

Bates College

SCARAB

---

Tongues of Fire

Shirley Nelson Collection of Shiloh Material

---

2-1-1897

## Tongues of Fire, Vol. 3, No. 03

Frank W. Sandford

Follow this and additional works at: <https://scarab.bates.edu/tonguesoffire>



Part of the [Religion Commons](#)

---

### Recommended Citation

Sandford, Frank W., "Tongues of Fire, Vol. 3, No. 03" (1897). *Tongues of Fire*. 2.  
<https://scarab.bates.edu/tonguesoffire/2>

This Newsletter is brought to you for free and open access by the Shirley Nelson Collection of Shiloh Material at SCARAB. It has been accepted for inclusion in Tongues of Fire by an authorized administrator of SCARAB. For more information, please contact [batesscarab@bates.edu](mailto:batesscarab@bates.edu).



# TONGUES OF FIRE

FROM

## THE WORLD'S EVANGELIZATION CRUSADE ON APOSTOLIC PRINCIPLES

*"Ye shall receive the power of the Holy Ghost coming upon you . . . and be witnesses unto Me . . . unto the uttermost part of the earth."  
"There appeared . . . tongues like as of fire, and it sat upon each of them."*

VOL. III. NO. 3

Lisbon Falls, Maine, February 1, 1897.

Entered at the P. O. at Lisbon Falls, Me.  
as second-class mail matter.

*"Beloved, I was constrained to write unto you, exhorting you to contend earnestly for The Faith, which was once for all delivered unto the saints."---R. V.*

### TONGUES OF FIRE

Is published semi-monthly in the interests of the speedy evangelization of the world on Apostolic Principles.

Editor, F. W. Sandford, Bible School, Lisbon Falls, Me.

PRICE, \$1.00 IN ADVANCE,

In clubs of ten, 75 cents, which with the address of subscriber, should be sent to the Editor.

Subscriptions begin July or January. Back numbers sent.

#### EDITORIAL.

##### NEW YEAR'S CONVENTION

was the most far reaching in its significance of any we have ever held. A sense of great and mighty things for 1897 seemed to possess the saints. A spirit of harvesting seemed to be in the air. Thirteen souls started, and twenty or thirty professed to receive the Holy Ghost. The room was filled with deeply interested audiences from day to day. Six were baptized the last day of the convention.

The next week was spent in prayer, some of the students fasting the entire time, and all doing so the last two days. Dr. Kiefer of Texas arrived in time to participate in this glorious spiritual feast. The School seemed melted before the mighty hand of God, and brought into sweet and blessed unity.

Evangelist Leger declared God laid a mark on her soul that would forever remain. Dr. Kiefer stated he had never witnessed such manifestations of spiritual power, and God said "My will is done."

It seems as though God is calling teachers and scholars apart for six months from the outside world to wait upon Him. Mr. Sandford does not expect to go out holding conventions, or doing outside work, other than by way of the throne, until after the 4th of July conventions. He with the School, is very glad to pray for pastors, evangelists, missionary societies, for the sick, for the sinful, for all saints, yes "for all men," but

feels that his ministry for the present term, is to be a hidden one.

He will be glad to pray for any human being in desire of help, but asks them for the present term, to expect no reply to their letters, unless, absolutely necessary, and even then only the briefest possible epistle. He feels it is not in the interests of humanity, or for the glory of God, for him to be in a rush from one year's end to the other, and thus largely unfitted for effectual communion with his Maker. Accordingly he will this term, unless especially directed by the Holy Ghost to something different, devote his time entirely to the study of the Word, teaching of the School, and communion with God.

#### "I CAN'T TELL YOU ALL I SUFFERED, BUT I GO HOME IN THE TRIUMPH OF FAITH."

Such were the words of a mother, in writing her last message to her children. Nearly sixty-six years old, and God said "Come." Mother Kinney died quietly, apparently unconscious of the outward world, at 1.30 A. M., Wednesday, Jan. 13th, at the house of John Douglas, in Durham, Maine.

Thursday afternoon, the members of the Bible School, with a few friends and neighbors, gathered to one of the most precious funeral services the gospel has ever blessed. All sense of death seemed actually to have been swallowed up in victory. All traces of suffering seemed to have passed from her face, leaving in its place, an indefinable expression, which might be termed "victorious rest." As one of the spectators remarked, "It was wonderful. Such a sense of peace in that face!" She seemed like a King's daughter in repose.

Dr. Kiefer spoke from the passage in Psalms "Precious in the sight of the Lord is the death of His saints," and told how he had long desired to meet the sister, but had arrived from Texas only to close her eyes in death. Mr. Sandford spoke of how he had often heard Mother Kinney express the thought in Psalms "In the way of righteousness is life, and in the pathway thereof there is no death," and referred to how remarkably all sense of death seemed to have been removed from the minds of the friends assembled. He also stated that the "seed of corn" through death brought forth



"much fruit" and believed there was something unspeakably glorious in the interests of humanity, which would yet result from this death. A third thought that had greatly blessed him, was that our faith might care for the harvest resulting from her life work, and increase it over and above what would result, were it not for our special faith. It gave him great joy to know that thus, her rejoicing at Christ's coming, might by this means be increased.

Father Kinney followed, with remarks which together with his manner, were an object lesson to the friends, illustrating the perfect victory of the gospel. "People are often satisfied with God's will" he said, "but not with His way"; and added, "I am crushed, completely crushed, and yet I am perfectly satisfied."

God marvelously quieted, comforted, and made victorious, Mrs. Sandford, although being specially dear to her mother, she would naturally have been overcome with sorrow. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Mr. Kinney started with the body of his wife, on the midnight train for Sing Sing, where Saturday morning, in the family home, the funeral services were held, conducted by Rev. A. B. Simpson of New York City. She quietly rests now in the cemetery near by, while her husband and five children, with the little company of grandchildren, together with a large circle of friends and neighbors, rise up and "call her blessed."

She has lived and died a devoted servant of our Lord and Saviour, Jesus Christ. As she lay in her casket at home, a half wreath of flowers, with the one word "VICTORY" was placed over her head. It rests there today.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For the Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air..... wherefore comfort one another with these words."

#### DR. KIEFER OF TEXAS

who arrived at the Bible School, Jan. 8th, expects to remain with us for several months. He is a man sixty-three years of age, who for over forty years has been preaching the gospel as an evangelist throughout Texas, also Germany, Poland, Russia, etc. Many thousands of precious souls have been given him by the Master. A man of marked influence and power among the Baptists of the South, as their own paper states, and as full of natural vigor and strength as he was forty years ago, it is very remarkable that he should be irresistibly drawn to identify himself with this movement, with the expectation 'ere long of embarking on another missionary tour to Germany. Mr. Sandford has already named him in the Holy Ghost, "Caleb," and believes that in his old age, he, like that ancient hero, is to take the very strongholds of the children of Anak.

The following article will introduce him historically.

We wish our readers to know him well, as we believe he is to be among the first missionaries to go out from this work, to take the strongholds of Satan in Germany. Will not each reader pray especially for God's direct leadings concerning his future. Already a check for \$10.50 has been received for foreign missions and it may be this is the beginning of God's preparation for his journey. Our Director knows.

#### DR. KIEFER ON THE SECOND BLESSING.

(From the Texas Baptist.)

