



The great point to be borne in mind is that faith is a law, and being such, must produce for those who use it...That is, God allows man to judge for himself as to what shall take place in his life.

NOW FAITH IS...

Understanding FAITH makes man invincible. "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." Mark 11:24 We must "believe we have" our demonstration while it is being formed for us in the inner realms of consciousness, for it is "believing we have" that holds definitely in mind the form of our desire, and gives it the desired form.

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◆SECTION 1 - NOW Faith Is

Chapter 1 - The Difference Between Faith And Hope

Now faith is the substance of things hoped for, the evidence of things not seen.

— Hebrews 11:1

In Moffatt's translation of the New Testament, Hebrews 11:1 reads, "Now faith means that we are confident of what we hope for, convinced of what we do not see."

The first part of this verse in The New English Bible reads, "Faith gives substance to our hopes." Another translation says,

"Faith is the warranty deed that the thing for which you have fondly hoped is at last yours."

The Spirit, through Paul, is simply telling us that faith is laying hold of the unreality of hope and bringing them into the realm of reality.

You hope for finances to meet the obligations you have, but faith gives you the assurance you'll have the money when you need it. You hope for physical strength to do the job you must do, but faith says, "The Lord is the strength of my life; of whom shall I be afraid?" Psalms 27:1.

Faith, we know, grows out of the Word of God: "So then faith come by hearing, and hearing by the word of God" Romans 10:17.

Faith says the same thing the Word of God says.

Unbelief, on the other hand, is taking sides against God's Word.

It is sad that there are so many "believers" who talk unbelief, thus taking sides against the Word of God. Then they wonder why God's Word doesn't work for them.

One of the best ways to find out what something is, is to find out what it is not.

Let's follow that approach in these lessons.

First, faith is not hope. Too often people are just hoping they will receive the baptism in the Holy Spirit, healing, or an answer to prayer. But it's not hoping that gets the job done; it's believing.

Now faith is. If it's not now, it's not faith.

When someone says, "Well, I believe I'll get the Holy Spirit sometime," that's not faith; it's hope. Hope is always future tense— pointing to the future— but faith is always now. Faith says, "I'll receive right now. I have it now."

When it comes to receiving what you need from God, the principles of faith are the same in any area, whether for receiving the baptism in the Holy Spirit, healing, an answer to prayer, or finances. If you learn the principles of faith, it is easy to receive whatever you need from God.

years ago, I conducted a tent meeting in Waco, Texas. On the third night I preached on laying on of hands and had a healing service. Back then, I always put people in the same line to receive healing or the baptism of the Holy Spirit.

The first man in the line had come to receive the baptism in the Holy Spirit. I asked him, "Will you receive now as I lay my hands on you and pray?" "Well, Brother," he answered, "I sure hope so." I replied, "You won't." That made him angry. I had meant to help him, not anger him, so I added, "You don't receive from God through hope; it's by faith that you receive."

He said, "I don't know whether I'm going to receive or not, so I'm just not going to say I am. Then I asked him, "If I offered you a dollar bill, would you say, 'Well, I don't know whether I can receive it or not?'" No, certainly not," he replied. "God offers you a gift which is just as easy for you to receive as a dollar I might offer you," I said.

"But I have been seeking a longtime," he said. "In fact, it's been about 13 years, and I haven't received yet. I don't know whether I will receive." He got quite upset about it, so I hugged his neck and said, "Brother, I'm here to help you. It wouldn't do a bit of good for me to lay my hands on you and pray for you. In fact, under these conditions, I could lay my hands on your head until I wore every hair off, and you wouldn't get anything. I suggest you sit on the front row to watch and listen to what is going on, and you'll see the difference between believing and hoping."

I prayed for several people for healing, and then came to a young woman who wanted to receive the Holy Spirit. I asked, "Are you a Christian?" "I'm a member of the Baptist church," she said. I said, "You could belong to any church and not be a Christian. It's not being a member of a church; it's being born again."

"yes," she declared, "I know that. And I have been born again." "Well, fine," I said. "Do you believe in the Holy Spirit? And do you believe in the baptism of the Holy Spirit?" (Having a Baptist background myself, I know they don't all believe that.)

