. A good, solid, spiritually-led meeting is a safeguard against side-issues, sectarianism, and formalism, and should be a power behind the work of God both in intercession, and in giving. Of course, a great deal depends on a suitable leader, and where Pilgrims have a successful mission they should be much in prayer for this. God can fill with His Holy Spirit and fit for this position the most unlikely. Prayer Unions have been led by ministers; on the other hand one of the most effective leaders I can think of was a converted drunkard, uneducated and retiring, but full of faith, who held together for many years a large Prayer Union that gave most liberally to Foreign Missions and from among whose members came Pilgrims, missionaries and ministers.

What is the Mission's relationship to the churches?

I believe it was raised up to supplement their work by evangelism, and by proclaiming afresh the call to every Christian to live a life of 'holiness unto the Lord'. We have many a time been opposed by religious leaders, for a life of holiness which means Christ dwelling in us by His Spirit will always be obnoxious to any who compromise with sin, or seek to remain friendly with the world. Some who have been preaching for years without results, have resented Pilgrims coming to their districts. Others welcome us. But if I were a minister preaching on and on without seeing conversions, I would give it up, and get down on my face before God and cry to Him to show me the reason, and give me the power to work for Him with success.

You do not believe in worldliness among Christians?

I do not recognize as Christians those who are living for this world, neither does God's Word. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' That is clear enough. We are told that the whole world lieth in the Wicked One. The customs and habits of this present social order are corrupt, unjust and often unclean. Much of the fearful immorality of today is due to fashions which have broken down women's modesty and reserve. The Bible says women are to dress with modesty, and in 'seemly

apparel'. Some seem to have neither sense nor modesty in the matter, and one would think they came from a heathen society. The moral tone of the home, the community and the nation is largely determined by the dress and behavior of women. 'Come out... and be ye separate and touch not the unclean thing' is God's call to us today. We are not needlessly to offend people, or to separate ourselves from influencing them but there must be clear separation from the world and from sin to Christ, and obedience to His call, however extraordinary and inexplicable it may seem to men.

The Pilgrims must have a very hard life?

Certainly we are in a hard fight. The devil is not a joke, nor the myriad of spirits who war against us. The cunning and cruelty and murderous methods of Satan are not only seen in world wars, but are felt in the greater war for God and for righteousness. It is a fight, and at times a hard fight against the principalities and powers, but we are on the victory side, and often sing 'fighting is a great delight'.

Of course, unless Pilgrims are in living touch with their Lord they will not be equal to it. I consider the 'morning watch' one of the most important things in the life of a Pilgrim. Out of touch with Christ we become powerless, and formal and barren in our work. We need to ask ourselves, do we give the time to prayer that we should, or do we prefer talking with others to intercourse with God? It is also important for Pilgrims to read regularly and systematically, solid, spiritual books. These are more helpful to one's own soul and to keep the mind fresh and vigorous than desultory magazine reading. I have been re-reading and enjoying Dr. Andrew Murray's 'Secret of Fellowship' and 'Secret of the Cross', and it is a helpful thing to read such books morning by morning and month by month. Of course it is one thing to grasp truth mentally, and another to appropriate it spiritually. We need to do both.

Then time needs to be set apart for special seasons of waiting upon God for spiritual renewal if we are going to be 'more than conquerors'. We need to know experimentally the 'renewing of the Holy Ghost'. I know one Pilgrim who sets aside a day for private prayer and fasting between each mission, and going on her annual rest recently wrote to me -- 'I am going home to meet with God, and shall tell my people the necessity of being alone with Him. I feel most deeply concerned about real revival through the Faith Mission.'

Mr. Govan, before we finish our talk, may I ask, do you believe that we shall have revival before our Lord comes?

The need is certainly urgent. If there is not a widespread spirit of repentance and spiritual awakening our nation is on its way to ruin and decay. We are living in a great crisis in history, and we need to realize the situation, and wait and call upon God. There should be prayer gatherings all over the country for this. I have been wondering if many of our Prayer Union members would be willing and able to set apart one entire week-day for prayer.