"We hope the doctor will do us, his friends, and himself, the kindness, to fully define in the columns of the West Texas Baptist the nature and extent of the new blessing he is said to have experienced. Owing to the large and good work Dr. Kiefer has done in Texas (especially among the Germans) and in Germany and Russia, few men have held a warmer place in the hearts of Texas Baptists than he. And now that he claims to have found a new and fuller blessing in Christ, his many friends will be anxious to know just what it is. Is it modern "sinless perfection" which has so far proven such a force in Texas and brought so much odium upon itself, and those who profess it, by the ridiculous extremes into which they run?

Or is it the "Rest of Faith," so long preached by the Baptist evangelist, A. B. Earle? and which was regarded by Baptists everywhere as a Baptist doctrine and a Bible blessing, which all Christians desire. Or is it the "Endowment of the Spirit," so recently and so ably taught by Dr. A. J. Gordon in his "Ministry of the Spirit?" We are sure that many of our brethren feel that there is a better and a happier life for the child of God in this world, than the average Christian now enjoys. But they want the genuine coin, and no counterfeit. So we hope Bro. Keifer will take pains to explain himself, for his words will have great weight among Baptists."

#### DR. KIEFER'S REPLY.

"DEAR BROTHER SMITH:—Your kind inquiry headed 'Dr. Kiefer's recent blessing—what is it,' demands a prompt and candid answer, and I cheerfully respond as consisely as the subject admits. My manner of life ever since my conversion, in 1854, all the brethren know, who, if they would testify, would say that it required a great amount of charity on their part to overlook my many shortcomings and evident inconsistencies. Profssedly called to the ministry, and blessed of God, to the salvation of hundreds of souls, yet at the close of the war relapsing so far, as to conclude that I could not support my family by preaching alone which led me to the study and practice of medicine. While fully intending to continue in the work of the ministry, I soon had my heart and mind engaged on my patients, and but little time and thought left for my higher calling. When in after years of experience I found that this was wrong and I gave up all secular employment, the Lord wonderfully blessed me both in English and German work. Again relapsing and again returning, the Lord still more graciously gave me the presence of his Spirit, so that thousands of souls were converted in my meetings, in the United States and Europe, until it would seem I would never again grow cold in the service of the



blessed Master. Yet such has been the case, for which I have no apology to offer, excepting that I by nature had a heart deceitful above all things and desperately wicked, such as I sincerely hope no other brother has to contend with. My life since my conversion, 41 years ago, has been a struggle that is unknown to all but God and myself—and a struggle against sin and unbelief. In my heart of hearts desiring to honor my blessed Saviour, whom I loved and adored in the darkest of these long years, ever conscious that He had saved me and would at last take me to heaven. Yet how sad my relapses, how greivous my sins, and how severe the lashings of my conscience. But glory and praise to my blessed Redeemer who patiently bore with me during these years of an unfruitful Christian life.

While I could not cease from preaching altogether, yet for the last several years it has been more of a burden than a pleasure, and gradually my efforts became less successful in the salvation of souls.

All this time I was fully persuaded that the Word of God had something better in store for His dear children, and was personally acquainted with many who professed to have entered a higher life; a rest of faith, a baptism of the Spirit, or a sanctified state in which they enjoyed a peace, a rest, enduement for service to which I was a stranger. After a more intimate acquaintance with many of these people I saw their daily life sweetly corresponded to the profession of rest in Jesus. I had again and again made the effort of consecrating myself wholly to the Master, asking Him to take full possession of my heart, but all such efforts brought only a momentary rest.

Two months ago I became fully convinced that God had something better than I had ever enjoyed, for his children, but had also about concluded that for me the blessing was unattainable. In this condition I went to Denton to attend the German Baptist convention, and while there I passed a house of worship surrounded by horsies and buggies, leading me to conclude that a protracted meeting was going on in that house.

Upon entering I found a speaker exhorting Christians in my condition to come forward for prayer and accept of a perfect Saviour, who not only would save from wrath, but make us pure. My case was clearly diagnosed, though I had never seen the preacher and he had never known or ever heard of Brother Kiefer.

I was in the right condition, for I had nothing to lose, and hence ready for anything to be gained, especially when the requirements held up for me were the following: A full surrender of soul and body and all I possessed into the hands of my blessed Saviour, whom I loved, in spite of my sinfulness, and that I should accept Him by faith as dwelling in my heart, turning the keys over to Him and putting Him in possession of my inmost soul, and His will be my will, forevermore. By the help of the Holy Spirit I made the surrender, and by faith accepted Jesus as living in my soul, for Him hereafter to rule, guide, direct and manage, and for me sweetly to obey every desire of His as soon as understood by me.

Now, what have been the results so far of this transaction? First, a consciousness of having the fruits of the Spirit, as given in Galatians v. 22, constantly in

my soul, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. A joy and delight in preaching such as I never realized in the best months of my former life, a burning desire to lead everybody to the Saviour and all Christians into the full realization of what a perfect Saviour is willing and able to do for us even in this sin-cursed world. Fourth, a deep humiliation at the thought that I should have spent forty-one years so unprofitably in the Master's vineyard and a fixed determination to give up anything and everything that might in anywise hinder me in being wholly given to the work of the ministry.

Now to the question, "What is it?" I am in full accord with Paul when he says, Rom. vii, 18: "For I know that in me (that is, in my flesh) dwelleth no good thing," I also say with him, Phil. iii, 12: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto these things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," and concluding can say with Paul, Gal. ii, 20: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

Now, I have given you a frank and concise statement of my condition, and am perfectly willing to answer any question or make any other explanation to any one who may ask it for edification, but not for controversy.

As to the difference of my present religious life and the one I lived prior to July 24, 1895, I must humbly but firmly avow that if to-day the alternative was presented to me of death on the one hand and a going back to my former life, with all the consciousness that I then possessed that I would reach heaven, I would not hesitate for one moment, but know that my decision would be "give me death," yea, ten times rather than to go out into my wilderness experience again.

Praise the Lord for this wonderful salvation."

F. KIEFER.

### A BRIEF HISTORY OF MY LIFE.

(Written by F. Kiefer at the request of the Editor.)

I was born in Milheim on the Moselle, Germany, Aug. 13, 1833. My parents were Roman Catholics, and my raising and all my early education was in the doctrines and teachings of that church. At the age of ten I remember reading the book, "Imitation of Christ" by Thomas a Kempis, which brought me to shed many tears, and with proper instruction could I have easily been led to know Jesus as my Saviour. But I did not have any other teaching than that in infant baptism I was regenerated, and that by Confession and going to Communion I must work out my salvation as best I could.

My father died when I was but twelve years old, and at the age of seventeen years I obtained my mother's consent to go to Texas where I had a brother already living. In the providence of God I was led to the



village of Independence where the Baptists of Texas had just planted their educational institution, which brought many of the best and ablest men in the denomination to the place. Here I was led to attend the services of the Baptist Church, and at once became so much interested that I never ceased attending till I was converted and baptized in June, 1854. In 1855 I was licensed to preach the Gospel, and entered Baylor University as a student, studying and also holding meetings among the Germans, then forming large colonies in Southern and Western Texas. In 1857, I was appointed missionary by the Texas Baptist State Convention, to preach both English and German as the Lord might open the way. This same year I also had the first revival in connection with my labors in the English language. In 1858, I was ordained to the full work of the Ministry, and also married to Miss Amanda Allen, who has been my loving companion ever since, bearing the burdens and privations of a frontier preacher's wife without grumbling, ever willing for me to go and come as the Lord should call me. In 1859, I had the first revival meeting among the Germans, and in 1860 I had the privilege of organizing the first German Baptist Church in Texas.