"I certainly do," she said. "It's in the Bible." Then I asked her, "Will you receive the Holy Spirit now when I lay my hands on your head and pray?" "I certainly will," she responded. "You know, I sat here tonight and followed every Scripture you gave as you preached, and it's all in there. It's in the Word— laying on of hands to receive the Holy Spirit. I certainly will receive."

I saw she was ready. I saw faith in operation. I reached out my right hand to lay it on her forehead, but before I could touch her, she threw up both hands and started speaking in tongues. Then I turned to the man who had been observing on the front row. I asked, "Now do you see the difference between just hoping you will receive the baptism in the Holy Spirit and really believing you will?"

"yes," he said, "I guess I do." He returned three nights later. That night we had another service for laying hands on the sick and for receiving the baptism in the Holy Spirit. Again, he was the first man in line.

I said, "I see you're back." "yes," he replied, "I'm back. And I'll tell you something—I've changed my hope into faith. Just put your hands on me and I'll be filled with the Holy Spirit right now!" I reached out my hands and had hardly touched him before both of his hands went up and he began speaking in tongues.

It makes such a difference when you really believe God and don't just hope you'll receive from Him. You see, that man hadn't actually been seeking for 13 years; he had just been hoping he'd get the Holy Spirit. And you don't receive by hoping.

Jesus said, "What things soever you desire, when you pray, BELIEVE that you receive them" (Mark 11:24). He did not say, "HOPE that you receive them"; He said, "BELIEVE that you receive them." Here is how to tell whether you are really believing God or just hoping: Hope is future tense. But if you are seeking healing, it's not in the future you want to be healed; it's right now—especially if you are in pain. If you are seeking the baptism of the Holy Spirit, you don't want to be filled in the future; it is now you want to receive.

If it's salvation a person wants, it's not in the future he wants to be saved; that may be too late. In days gone by, I've talked to men about their salvation and I've had them tell me that they hoped to be saved. I say with tears that some of these men are in hell today. They left this world unsaved because salvation which is based on hope never comes to fruition.

It seems that we always stumble over the same stumbling stone when it comes to receiving things from God: We hope He hears our prayers. We hope to be healed. We hope to receive the Holy Spirit. Even if you say, "I believe I'll receive it sometime," that is still hope. You're calling it belief, but it's hope because it's in the future.

Notice what our text says: "NOW faith is.... " That's present tense. If it's not now, it's not faith. Faith is present tense. Hope is future tense. Get in the right tense; get in the present tense. Some people are always believing God is going to do something for them, but faith believes that He has done and is doing.

Even when it comes to healing, many people say, "Brother, I don't understand why I haven't received my healing. I know God promised to heal me." "God has not promised to heal you at all," I tell them. They reply, "Doesn't the Word of God say, 'Himself took our infirmities, and bare our sicknesses'? Isn't that a promise?" No, that is not a promise. It is a statement of fact which tells us something that has already happened.

Some will quote First Peter 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed. " Then they'll ask, "Doesn't that promise me healing?"

I have to tell them, "No, that doesn't promise healing. It tells you what belongs to you." I have learned this: As soon as I can get people to quit hoping and start believing, they are healed immediately.

I was preaching several years ago in Oklahoma and a woman in her 70's who hadn't taken a single step in four years was brought to the service. The doctors had said she would never walk again. Her knees had simply worn out and wouldn't function to carry her weight. Having sat around with no exercise, she had grown quite large. When it came time for the healing line, they brought her forward and sat her on the altar. I knelt in front of her and prayed. Then I said, "Now, Sister, arise and walk in the Name of the Lord Jesus."

That dear soul did her best to arise—and all the time she was crying and praying, "O dear Lord Jesus, please heal me. Lord, I know You promised to heal me. You know what a burden I've been to my family. I can't do one thing for myself. Dear Lord, please heal me. Please heal my limbs. Please let me walk. Oh, please, please, please!" "Wait a minute, Sister," I said. "I have a word for you. I can help you." But instead of listening, she just got louder and louder. I said the second time, "Wait a minute, Sister. I have a word for you. I can help you." She got still louder. The third time I said, "Wait a minute, Sister. Wait a minute. I have a word from God for you. I can help you."