Are we all thoroughly united and earnest in seeking real, deep, widespread revival? 'Ready to hail its arrival', we often sing. Have we, as a Mission, that readiness?

Are we free from sin? Are we walking in the light? Many are looking for 'Earth's last Pentecost', and we want to be in it, and at home in it. How important it is for Pilgrims to be absolutely under the control of the Holy Spirit, to keep out of ruts and routine in their work, and to expect Him to come -- suddenly it may be, or imperceptibly -- in great power into the midst, glorifying Jesus, and convicting of sin, righteousness and judgment.

One last question, Mr. Govan, do you regret the life you chose?

After forty years I would still say 'I love my Master, I will not go out free'. If I had disobeyed Him life would have been wasted as 'water spilt on the ground which cannot be gathered up again.' Instead there has been fellowship with God, service for Him and for His people, the joy of suffering with Him, and in the ages to come there are 'the pleasures for evermore' -- the pleasure and treasures of the eternity of God's boundless universe of glory, never to fade away.

It is now seventy-five years since the Mission commenced, and thirty-four years since the Chief passed like a warrior from the midst of a Convention here to higher service. Does the Fire still burn in the Mission?

Let us look at the monthly magazine Bright Words for the answer. We shall find that there are over one hundred Pilgrims at work in the British Isles, and over 400 Prayer Unions supporting them and the work of God throughout the world. The Prayer Unions fulfill a vital ministry. In some districts they are the only meetings held for the purpose of prayer. We cannot estimate what these praying bands accomplish for the work of God at home and abroad.

The branches too have 'run over the wall'; the work has spread. In South Africa a band of Pilgrims is at work -- European Pilgrims, and colored or half-caste Pilgrims, the women wearing the much-loved 'bonnet', living by the same principles, and preaching the same glorious message of full salvation. Over to Canada, and you will find 'The Faith Mission in Canada'; and to France, and here is a little group of Pilgrims forming the 'Mission-Foi-Evangile', telling to Protestant and Roman Catholic the power of redeeming grace. All are gathering precious souls into the Kingdom.

On most mission fields you will meet former Pilgrims, or Prayer Union members who heard the call when some missionary visited their meeting, or at one of the Annual Conventions. The Former Pilgrims' Fellowship, which was formed in 1947 links together nearly 300, and what a fellowship of prayer and loving interest it is in one another and in the work of God!

The Fire is still burning, but does it need renewing? There may be commendable activity, and excellent organization without the life and power which come from the fullness of the Holy Spirit. His presence is with us; we have seen manifestations of His power in the work in the Hebrides; we see it in the steadfast preaching of the Word in the face of the godlessness of the country today, and men and women are still being plucked as 'brands from the burning'. But the Founder, if here, would say that we need 'another Pentecost'. The power proceeds from God; our part is to bring the burnt offering. In the days of Elijah when the altar of sacrifice was repaired, and God's servant prayed with intense desire, 'then the fire of the Lord fell'.

Let Mr. Govan question us now.

'What are you going to let Him do with you? If He has redeemed you, He wants to use you to save a perishing world. He needs as witnesses those who fear not man, but who fear Him; those who truly know Him; men and women of prayer who are willing to spend and be spent, and who count not their lives dear unto themselves.

'Have you got a pure heart? Are you delivered from the love of the world, and the fear of man? There is for you, heart purity through the Blood, power through the Holy Ghost, and deliverance from every enemy through the consciousness of the ever-present God round about like a wall of fire, and indwelling by His Holy Spirit, who is

### THE GLORY IN THE MIDST

'Tis fire we want, for fire we plead,  
Send the fire!  
The fire will meet our every need,  
Send the fire!

For strength to ever 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 offering now, we pray  
Send the fire!

-- General William Booth

\* \* \* \* \*

THE END