The following four years of war, during which years I preached to the women at home and to the men in camps, and helped as much as I was able those families whose fathers and sons were compelled to be in the Southern Army. The war closing left us in such a poverty stricken condition that I felt as though every one of us must go to work at something to make a living for his family. Anxious to continue preaching, I concluded it would be best to attend a Medical College and obtain a diploma and thus, for part of my time, follow a profession for which I was preparing myself when called to the Ministry. In 1867, I began the practise of medicine, soon obtained a good practice and continued a few years, but found it hard to serve two masters. So I laid medicines aside and gave myself wholly to the work of preaching; and the Lord blessed wonderfully in the conversion of many sinners and in organizing many new churches both among the Germans and Americans. All this time however, I was not satisfied with my own inner life and Christian experience. In 1870 Rev. A. C. Earle the great revivalist from Newton, Mass., came to Texas and was wonderfully blessed of God in leading thousands to Jesus. From him I learned that there was a Rest of Faith, a higher life to which I was a stranger, and for which my soul longed for many years, but did not learn to accept it by simple faith, till just two years ago.

From the time of my conversion however, I had a deep conviction that I must some day preach the Gospel among my own people on the Moselle, Germany. But not until 1881 was I ever able to cross the Atlantic and visit the people I had left 31 years ago. I found the same formalism and prejudice and ignorance about heartfelt religion that existed when I left my native home in 1850. But I did not find a place where I might preach, not having the means to hire an expensive hall. Invitation at the same time came to me from other parts of Germany where Baptist Churches already existed. In these churches the Lord wonderfully blessed

my labors so that thousands professed conversion and were baptised into the fellowship of the Baptist Church. From 1881 to 1886, I went five times across the Atlantic on such Evangelistic tours, preaching not only among the Baptists of Germany, but also in very many of the German Colonies and cities of Russia, as far north as St. Petersburg.

But the work impressed upon me from the beginning, that is, to preach a full Gospel in the Roman Catholic regions on the Moselle and the Kingdom of Bavaria, is still unaccomplished. It still lays upon my heart, and whenever I am at all easy about it, it is a good evidence, that I am not in the Spirit as I ought to be. Today I do believe my life's work is not ended until I shall have preached the Gospel and gathered a people out of some eight millions laid upon my heart; naturally good, intelligent people, but they have no saving knowledge of Jesus.

In 1895, I was led by the dear Savior to take Him for my Sanctifier, Healer and coming King, as I had taken him 42 years ago as my righteousness. My life has been altogether different, since then; my joy unspeakable, and my peace just flows like a river. But the brethren who bore so long with my many inconsistencies, now, that I feel that all I am and have belongs to Jesus, and that I must cheerfully honor and obey every word of the Holy Scriptures, are turning against me, yea have withdrawn fellowship from me, alleging me guilty of heresy in preaching the Baptism of the Holy Ghost and associating with people holding such heresies. Some six months ago the Lord brought "TONGUES OF FIRE" into my pathway and at once I was drawn toward Lisbon Falls; for as a true Baptist I must stand for every word in the Bible—not only the letter of that word, but also for the spirit of every word and sentence. This has brought me to the Bible School in Maine, 2400 miles from my home in Abilene, Texas. I am free to say to all that I have not been disappointed. What I read about this work at the distance I find here, only ten times more real than I expected to find it. I praise the Lord for raising up such a movement; I praise Him for bringing me to it, and here I am willing to remain as long as He will want me, ready and anxious also to go to the Moselle if He will just open the way, and also just as ready to go back to my beloved Texas and carry the truth, the whole truth and nothing but the Gospel truth from the Sabine River to the Rio Grande.

### A SERMON.

BY DR. F. KIEFER OF TEXAS.

Before Mr. Sandford had the slightest intimation as to what would be the contents of this sermon, he promised Dr. Kiefer to publish it in TONGUES OF FIRE. Accordingly we print what he felt led of God to utter, and what, without this explanation, might seem egotistic.

I invite your attention to the 3rd verse of the 6th chapter of Nehemiah. "And I sent messengers unto them saying, I am doing a great work so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

We have under consideration, a message sent by Nehemiah unto those that were seeking to induce him, persuading him to come and have a conference with them, or rather to form a treaty of alliance, mutually protecting each other, defensive as well as offensive.



But before entering into a discussion of the doctrine as here annotated, I feel like going back to the beginning of what we read this morning (referring to the first two chapters of Nehemiah) and preaching toward my text.

Rev. Dr. Robert C. Burleson, under whose ministry I was converted in 1854, who also baptized me, educated me, married me to his wife, ordained me to the gospel ministry, and buried my first child, and was also my first theological teacher (since then I have accepted another, the Holy Ghost) was a man full of illustrations. I don't know of a man in a theological seminary anywhere in the world, that could direct young men better as to the points to avoid and points to practice, in illustrating preaching. I remember very distinctly on one occasion he told us when speaking of different modes of preaching, that some men preach toward their text, others preach from the text, and others get into the text and unfold it.

I have listened to sermons representing all three of these kinds of preaching. I could describe a man of great prominence in the United States, who always takes his text, and then as soon as he takes it, goes way off to Asia, Australia, and describes the most beautiful picture, or goes into ancient history, anywhere, everywhere, and brings you an instructive picture and lesson, that is grand and glorious; but he rarely ever gets to the text, and if he gets to it, does so simply to join the thing together. Now while it is all grand and instructive, there is no food for the soul in it. The best of men say "I read those sermons, but somehow there is no marrow, no substance, no food for my soul in them." I would not like to do that. I would not like to preach toward my text in that way.

Then there are others who preach from their text.

I know of a man of world wide reputation just now, who took this text, I think it was, "Why criest thou unto Me. Speak to the children of Israel that they move forward." What a glorious text! For the five or ten minutes, that he remained close to his text I was rejoiced. It was full of marrow. But all at once he marched away from the text, and preached to us all about Chicago, how to elect the next senator, and calling the editors by name, declared they were all liars and the chief of liars. For an hour and a half, he never touched the text again. He got so far away from his text that scarlet fever in the sermon would never have affected the text, never in the least. I would not want to follow that example, although the man is a man of God, wondrously blessed in various ways. But it shows me that the best of men are not free from the allurements of the wicked one, unless they are constantly waiting on the Lord and hearing the Voice from above.

The other style of preaching, is to get into the word and preach the sermon out of it. Well now I have had recently the most beautiful illustration of this, I have ever seen in all my life. I wish I could make you see it as I saw it. It came about in this way. Our teacher here, felt impressed to give out to the class, that they should come the next morning with twenty-five spiritual lessons drawn from the first chapter of Genesis, the chapter about the creation. Yesterday morning the time came for these twenty-five lessons to be presented

by the various students. While gathered here, after having already had a glorious feast in the salvation of the brother who testified this morning (referring to a drunkard formerly a Colonel in the U. S. army), as having been saved, set free for two days, and after this glorious feast of God's remarkable power thus demonstrated in saving a person in our very midst, in our very sight, then came this lesson. As one after another was called up to give the lessons he had drawn from creation, it seemed to me like they were coming with a rosebud just ready to unfold. They were so filled with the Holy Ghost that as they stepped here (pointing to the platform) the power of the Spirit seemed to unfold the rose, and such a fragrance as came all over this house, I cannot tell you. Colonel Bradbury I am satisfied was in a condition to realize it, and take in the glorious fragrance as it came to all in the house. We had one of those roses unfolded, and then a second, and then a third, and by the time the third was ended, the house was filled with fragrance. The third rose was delicious. THAT WAS UNFOLDING THE TEXT. Would to God I could preach that way. Just able to take hold of my text, and be so enfilled with the Holy Spirit, that it would unfold in your presence, and the fragrance go out right and left, in all directions, and everyone be fed, and instructed, and realize it was of the Spirit of God.