She had gotten almost hysterical, so I took hold of her shoulders, shook her firmly, and said, "I command you to shut up in the Name of the Lord Jesus!" She stopped and looked at me. Then I realized that the congregation had "put the brakes on." The same thing happened to Jesus in his hometown of Nazareth. The Bible says so! "And he could there do no mighty work [it doesn't say He wouldn't; it says He couldn't save that he laid his hands on a few sick folk, and healed them" Mark 6:5. The original Greek reads that He laid hands on a few people with "minor ailments." Why? Mark 6:6 gives us the answer: "And he marveled because of their unbelief "

Before I could do anything to help that woman, I had to get the brakes of unbelief off. I had to go to work on the congregation first. I said, "Some thought I was being rude to this woman." And some spoke right out and said, "yes, we surely did." I replied, "Now I want to ask you a question. If you were walking down the street and someone in a car stopped and asked for directions and then turned around and started back the way they had come, wouldn't you try to stop them and get them straightened out?"

"Well, yes," the crowd agreed. "All right," I said. "This woman was on the wrong road. She wasn't on the road to healing. I've done nothing but flag her down, and now I have her attention." I continued, "If you'll just take your feet off the brakes long enough, we'll get this woman healed." I sensed a release and went back to dealing with the sick woman.

"Sister," I said, "did you know you are healed?" She looked up at me wide-eye and asked, "Oh, am I?" I opened my Bible to First Peter 2:24, handed it to her, and asked her to read the verse aloud. She read, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed."

"Read that last clause again, please," I said. "By whose stripes you were healed, " she read. "Now I want to ask you a question," I continued. "Is were present tense, future tense, or past tense?" "It's past tense," she replied.

"Then if you were healed by Jesus' stripes, you are now healed, aren't you?" "yes," she answered, "I am!" "Now will you do what I tell you?" When she indicated she would, I said to her, "Just lift your hands and look right up to Jesus and begin to praise Him. Praise Him because you are healed— present tense —not going to be— you are."

She looked up, and in a simple, childlike manner she said, "Dear Lord Jesus, I'm so glad I'm healed." She hadn't walked a step yet—she had no evidence of healing whatsoever—yet she said, "I'm so glad I'm healed. Dear Lord, You know how tired I got sitting around. Thank God, my knees are well. My limbs are healed. I'm so thankful!"

Then I said to the congregation, "Let's thank God with her because she is—not going to be—but is healed." Most of the crowd raised their hands and praised God with her because she was healed. Some probably said, "She's not healed; she hasn't walked yet. She hasn't taken a step."

Our text, however, says, "...faith is the evidence of things not seen." (If you're going to wait until you see something before you believe it, that isn't faith at all.) Turning to her, I said, "My Sister, arise and walk in Jesus' Name!" Immediately that woman jumped off the altar like a 16-year-old girl and walked, leaped, and ran, praising God.

[Dr. Lilian Yeomans](#) said something which I read years ago and never have forgotten. It's been a blessing to me through the years. She said, "If I pray just once for something and don't get it, I start changing. I start changing because if I pray and that prayer isn't answered, there will have to be a change before the answer comes. And I know there can't be any change with God; He never changes. So if there's any changing, it has to be on my part. Therefore, if I pray and do not receive, then I start changing."

I have followed this policy through the years and have found that it works 100 percent of the time. We need to realize that we cannot substitute hope for faith and get answers from God. But don't misunderstand me: If you keep hope in its rightful place, it is blessed, wonderful, beautiful, and a reality to you.

Paul wrote to the Corinthians, "And now abide faith, hope, charity, these three; but the greatest of these is charity" 1 Corinthians 13:13. He did not say that the others aren't important; he said the greatest of the three is love. Each one of them has its place.

You can't substitute love for hope, and you can't substitute hope for faith. yet I know from dealing with so many thousands of people during my ministry that most people are trying to receive an answer to prayer on hope instead of on faith. The reason I know is because of what they say to me.

Some say, "If you take my hope away from me, I won't have anything left." "No," I reply. "I'm not taking your hope away from you. I'm just showing you that you have your hope misplaced." Thank God, we have a blessed hope! The blessed hope of the Church is the soon return of the Lord Jesus Christ—the resurrection of the saved dead—the Rapture of the living saints—the hope of heaven—the hope of seeing our loved ones and friends. Thank God for that hope. We are rejoicing in it. But it is all future tense.

We know Jesus is coming again. Whether a person believes it or not, He is coming, because the Word says so. The resurrection is going to take place whether we have faith or not; whether we believe it or not. Loved ones and friends who have died have gone to heaven if they were Christians—regardless of what we believe about it—and they will come back with Jesus when He returns.

My faith is not going to bring Jesus back. That is, my believing that He will return today won't bring Him back today. If that were true, then the Church could believe and bring Jesus back by their faith. But He is coming, isn't He? His return is future tense. I don't know if He is coming today, tomorrow, or next week, but I do know He is coming. This is a blessed hope. It is also a purifying hope, for John said, "And every man that hath this hope in him purifies himself, even as he is pure" 1 John 3:3.

When I say that I believe He is coming, it is a combination of believing what the Word says and hope (future tense). But if I say, "I believe I'm going to get my healing sometime," that's not believing at all; that's hope, and it won't bring healing.

I have seen good people die saying just that; people who were wonderful Christians. I wouldn't speak disparagingly of them at all. They are now in heaven. They just didn't know what faith is. They said, "I believe God is going to heal me sometime." And that's not faith; it is hope. Anything that points to the future or looks to the future is hope and not faith.

Chapter 2 - Faith Is An Act

Some years ago, a friend of mine told me about a woman evangelist who preached in the early days of the [Pentecostal Movement](#).

In one of her meetings, she ministered to four people in wheelchairs. To all four she said in a quiet voice, "Arise and walk in Jesus' Name!"

And they all got up and walked—except the fourth one.

"I can't walk," she said. "The others couldn't walk, either," the evangelist pointed out, "but they did." The woman replied, "I know they did, but I can't walk. I haven't walked in years. I can't walk." And the evangelist had to walk away and leave her sitting there, still in unbelief.

You see, when those first three began to act upon what was told them, results were forthcoming. When you act upon what God's Word says, or act upon what the Holy Spirit may speak to your heart, results are forthcoming. That is faith!

A woman in one of the churches I pastored had arthritis and was in a wheelchair.

The doctor had told her some years before that her body eventually would become rigid and she wouldn't be able to move. She would become confined to a wheelchair, her body fixed in a sitting position. This came to pass. Her body was stiff as a board.

She and her husband never missed a service. Now, I could pray for this woman and she would receive instant healing for such minor ailments as the flu or a cold. But it bothered me that she never once asked to be prayed for for healing from the arthritis. There were people in that church who had been healed of very serious ailments, and I knew it was God's will to heal her, too.

Some might argue, "Well, it may not be God's will," but I know it is God's will to heal people! (That doesn't mean that Christians who don't get healed aren't going to heaven. It just means they are robbed of a blessing while on this earth. One afternoon a small group of us from the church went to this crippled woman's house to pray with her, determined to see her delivered from that wheelchair. As we prayed, I saw exactly what God wanted me to do.

I said to everyone, "Get back away from her." We were in a large room. I went across the room from her and said, "Everybody watch, but I don't want anyone to touch her. Stay away from her."

Then I pointed a finger at her and said, "Now, my Sister, arise and walk in the Name of Jesus Christ!"

My wife and I and the members of that prayer group are witnesses to the fact that the power of God lifted her up out of that chair. She sat suspended in mid-air above the wheelchair! She could move her arms and immediately she reached down with those little, crippled hands for the wheelchair. The moment she did, she fell back down into the chair.