My sermon leads me in the first direction, of preaching toward my text, but I promise you by the help of God, not to get to Africa, or way out from the Bible, but to keep within the limits of the Book from which I have chosen my text this morning.

We will begin with Nehemiah. I don't know where he was born or raised, but find him as a captive of war, right in Babylon, in the palace at Shusan. But he was there as a devoted Israelite. He was not one of those men who when in Rome, must do as the Romans do, but imbued with the Spirit of God, his heart while there was in the direction of Jerusalem. When Hananiah and some men from Judah came up to the palace, he inquired of them "How about those that are left of the captivity, those who remained in Jerusalem?" The report he received was very discouraging "Those who remained, are in great poverty and distress. The walls of Jerusalem also are broken down, and the gates consumed with fire."

The next step, we find after hearing such a report as this, was to withdraw himself and spend certain days in fasting and prayer. He might have excused himself and said "Oh, what can I do alone, a single Jew? What will my prayer and my fasting amount to?" But he felt impressed of God that he must spend certain days. I know not how many, whether it was more than one, or two, or three, or four or five, but he did it, spent certain days in fasting and in prayer, and offered up such a prayer that the Holy Ghost thought it worthy to be recorded within the lids of the Bible.

That prayer has all the elements of successful supplication. I have been trying to analyze it to-day. He began calling upon the God of heaven, and commenced then confessing his own sin and the sins of his people. "We have sinned and dealt very corruptly before Thee, I and my father's house have sinned," teaching us this lesson, if we wish to draw nigh unto God, we must



absolutely confess our sins. It will not do to hide anything. There must be open confession and unburdening of our soul, if we want to obtain anything from God. We may go a step further and not only confess to God, but if we have wronged anyone, we must make things right with him. Settle the thing, get it rightly arranged, and God will bless you. You may still go further. If you have taken anything that did not belong to you, make restoration as near and as far as possible, if you want to have God's blessing. There is no use to attempt any foolishness with God.

After having confessed his sin, he next planted himself upon the very promises of God. "Oh, Lord, thou hast said, if ye transgress I will scatter thee among the nations, and thou hast also said, if thou wilt turn unto Me and keep My commandments and do them, although some should be scattered to the uttermost parts of the heaven, yet I will bring them into the place that I have chosen to set My name there."

There is a wonderful power in planting one's self upon the promises of God; in knowing that we have them in hand, and in bringing them before Him. "Here Lord is Thy word. With this I come before Thee. I present this check of Thine, and want it cashed. I apply to fulfill that promise, and do it now." There is a power there that cannot be overcome, and that will avail in every instance. Only use it rightly and properly and in the Spirit.

Well then, after having that season of prayer, the time came that he must be brought into the presence of the King. He was his cup bearer, and as he handed the cup, the King noticed a change in the looks of the servant and saw it was not sickness, but sadness of heart, and said "There is some burden on my servant Nehemiah." He inquired what it meant. "Why should I not be sad, when Jerusalem, the city of my Father's sepulchre lieth waste, and the gates thereof are burned with fire?" The King then asked what he wanted. "Then I prayed unto the God of heaven and spoke unto the King." Oh, that man was ahead of Edison, in knowing the telephone that went to heaven. Right in the presence of the King, and yet he knew he had time to telephone the very courts of heaven, that his Father might so direct, manage and overrule the heart of the King, that he would be favorably disposed toward him. He first telephoned, and then replied to the king; "that I might return to my native province and rebuild the walls of Jerusalem." We know by the way he went at it, that he was successful. Immediately the king granted him all he desired.

Let us follow him as he returns and arrives at Jerusalem, the city all torn up, broken down, and the people in great poverty and distress. He remains there three days. He was not in as great a hurry as some of us. I was in a hurry soon after my conversion to go to preaching. I ought to have had other teaching and preparation. Some of us do not take time enough to wait upon the Lord, and I would say to these students, don't be in too great a hurry. Wait, wait upon the Lord. Wait until He shall send you out, and when He sends, it will be time enough, and there will be something accomplished through your efforts, because the Lord is backing you up.

During these three days he had but little to say. At night, so as to be unobserved, he went quietly around the city, taking in its destructive condition. He no doubt, was fully convinced it was an awful job, a fearful undertaking, to rebuild that city, with the resources at his command. They were a poor down trodden people, a remnant left in the province. The balance had been taken captive, sent away, and were surrounded by enemies.

While in Texas I got hold of a paper which gave me an account of something very similar. It was that God, away up here in Maine, impressed a man that he ought to go and make a trip around the world. What the purpose was,—to go and see the world, or whatever the motive might have been, whether it was like Samson going to Timnath,—I am not here to say. I believe the Lord wanted him to learn two grand and glorious lessons, for by going around the world, you are bound to see the heathen darkness, bound to see the degredation of the millions that are yet unevangelized. I suppose this trip around the world produced this map hanging on the wall. No one has told me so, but I am satisfied in my mind that this trip produced this map, which tells of 856 millions of heathen, 170 millions of Mohammedans, 8 millions of Jews, 190 million Roman Catholics, 84 million Greek Catholics, and 116 million Protestants that are marked in bright colors; but oh, there is a great deal of darkness in that Catholic part of the country. I know what I am testifying.

No man can go around the world, if he is a christian, but will be impressed with the power and wickedness of Satan. How he has the nations pressed down, degraded and in the most abject slavery possible, those who were originally created in the image of God. They are the people for whom Christ died, and to whom we are commanded to preach the gospel.

Well, I believe that God intended that man who is so close to me this morning, to be deeply and perfectly impressed with the awful condition of the thousands and millions of earth's inhabitants.

Then I think there was a second lesson which the Lord intended to impress upon him which was the inadequacy and insufficiency of the instruments now at work toward furnishing the gospel to these nations. I mean the missionaries sent out by the various churches. They are not in a condition to do the work, although a great deal may be done by them. But if this world is to be evangelized, it occurs to me, that with all their kindness of heart, with all their spirituality, these missionaries who go from the various missionary associations, are "hobbled." I don't know whether you understand this phrase or not. In Texas we used to hobble our horses. I have been in Texas longer than all the railroads in the State. Although we now have nine thousand miles of railroad there, yet I remember distinctly when they were grading the first mile of soil, and saw them grade it. We had to go horseback. Carriages were not fashionable, or we were not able to afford them. I rode over the plains of Texas, and when the night came on, not being near a house where I might stay, had to camp out on the prairie under a tree, and either stake my horse out, as we call it, or else hobble him, in order to give him the largest possible



freedom. The hobble would keep him from straying off any great distance, enabling me to feed him the next morning, and yet he had freedom to get all the grass he needed. These missionaries sent out, are hobbled by their denominational teaching, so badly that they never get very far, never accomplish a great deal. What is needed is that they shall have the hobbles stricken off, and enter into the liberty of this work, having nothing but the Bible and the Holy Spirit to guide them.

These are two grand lessons. The great poverty of the world, and great distress and slavery under which Satan has them oppressed, and then the inadequacy and inefficiency of all the present missionary operations that are going on. Admitting that they are doing a great deal of good, they will never reach, never evangelize the nations. The world is increasing in population much more rapidly than it is being evangelized. There are many more millions of heathen today than in the days of the Apostle Paul, and the number grows daily larger and larger. Not at all are we keeping up with the increase of population.