As she did, without thinking—I know it was the Spirit of God in me—I pointed to her and said, "Sister, you don't have an ounce of faith, do you? You don't believe you'll ever be healed of this arthritis, do you?" She blurted out, "No, Brother, I don't. I'll die and go to my grave with it." And she did.

You cannot receive from God beyond actual faith. Do you know what would have happened if she had cooperated with God's healing power? She would have been healed. Every joint in her body would have been loosened. She would have begun to walk!

Too many people think that God's power—healing power, Holy Spirit power—is going to move on them and make them do something whether they want to do it or not. No! That wouldn't be the Holy Spirit; that would be an evil spirit.

Evil spirits force, drive, and compel you to do things. But the Holy Spirit urges, prompts, or gives a gentle push. Then it is up to you to respond. It is up to you to obey.

While I was conducting a meeting in Texas, a woman in that town wrote a friend in another city, telling her how many were receiving the baptism in the Holy Spirit in the services. She invited her friend to come down for the weekend services.

The friend drove down and was in two of our services before coming forward to receive the Holy Spirit. I laid my hands on her head, prayed, and the Holy Spirit came upon her. The utterance came. But I couldn't get her to respond or receive.

In the next service, which was Sunday morning, she came again for prayer. Once again the Holy Spirit came upon her and gave her utterance, but again she did not yield and receive.

I knew exactly what was wrong, but I knew it would take time to instruct her, and it was getting late. I turned the service over to the pastor.

Then I slipped through the side door and was walking across the parking lot toward the parsonage when I saw her sitting in her car. She looked so disappointed as she sat there a moment before turning the key on to begin her journey home.

I asked the Lord to let me help her. Instantly the Spirit of God showed me how to help her quickly. I walked over to her car, opened my Bible to Acts 2:4, and as I handed it to her through the window, I asked her to read it aloud.

She read, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"Sister," I asked, "who does the Scripture say did the speaking with tongues?"

She replied, "It says the Holy Spirit did."

I asked her to read it again. She read it again. I asked her the same question. She gave the same reply. So I repeated the question. Finally, on the fourth time around, she caught on that something must be wrong, so she began to read slowly,

"And—they—were—all—filled—with—the—Holy—Spirit—and—began—to speak"

Looking astonished, she said, "Why, THEY did!"

She took my Bible out of its case and examined it. She said she thought perhaps I had a different Bible from hers, but it was the same; a Scofield reference edition.

"You know," she said, "I always thought the Holy Spirit did the speaking."

I told her I had known that. Then I said, "Let's read several other Scriptures."

God's Word says that out of the mouth of two or three witnesses shall a thing be established."

We read Acts 10:44-46: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard THEM speak with tongues, and magnify God. "

"Oh," she exclaimed, "I see it!"

"That's two witnesses," I said. "Let's get three."

So we read Acts 19:6, "And when Paul had laid his hands upon them, the Holy Spirit came on them; and THEY spake with tongues, and prophesied. "

The woman said, "You know, Brother, if I had been called to testify in a court and the lawyer had asked me who did the speaking in tongues, I would have said the Holy Spirit did—and I would have thought I was telling the truth."

I said, "I want to ask you something. When I laid my hands on you, did you sense the Holy Spirit? Did the power of God come upon you?"

"Absolutely," she answered.

"Did your tongue want to say something that wasn't English?"

"Why," she said, "it was all I could do to keep it from it."

"You're not supposed to keep it from it," I told her. "You're supposed to cooperate. When the Holy Spirit gives you utterance, you must have faith to act."

Immediately she began to speak in a most beautiful tongue.

Once I chatted with a fellow who had been "tarrying" for the baptism in the Holy Spirit for 15 years! After we'd talked a little, he said, "You can't tell me one thing about tarrying. I know all about seeking God." yes, he may have known all about seeking— but he didn't know anything about receiving from God! There is a difference.

Early one morning, an evangelist friend of mine went to pray at the church where he was preaching. While he was there, a man came in, recognized him as the visiting evangelist, shook hands with him, and immediately said, "You know what?"

"No."

Grinning, as if he were proud of the fact, he said, "I've been seeking the Holy Spirit for 19 years!"

"You haven't done any such thing," my friend told him.

"Jesus said, 'They that seek shall find.' If you'd been seeking, you would have found. All you've been doing is hanging around the altar."

And that's all some people are doing—just hanging around.

It's time to quit hanging around and to start acting on the Word of God, because faith is acting.

I was in one church where there was a man who had been severely burned over the lower part of his body. He couldn't walk; he just scooted along.

In one of the services, the Holy Spirit told me to have everyone who had something wrong with them from their hips down to come into the healing line.

This man was the first in line.

I waited until they were all in line before I told them what else God had said for me to tell them to do. I went up to this man and asked, "Can you run?"

It took him by surprise. "O my God, no," he said. "I can't even walk, much less run."

I said, "That's what the Lord has told me to do—to tell you to run."

The man didn't even give it a second thought. He turned and started scooting up the aisle as fast as he could. The third time he came around, the Spirit of the Lord came upon me and I jumped off that platform, grabbed the man by the hand, and ran around that building with him.

When we got back to the front, he was walking normally; not scooting. He was perfectly healed. However, if I hadn't been able to get him to cooperate and act on his faith, I couldn't have helped him. Faith, you see, is acting on God's Word—doing whatever He says to do in His Word, or whatever He may say to us in the Spirit.

Chapter 3 - Faith Takes The Answer Now

Faith says, "It's mine—I have it now!"

Hope says, "I'll get it sometime."

As long as you hope, the answer will never materialize. But the moment you start believing, it will work.

That's the lesson I learned on the bed of sickness many years ago. I had been in that bed for 16 long months. In fact, I had been sick all my life. I never had run and played like other children. I did not have a normal childhood.

At the age of 15, I became totally bed fast. Five doctors were called in on my case. One of them had practiced at the Mayo Clinic and was considered one of the best doctors in America. They agreed there was absolutely no hope for me. As far as medical science knew, no one in my condition had ever lived past age 16.

Thank God for all the good books and tapes we have today on faith and healing. There wasn't too much written about the subject in those days, and what there was I didn't know about.

When you're bed fast 24 hours a day, you can do a lot of praying. I prayed hours on end, day after day, week after week, month after month. I cried and prayed,

"Dear Lord Jesus, please heal me." I begged Him to heal me. Several nights I prayed all night long. I was thoroughly saved, but my praying brought no results.

I'd pray—and I'd be certain God had heard me, because I had a spiritual feeling of some kind. I'd just feel that this was it. Then I'd feel my pulse. My heart wouldn't be beating right. My legs were still paralyzed, lifeless bones with a little skin stretched over them, no meat, no muscles in the thighs or calves.

I would start crying and say, "Lord, I thought You were going to heal me. I felt like You did. I just knew it. But You didn't!" I couldn't understand it. For a while—about a month—I wouldn't even look at the Bible. I decided I might as well give up.

Then I'd go right down to death's door—right down into the throes of death. You could see where I'd worn all the varnish off the headboard of my bed as I held onto it, fighting death with every fiber of my being.

Then I would come back to the Word of God, and although I couldn't see where I was missing it, I would try to act on God's Word. I would get some help and somehow get over the attacks, but still I did not receive my healing.

Finally, on the second Tuesday of August 1934, after being on the bed of sickness for 16 months, I was praying at about 8:30 in the morning, and I said to the Lord, "Now, dear Lord Jesus, when You were here on earth, You said in Mark 11:24, 'What things soever you desire, when you pray, believe that you receive them, and you shall have them.' Dear Lord Jesus, I desire to be healed.

"You said, 'When you pray.' I have prayed.

"You said, 'Believe.' Dear Lord Jesus, if You stood here by my bedside in the flesh, like my mother does; and if I could see You with my physical eyes as I can see my mother; and if I could reach out with my physical hand and lay my hand on yours, as I can my mother's hand; and if You were to say to me, 'Son, the trouble with you is you're not believing,' I would have to reply to You, dear Lord Jesus, 'You are lying about it—I do believe.' " (And I said this in kindness and not with arrogance.) When I said this, He spoke to me.

I discovered the secret of faith that day.