Now it was a glorious lesson to be impressed upon any mind, and when God calls a man to a certain work, He leads him out to do things he may not understand at first himself; he may not know how it comes about, but if God leads him it is all right. Nehemiah had to take in the entire condition of things, and having done so he went back. Then he called the leaders and elders of the people, and told them how the Lord had revealed this to him and had sent him to rebuild the walls of Jerusalem. Here again, we have this glorious lesson, that the faith of one man, of one man standing in the Spirit of the Lord, is able to arouse an entire nation. So it was on this occasion. Nehemiah came back. The people were in great distress and poverty. Yet these encouraging words brought them to the point that they said, "Let us go up and rebuild the walls." Not with riches, but trusting in God they began.

While they were at work, there was a great deal of laughter created. Some neighboring persons, Sanballat and Tobiah, LAUGHED at these Jews. "What do they mean? Do they expect to rebuild, or rather to revive these stones that are burned! and will they accomplish this great work?" The other one answered "If the fox go up against these walls he will tear them down." Thus laughingly holding them in derision. "Why it will amount to nothing!"

Then again I read in Texas last year, that there was a man here, away up in Maine—it seemed to me to be on the outside of the world, from where I was down in Texas. I did not know where it was. Had never been there in my travels—but there was a man in Maine, had begun in March last year, who was foolish and cranky enough to go to work digging a foundation on these sand hills, to build a house for the Lord. I read of that man, who had no money and no capital behind him, and no rich backers, and no church to sustain him, but cranky enough to be determined to build a house for the Lord, without asking a human being for a dollar, nor going in debt either. I was anxious to see that work, and hear what would become of it. I kept my eyes upon every paper I could get, and

finally saw that the walls were erected, were joined together, and I concluded I would come up and see it. So here I am today preaching within the very walls that have been thus built by God's mighty power. It seems to me we ought to praise the Lord for His wonderful work and for what He has been doing. It does seem to me every man or woman here, ought to say today "What hath God wrought." Is this fanaticism? Such a building and such a work? Verily no. I have never seen it done. Who else could do it but God?

The other morning as I waked up about two o'clock in the night, the thing impressed itself so upon my mind, I felt I must talk about it today. I am getting nearer my text and will reach it presently. "Now it came to pass when Sanballat and Tobiah and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein: (though at that time I had not set up the doors upon the gates) that Sanballat and Geshem sent unto me, saying; Come, let us meet together in some one of the villages of the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

Notice at what time these enemies came to Nehemiah and how they came. Up to this time they had looked down upon him in derision. Who is Nehemiah anyhow? Where does he come from? What does he propose doing? But the walls went steadily up day after day, and although they threatened to come against him with all their forces and actually drive them away, they never flinched for a moment, but went on building, and all their derision and threats did not stop him for a single day. It was because the Lord wanted him to build, and he was trusting in Him.

Now when at last the walls were all joined together, everything was finished, only the gates were not hung. Something the condition of this house. Here the walls are all joined together, but the gates are not hung, the doors are not in place yet. Another thing, there is a great deal of rubbish that ought to be removed (referring to the piles of gravel taken from the cellar, in front of the building). The thought came to me the other night, "This is certainly not God's will for this building to stop right here. Half finished, badly needed. Why this building is not built for luxury, verily no. It is not here for a bright ornament, merely to be looked at, but built for the Lord, and the Lord has use for it. He is sending His students from the East, West, South and North and every room is needed badly, and it seemed to me ought to be completed. Our prayer ought to be "Oh Lord, send the means. Has anyone promised money for this building, Lord put it into his heart that he may send it, that this work may be finished." This rubbish is to me distressing. I don't like to see it. This house ought to be furnished from one end to the other, ready for occupancy, so that we might meet in this hall, without the sound of toil. As certain as it is finished, I believe it will be filled, and then I believe other buildings will have to be added to this first one, immediately after its completion. It does seem to me the Lord wants this house completed. What hinders I



know not. We may not have had our hearts concentrated on the Lord. It is getting to look pretty well as it is anyhow. Shall we not feel to come together in united prayer, to ask that the Lord may send the money? What is it to Him to send the few hundred dollars needed? He would not miss it. He could send a million, but it is not needed. It would be nothing to Him. May we not get our minds united together and ask Him to finish it just as speedily as possible. There is only a little material needed, so that the disturbance that is necessarily created by the unfinished condition, might be at an end. It does seem to me that is what is needed at present, and I believe the Lord will do it. But He expects us to ask Him for it, and it is certainly worth the asking. Let us from this day out, in our prayers ask that this monument of God's mercy and love and answer to prayer, may be finished, and finished speedily.

Now a little strange occurrence right here in my text. How, when the work had gone about that far, the walls being all joined together, those enemies changed toward the leader, Nehemiah. Up to that time they had looked upon him in derision, but all at once they send messengers and tell him "Now Mr. Nehemiah, we have changed our opinion of you. It is true we have despised and hated you, but you have proved yourself an able ruler. You have shown by the work you have done, that you are successful here, and we are willing to recognize you as a king over your people. Now suppose we meet together in one of the villages of the plain, and form an alliance defensive and offensive. You will be even with us, and we will recognize you as king of the Jews. We will give you standing and all help you."

Now any ordinary man, or at least any man not in the Spirit of the Lord, would have been taken by that scheme. He would have said "Oh yes, I must do this. It is best for my people. I will go down and see them, and we will have a glorious confab together." But fortunately for Nehemiah, he was filled with the Spirit of God, and read these men and these messages just like a book, and knew precisely what it meant. He said "I knew they intended me harm." Being in the Spirit of the Lord, he saw their deep laid scheme, and sent them back the message of my text "I am doing a great work up here and cannot come down. Why should the work cease whilst I leave it and come down to you?"

They were in earnest and sent the same message four times in succession. On the other hand he sent them back the same reply four times in succession. They could get nothing out of him. He knew what he was doing and remained right at his work.

While we were here in the Bible class the other day, there came a message, sent here, not by enemies, no, not by any means,—it was sent by friends of God, good Christian men and people,—requesting earnestly that this leader of ours should come down into one of the cities of Mass. and have a great confab together there. The message was sent by the leader of a great work that was breaking out in that city. For a time we all thought "He will go, he must go. It is of the Lord. They are needing his services, ready to get right with God, and want to have a leader to tell them how to do so." It occurred to me nine hundred and ninety-nine

out of a thousand would have gotten ready, and we would have been here by ourselves yesterday and today. But instead there was prayer, there was waiting upon the Lord, there was earnest asking "Is it Thy will that I shall go to Massachusetts or shall I remain here?" The answer came "remain here" and he did so. Already it has been made gloriously manifest to most of us from things that have transpired since then, that this decision was of the Lord.

He was needed here. These walls are unfinished. This work is not in a condition it ought to be before he shall go. The time will come, no doubt when the Lord will have him go, but not today, neither was it yesterday. God gave him such a glorious work here yesterday (referring to the salvation of the drunkard) that we knew it was of the Lord that he was kept here.

But, says one "If these were good Christian people, you must not compare them to the enemy. Those were enemies in Nehemiah's time, and here comes an invitation from kind Christian people." As far as these Christian people are concerned, they mean nothing but good, I am perfectly satisfied. They only intended it for good. They had the glory of God in mind, but do you now know that Satan is often able to use even the best Christians as a snare to other believers? While they think they are doing good in moving in a certain direction, it is the work of the devil. By snaring them he is seeking to get Nehemiah from his place in the work where God has stationed him. Good men can be used of the devil, and I am satisfied this invitation from Mass. was a snare of the wicked one.

Mr. Sandford's work is here, preparing these young prophets, leading them on into the deeper things of God, into the understanding of God's word, and bringing them to the point that they can hear the voice of Him who is the Teacher. The great Teacher here is not Sandford, but the Holy Ghost. The teaching that he does, is to teach them to listen to the Teacher, the great Teacher, who will "lead them into all truth."

Now I have reached my text, and I suppose you think I have reached a point where I ought to close. But I am not exactly through. Having reached the text, let us see what lessons we can glean from it.

Nehemiah was conscious that he was doing a great work up there and could not come down. Now my friends, are you a Christian? If you are, let me tell you, you are either doing a great work for the Master, or you ought to do it. Are you doing anything for your Master today? It is wrong for you not to. But in order to do a great work you must be UP. Nehemiah could say "I am doing a great work UP HERE, and can't come down." By which I mean, although you are a Christian, yet if you want to accomplish anything great, you must get up higher, you must ascend into the Holy Ghost power. You have got to get into union with the Lord Jesus Christ, into a higher position. You may not understand it, but it is nevertheless true, unless we get higher, we can accomplish nothing. God will not use us. To illustrate. If I was to say just now, "Come up here my friends, step on this platform and look over this house, you will have a better view of the entire congregation than you have where you are now standing." Everyone in a moment would see it



and say "Of course that is so. You have a better view than I have." But suppose I stepped down here on the floor, (at the same time stepping to the floor below) and should say "Now come and step here and see how you can look over the house." Would you not instantly say, in your heart at least, "There is no advantage in that." I probably could convince no man or woman in this house that there was anything gained by coming and standing here; and that would be right, because there would be no advantage in coming to this spot.

The point is this. We must ourselves be higher before we can ever lift anyone else higher. That is what they have against us, that we claim to be better. It does not matter what people say about you, but it is absolutely necessary for you yourself to be higher, before you can lift anyone else higher. To do any good to the masses, you must get right yourself, and not only get right yourself, not only be altogether for God, but receive the Holy Spirit to dwell permanently within you.

Perhaps one is led to say "How may I get there? I would like to get higher. I don't feel satisfied with my life. It is so unsatisfactory. I have been talking to people, but they feel to say 'You are no better. Just as worldly minded, just as powerless, and not living as you ought to and my talk and all this lost because of my life.'"

The ordinary Christian is in no condition to talk to a lost sinner, because he repels him. "You stand no higher, you talk like me, are concerned about this world as I am, and grumble and complain as much as I do, and I cannot see any benefit to be derived by having your kind of religion." No my friends, and you never will. The only way to accomplish anything for the Master, is to get up higher.

You ask me how to get higher. The only way is to get lower, by getting down. The sooner you get down the better, because only as you get down, can the Lord raise you up. Give up all, resign it into His hands, realize you are absolutely nothing, be willing to die if necessary, or to use the elegant phrase of my brother here, "get your neck broken." Absolutely get to the point where you are willing to be nothing, so that God can use you. Oh, that lesson was brought out so beautifully in reading the chapter on Creation here in this class room the other day. God can make something out of nothing, but He has to bring us to nothing before He can make something out of us. **THE SOONER WE RECOGNIZE THIS FACT THAT WE ARE ABSOLUTELY NOTHING, THE SOONER THE LORD CAN OUT OF NOTHING, MAKE SOMETHING.** His creative power can then come and make something to the glory and honor of His name, and His great work go on. The great Creator has to take these masses of clay, these boys and girls, and bring them to a point where they recognize their utter nothingness. The moment they recognize it, and cast themselves into the hands of the Creator, that moment He can make something out of them, and He will make something out of them. He will make missionaries out of them, that shall encircle this globe, and carry the gospel to the uttermost parts of the earth. It is a glorious work.

You may not be able to take it all in, not able to

take in one thousandth part of an inch of what is meant by this work, what the Lord has in view; but if God will spare your life, the day will come when you will see it. You will see at least a part of the glorious plan and development God has right here at this time and in this place, just in its infancy, just beginning to develop. The Creator will, as time goes by develop more rapidly and gloriously, this movement. The people here will not be "hobbled" not bound by any human creed, but by holding to every word in this Book, the Holy Ghost making it plain to them, and going on in His power, who shall be able to stand against them? Then they go, not depending on any salary, not depending on how much may be sent to them, but trusting in the Lord who will supply all their necessities. Then again, they may have to go to sickly parts of the earth, but are going to have the best Physician in the universe to keep them from getting sick, or should they get sick, to heal them. The Lord Jesus Christ will be, even as now, their Physician. Why I don't know of a man or woman in the School who employs any other physician but the Lord Jesus Christ; and they don't need any other. No, they will not need any other. He keeps me in perfect health, as strong today, and my voice better today than forty years ago when I commenced preaching. He is able to keep it until the Lord Jesus Christ comes back again to earth. I may meet Him then, and shout His praises with a better voice than I have today. He will be your Physician, dear brother and sister, don't distrust Him at all. His prescriptions are all sweet. How many times men have to send twenty or thirty miles for a physician. Not so here. We send for the Lord Jesus Christ, for "Where two or three are gathered together in My name, there am I in the midst of them."

Still another thought about getting up higher. It is so very important we should get up higher, in order to be able to lift anyone else in the world from the dark and fascinating power of the earth. I believe it was in the year 1868, I took my first trip away from Texas. In travelling I came to Baltimore, where I was visiting friends. In seeing the various sights, I was led to climb the steps of the Washington monument. I believe I counted 264 steps inside that tower, going by a winding staircase until I reached the top, where there was a door leading out on to a platform on the outside, which gave me a grand view of the entire city with the adjacent bay and shipping. But I was led to look down to the street below, where were people walking along hastily, and they seemed so small. They were not grown men at all, but looked like little boys and girls. It occurred to me if there was a big silver dollar down there, it would not look as big as a nickle. **WHEN WE GET WHERE WE OUGHT TO BE A DOLLAR LOOKS LITTLE.** It has no power over us. We look at the insignificance of these earthly things, compared with the grand spiritual possessions our Heavenly Father presents before us.

Now my dear friends, you may be a Christian, but let me tell you, when you get on the level of the world, a dollar will look as big to you, as it does to old sin hardened men, you will strive for it, and hate to give it up. Get high enough up, and you will see it will all



burn up presently. You cannot take it with you into the next world. Therefore use it now for the glory and honor of the Master. You will some day be glad you learned the lesson before it was too late.

I suppose I have talked long enough, not a sermon, I just wanted to talk you. I could have presented about half a dozen more lessons, but if these lessons, are matured and considered, they will be as good. But I insist upon one thing, which is an earnest request for any man or woman here, who believes this work is of the Lord, to unite with me in prayer, that this rubbish may be removed. It must be removed. The house must be finished. I just feel like being in prayer that God will work out the meaning of this text in this movement, as gloriously as He did in olden times. Let us pray.

## PRAYER.

Oh, Lord, Thou hast laid the burden on our brother, and so far blessed the work until the walls are joined together, and we are pleasantly situated today waiting on Thee; but there is a great deal of rubbish that ought to be removed. There are rooms that ought to be occupied by students coming from far and near. We come this morning, Thine is all the gold and silver, and everything in this world is Thine, and we ask Thee to send it. Whether it shall come from rich or poor, from the East or West, send it Lord, and let the work be done. Oh Father, we know Thou hast infinitely great things before us here; things we cannot conceive; that there will be the incense of prayer rising from this building from the basement to the very garret, from every room in this house, for the missionaries abroad, for those who go out preaching "Christ and Him crucified." We know You will get an army of praying men and women here, and when some of us may be in distant lands, they will hold up our hands, as we shall dig down in darkness, and shall go to those who are so hard to reach, and preach the gospel unto them. We cannot see one thousandth part of Thy great plan, Oh Lord, but we know Thou hast it for them, and hast laid them upon our hearts, and we pray they may be speedily developed, and that all the means necessary may come, and the work be completed. Oh, wilt Thou hear Thy people today, and give us such a burden of prayer that we shall not be able to cease until the work shall be done. We ask it in the name of Jesus. Amen.