Now Jesus did not speak to me literally, physically, as another human being might speak. He's not here in the flesh. But the Holy Spirit is here. And the Holy Spirit shall not speak of Himself. Jesus said, "but whatsoever he shall hear, that shall he speak" John 16:13.

The Holy Spirit heard Jesus say it, and He spoke it to my spirit. On the inside of me these words were spoken: "yes, you believe all right—as far as you know. But the last clause of this verse of Scripture is 'believe that you receive them and you shall have them.'"

Then I saw it! It was just as if someone had turned a light on inside me. I saw it instantly!

I exclaimed, "Dear Lord Jesus, I see it! I see it! I have to believe I receive my healing. I have to believe I receive healing for my heart while my heart is still not beating right. I have to believe I receive healing for my paralysis even though I am still paralyzed from the natural standpoint. And if I believe that I receive it, then I have it!"

I had never seen that before. I had wanted to receive my healing first, and then believe it. But you don't have to believe it then; you know it then. I saw what I had been doing: I had been hoping all those months to receive healing, and it didn't work.

If you follow the Word and the Holy Spirit, you will do things automatically.

Although there had been some times in my long illness when I couldn't use my hands too well, at this time I had fairly good use of them; it was my lower body that was paralyzed. After receiving this revelation of God's Word, I immediately lifted my hands. Nobody told me to. I can't explain why I did it; I just did it.

"Heavenly Father, dear Lord Jesus, thank God I am healed,"

I prayed. "I believe I am healed."

Now I had it in the right tense. Now I had it working for me.

Now faith is. If it's not now, it's not faith. Believing I was going to get my healing wouldn't be present tense; it wouldn't be faith.

"Thank You, dear Lord Jesus," I said, "for my healing. I believe that my heart is well. I believe that my paralysis is healed. I thank You for the healing of my body."

I did not time it—and I realize that a few moments can seem like a long time—

but I think I must have praised Him along those lines for about 10 minutes. I spent those 10 minutes thanking Him because my heart was well and my body was healed.

Satan challenged me almost instantly, of course. yes, he will contest every inch of ground you take. Immediately he said, "You're a pretty looking thing. You claim to be a Christian, and now you've started lying."

Any other time he would have denied there is a hell or a lake of fire, but this time he said to me, "Don't you know the Bible says all liars shall have their part in the lake which burn with fire and brimstone?"

"yes, I know that, devil," I answered, "but I didn't lie." I knew it was the devil, because anything that is doubt or discouragement is of the enemy.

He replied, "yes, you did! You said you were healed and you're not. Feel your heart."

I was in the habit of feeling my heart to check it, and I unconsciously reached to feel it. When I did, I slapped my hand and said, "Don't you do it! Now, Mr. Devil, I didn't say I felt as if I were healed. If I said that, I would be lying. And I didn't say I look like I'm healed. If I said that, I would be lying. I didn't say anything about how I look or feel. I said I believe I am healed. I believe I am, and I receive the answer to my prayer. If you say I don't believe it, then you're lying. Besides that, you're a liar anyhow—Jesus said you are.

"Jesus Christ, the Son of God, when He was on the earth, said in Mark 11:24,

'What things soever you desire, when you pray, believe that you receive them, and you shall have them.' Jesus said it—and what He said is so! I believe it. If I believe it, then I'll have it. I believe Him right now.

"If you want to argue and fuss about it, go argue with Jesus.

I didn't say it; He said it."

That put a stop to the devil. I went back to my business of thanking and praising God for the answer.

I think I had been praising Him for about 10 minutes more when from within my heart, my spirit, these words were spoken:

"You believe that you are healed. But healed people—well people—haven't any business in bed. They need to be up."

"That's right," I answered. "yes, Lord, that's right. I'm going to get up. Praise God, I'm going to get up!"

You see, I was believing, but faith is having. Believing is taking a step up—and you have to take all the steps. I didn't look any better, and I didn't feel any better. Physically, I had no feeling from my waist down. I was still partially paralyzed. I had about two-thirds use of the upper part of my body.