MAKOMP, SIERRA LEONE, AFRICA, NOV. 27, '96.

DEAR BROTHER SANDFORD:—

I must write you a line to tell you how much I appreciate "TONGUES OF FIRE." I do praise God with you for the mighty manifestations of His power. I always read *every word* of the paper, and I want to thank Him and you for the Sept. 15th and Oct. 1st Nos. They are especially helpful. The sketch of your life and "Two years experience in the Holy Ghost," filled me full to overflowing, Halleljah. *He* sends every word home to my heart. Praise God I am getting out from the shore a little way. If the Lord carries I hope to see you face to face next year, and get away out into the *deep*.

I have a one dollar bill which I shall enclose; use it in any way He may direct, or send—if it seems good to

you—"TONGUES OF FIRE" to Mrs. M.—. It is very good of you to send the paper to me—the *least* I can do is to tell you what a blessing it is in my life—it is next to my Bible.

Remembering you, your dear wife, and your work daily in earnest prayer.

I remain,

Your brother in Christ Jesus,

J. HAL. SMITH.

[Those who have taken the paper from the first will recall the death of David Miller, a Missionary in Africa, whom Mr. and Mrs. Sandford were seeking to support. The above letter is from his partner in the work. Will not each reader have special prayer for Bro. Smith on Tuesday, Feb. 6, at 9 A. M. "Blessed are they that sow beside *all* waters.]

## FOLLOW GOD.

BY REV. FROST S. DRESSER.

"Be ye followers of God as dear children," Eph. 5-1.

How vivid is the picture before me to-day when the Lord called me to separate myself from the world and walk with Him. I was quite small but I think I understood God's will concerning me then as clearly as I have at any time since. It was a great struggle for me but God gave me the victory. I took Him at His word and considered my-self separated from the world and joined to Christ my Saviour to be His forever. My peace was like that of heaven as I lingered alone with my dear Saviour and my heart craved nothing more than to be with Him and know He was pleased with me. How gladly and sweetly the word of the Lord was welcomed into my heart. "Be ye followers of God as dear children" and O how sweet was my mother's counsel as I sat by her bedside (for she was sick at the time of my conversion) and drank in the sweet words the Lord spoke through her to me. I shall never forget that hour, and though years have passed I still have precious remembrance of her conscientious life and firm trust in God. But the time came when God called me to a higher life and a closer walk with Him whispering to my heart "I have work for you, you must speak for me to the people all the words of this life." It was a great struggle and very severe but the Lord gave me the victory. Up to this time I had not been baptized but the time was at hand when I must follow my Lord into the water and be buried with Him in baptism. A sweet calm pervaded my soul as I went alone with the man of God down into the water and then took on my-self the public confession of Christ, dying, being buried with my Lord, and rising again with Him in "newness of life." What sweet resignation in that death! What triumph in that resurrection! In the strength of Christ to have put the world, the flesh and the devil under my feet, what a victory! To God be all the praise. "Be ye followers of God as dear children" and these words are with me today to hold me to that closeness with Christ which maintains a sweet peace and steady faith in Him.

Then to be a child of God means dying to self, sin and the world. To leave the kingdom of Satan and all its attachments; and to enter into the kingdom of God; to be partaker of His Spirit and all His privileges, together with all the labors perplexities and trials necessary for one's perfection in all the "fruits of the Spirit,"



love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and to manifest them in our daily contact with the world. O blessed relationship to God! sweet fellowship with Christ! companion together in our labor and trials, in our sufferings and our joys.

Then the steadfast assurance of *God's* word "your labor is not in vain in the Lord" and the unchangeable promise "my word shall not return unto me void" arm the soul with a mighty faith and send the child of God forth in buoyant hope and full expectation of success in the *Master's* word—bless His dear name!

"AS DEAR CHILDREN."

The children of God are very dear to Him as the workmanship of His hand under His constant care, subsisting upon His lavish bounty. More especially is this so since He sees them redeemed from sin and death by the sufferings and death of His dear Son, and knows no difference in point of affection between the Son of God and His disciples having freely given Him as their ransom. As He beholds the image of His Son stamped upon them and the blessed Holy Spirit dwelling within each, His great yearning Heart can suffer nothing to come into their lives, that under His watchful care, shall not bring them closer to Him, and better prepare them to enjoy His glorious presence in His coming kingdom—praise His dear name!

THANK YOU.

Mr. Sandford has been so busy since July, that his table has often been littered with unanswered letters for more than a month at a time; and so he has failed to acknowledge the gifts that the dear friends have sent in from time to time. But "the Lord is not unrighteous to forget your labor of love, in that ye have ministered unto the saints, and do minister." Thank you even at this late date, in His name.

He surely prompted you to send the boxes and clothing, as they came at an opportune time to supply the very needs of the dear students who were "seeking first the kingdom of God", thus proving to them that "all these things shall be added."

During the first part of the term, the Lord saw fit to give us mild weather, but when the severe weather came on, He moved upon your hearts to send in the quilts and blankets, for which we wish to express our thanks, and assure you that they too came at just the right part of the year.

We also wish to thank you for the crockery and glass for the table, for as the number of students increased, our need on this line increased in proportion.

It must be a comfort to you to know that your gifts are doing service for the Lord in the Bible School. So the Lord moves upon the hearts of His children, to supply all the needs of His house, even to the curtains, some of which were promised by a dear sister a few days ago.

There are many loving gifts that we have not mentioned, for which we have been especially grateful as well as for these mentioned above. Will each donor accept our heartfelt gratitude, and remember that He said "Inasmuch as ye have done it unto these my brethren, ye have done it unto Me."

## LETTERS FROM THE LITTLE ONES.

LISBON FALLS, ME., DEC. 30, 1896.

DEAR MR. SANDFORD:—

I am only six years old but I love Jesus, and I want to give Him a present. This is the first money that I ever earned, and I am going to send it to you to use for Jesus.

SUSIE E. GRAVES.

"Isn't this precious?" "They shall be Mine in the day I wake up My Jesus," saith the Lord.

This article needs no introduction. It is fresh from a child's heart. God makes us little children that our very artlessness may bless others as does this striking little sermon.

"DEAR LITTLE CHILDREN:—

I had bunches come on my neck. They pained me awfully, so I cried. Papa thought I better go see the doctor. Mama covered my head all up so I wouldn't get cold and carried me to the doctor. He gave me medicine and it drove the bunch down under my chin. It pained me awfully. The Holy Ghost told Mama to go to Durham. Jesus wanted me to be healed in His new house. So Friday, Oct. 2nd, the elders laid hands on me and prayed, and Jesus healed me. The bunch went away. I thank Jesus lots for healing me. I will be glad when I can go up with Jesus and pick poses and bring them to Him and walk up the pretty streets with Him. If you are sick you let Jesus heal you. It brings glory to His name. I pray when I get cold or am sick any. I am saving all my money to put in Jesus' house. I have sent one dollar and have got 9 cents toward another dollar. I love Jesus better than anybody else. I am 5 years old. Good bye little girls and boys.

From, LORA M. PRATT, DOVER, ME."

DOVER, ME., DEC. 30, 1896.

DEAR MR. SANDFORD:—

You will find enclosed \$1.00, which I want you to use to finish Jesus' house. I love Jesus so much I want to please Him. I am sending it because Jesus wants me to. I praise Him so much for healing me. Them bunches on my neck *didn't come back*. I like Jesus so much. He is awful good to me. I am learning lots and growing fast so I can come to the Bible School. I am going to be a missionary and teach the Bible to them that don't know Jesus and the Holy Ghost. Mamma had a cold last night, and I prayed to Jesus to heal her and He did. I love the dear Holy Ghost because He teaches me. I would like to come to the convention. Good bye.

LORA M. PRATT.

Hallelujah! these are the kind of missionaries that are to evangelize the globe.

WALES, ME., JAN. 27, 1897.

DEAR MR. SANDFORD:—

I received your kind letter and was glad to hear from you. I had made up my mind to follow Christ. Your letter helped me nicely, and I want the prayers of all that I may not backslide. I don't care for the boys. They can't hurt me one mite, for I have got Christ to



help me. Praise God! I pray for you all, and I think I shall come down and stay awhile if it is so I can leave. I would like to send you down \$5.00 if I could. How is papa getting along? (referring to his father who is cooking for the Bible School) I would like to see him very much.

Your friend,  
E. H. MERRILL.

A few thousand boys like this—boys that “can’t be hurt one mite”—will shake the globe for God.

### SPARKS.

Jan. 23rd, Mr. and Mrs. Sandford, and Mr. and Mrs. Holland moved into their apartments on the west side of the first floor of the Bible School building. No one but God knows the peace and joy that came into their hearts, as they moved into this, which will probably be their permanent home. It had been four years and twenty-three days, since Mr. Sandford preached his farewell sermon in Somersworth, N. H., which necessitated his starting out with his wife, trusting to God’s providences. They are glad and thankful for this, the most beautiful home they have ever had on earth, but ten thousand times more for that God who has made them true to Him during these days of wandering as pilgrims and strangers over the face of the earth. “Everyone that forsaketh houses.....shall have an hundred fold in this life, and in the world to come” something infinitely better than earthly possessions, “ETERNAL LIFE.”

\*\*\*\*

A most touching funeral service was held to-day, (Jan. 30th) at Durham, conducted by Mr. Sandford. Little Georgie Cogan, aged about five and a half years, looked very saintly, as he lay in his little white casket. A most striking fact, as related by his grandfather, was this, that for several months previous to his death he would almost daily run into the house five or six times in the course of the day, to kneel in prayer to his God. As this touching incident was related, the audience throughout the house was deeply affected. The gospel that had been in the little one’s life, found expression in the words of the preacher and the songs of the singers, to the marked blessing of the audience. God make his little life (like that of the little one whom Jesus stood in the midst of His disciples,) to preach a sermon on the greatness of the child life.

\*\*\*\*

“Enclosed please find five dollars in gold toward gilding the portion of God’s house of which you spoke awhile ago. May it prove indeed a lighthouse to turn many unto Him. The two dollar bill is sent by a poor widow. She had been asking God to give her some way to earn something to send for the work. Christmas the two dollars were given her and she joyfully sends it to you. She said ‘I know it is but a little but the Master said of the woman who gave her all, even the Widow’s mite that it was, was more in His sight than all that was given of the abundance of the others.’ I believe the dear Lord does bless such gifts and some how increase their power for good.”

The above words reveal something of the wonderful richness in love and sacrifice which the Lord’s house in

Durham represents. It is a rare mosaic, inexpressibly precious to Jesus as well as to the editor of this paper.

\*\*\*\*

There has been a baptism upon each of the five Sabbaths during the month of January. The first Sabbath six were baptised, four of the candidates being from Wales. The following Sabbath the convert who started Dec. 31st, insisted upon having a baptism, although it was a very cold day. BAPTISM WAS IN HIS HEART. The next Sabbath two other plucky converts followed his example although it was intensely cold. God blessed their loyalty by giving them one soul convicted and converted as a result of the service. Jan. 24th, this soul, together with three others, followed Christ into that dark hole through the ice, representative of the dark sepulchre in which our Lord was laid. Jan. 31 a dear sister was baptized making fifteen candidates during the month. It was a beautiful scene—the still waters, the pure white snow, the glorious sunlight—all of which seemed to be touched with the Invisible One. Why not ask God to give us a baptismal service during each Sabbath of each of the remaining months of the year, or its equivalent. God is able. Ask Him.

\*\*\*\*

“If the sinners in this world would stand up for God as true as they stand for the devil, how long would it take to evangelize this lost world?” asked a convert recently in meeting.

\*\*\*\*

“Yesterday morning I couldn’t read a word of this, and now I have read it without my glasses.” “The eyes of the blind shall be opened.”

### NOTICES.

1. Tongues of Fire, 1895, bound in book form with pictures of Mr. and Mrs. Sandford on first page, can be ordered for one dollar. This volume has seven lengthy and very valuable articles on the Holy Ghost—articles which every saint interested in this movement should surely possess.
2. Prayer Crusade Calendar, for each day in the year, by Mrs. H. Kinney Sandford, can be ordered in book form, twenty-five cents. A useful present which should be scattered among the saints that believe in a crusade of prayer for this world’s evangelization. Any one wishing to give them away may have these calendars for 15 cents, or one dozen for one dollar.
3. The Tract—“Two Years experience with the Holy Ghost”, by F. W. Sandford, may be secured for \$1.00 per hundred. One of the Friends, who has recently received the Holy Ghost, writes this is “the most useful article in leading people to receive the Holy Ghost,” that she has ever known.
4. The tract “Twenty-five Reasons Why I Know the Holy Ghost is a Person,” by F. W. Sandford, can be ordered for \$1.00 per hundred. The power of one’s Christian life depends upon his receiving, recognizing and knowing the Holy Ghost. This tract gives the Scriptures upon this subject throughout the whole Bible, showing conclusively His personality.
5. Pray the Lord of the harvest to send Holy Ghost laborers to the Bible School, and to keep others away. We want the first quality only, those who “forsake houses, land” etc. and “reach 100 fold.”
6. The new singing book “Warrior Songs for the White Cavalry” can be ordered for 25 cents each; \$2.50 per dozen; \$18.00 per hundred.
7. Any desired motto for the decoration of the walls of one’s room can be ordered of Mrs. H. K. Sandford, in blue, pink or red cardboard, for one cent per small, and two cents per capital letter. The money received from these sales will all be used in the interest of God’s work. Will friends kindly assist by securing orders?
8. Tongues of Fire, 1896, bound in book form, will, for awhile, be sold for half price, fifty cents, or sent post-paid for 60 cents. Afterwards the price will be one dollar.
9. The three great gatherings of the year are: First, Fourth of July Convention (July 3-5) at which D. V., the grounds having been properly laid out and the Lord’s house painted, the entire property will be formerly dedicated to God. Second, The yearly Campmeeting (Aug. 7-22) when the people bring their tents, food, bedding, etc., and camp out. Third, The Annual Convention (Sept. 25 to Oct. 2) at the opening of the school year. Reduced rates on the railroad are secured to each of these meetings which are held at Durham, Me., the R. R. station and Post Office address, however being at Lisbon Falls, Me., 1 1-2 miles distant.

We invite YOU to come to any or all of these gatherings and see for yourself what God is doing.