I was propped up on big pillows so I could read the Bible. I pushed myself to a sitting position and pulled my knees up against my chest. Then I made an effort to twist my body, and I pushed my feet off the bed. I got hold of the bedpost at the bottom of the bed and pulled myself off the bed. My feet fell on the floor like chunks of wood. I knew they were down there, not because I could feel them, but because I could see they were there. My knees sagged. There I stood, hugging the bedpost, my knees almost touching the floor.

The room started spinning. The devil was fighting me every inch of the way. Thoughts were coming into my mind as fast as machine gun bullets can fire: "You can't walk and you know you can't. You're not healed and you know you're not. You're lying about it. You're going to fall right here on the floor and you'll just have to be there."

One of the best ways in the world to handle the devil is to completely ignore him. So I ignored him. I acted as if he hadn't said anything.

Hanging on to that bedpost the best I could, I lifted one hand a little and said, Thank God, I'm healed. I want to declare in the presence of Almighty God, the Lord Jesus Christ and the angels in heaven, in the presence of the devil and the evil spirits, that the Word of God is true, and I believe I am healed! I believe it."

That old room was spinning, for I'd been lying flat for 16 months. I shut my eyes. In a few minutes I could tell things had quit spinning. I opened my eyes. Everything was back in place.

I said again, "Thank God, according to the Word I'm healed." I believed it.

Then I felt something like a warm glow dropping on my head from above me. It seemed to flow down over me, as if a jar of warm honey had been poured over my head. It ran down my whole body. When it reached my waist, feeling began to return to the lower part of my body.

For a few seconds I felt excruciating pain. My legs felt like 10 million straight pins were pricking them. I would have cried if it hadn't felt so good! When you haven't had any feeling at all, it even feels good to hurt! Then I felt normal. The paralysis was gone.

I said, "I'm going to walk now," and I did. And I've been walking ever since.

That is how I learned this principle of faith I'm teaching you.

It works in receiving all of God's provisions.

Chapter 4 - Hope Changed To Faith...

An 83-year-old man came to a meeting I held in 1950 in California. He told me he had been "seeking the Holy Spirit" ever since the [Azusa Street Revival](#) outpouring.

He said, "Brother, my wife received the Holy Spirit in the revival 50 years ago here in Los Angeles at the old Azusa Street Mission. Some have said everybody who went there received the Holy Spirit. But I went through that whole meeting, three services a day for three years. I was in nearly every service and I sought the Holy Spirit every time, but I didn't receive."

The second time I laid hands on this man I knew in my spirit by revelation exactly what his trouble was, but I also knew I couldn't get him to accept help just then. Sometimes you know what's wrong with people, but that doesn't mean they will be helped. They have to recognize their problem and do something about it.

I began to teach on faith during that meeting, and the old gentleman came night and day. It was strange to me that he heard the truth for more than a week and still didn't understand it. He had to hear it over and over again. That is the reason I keep teaching certain truths over and over again. People don't always grasp something the first time you say it. But after about 10 days of being in every service, he came to me at the close of the morning service. He said, "Brother, I just caught it this morning. I see now why I haven't received. I've never believed! For 50 years I've just been hoping to get the Holy Spirit."

"I knew that, Brother," I replied. "The second time I laid hands on you and prayed, it was revealed to me. I also knew I couldn't get you to see it just then, but if you'd keep coming, eventually you would see it."

"You're going to have to give me a little more time," he continued. "You know I've been on this road for 50 years, and it's going to take me a little while to get turned around and headed back in the other direction."

"That's all right, Brother," I said. "Take all the time you want, but keep coming to the services."

"Oh, we'll be here every service," he assured me.

I told him that when his hope changed to faith, I would know it, he would know it, and then he'd receive the baptism in the Holy Spirit.

About three days later, after we'd dismissed the evening service, this man came up to the pastor and me.

"I wonder if I could get you brethren to lay hands on me?" he asked. "I've changed my hope into faith. I'm ready to receive!"

"Are you expecting to receive?" I asked.

"yes, just put your hands on me and I'll receive right now", he said.

The pastor and I laid our hands on him and almost immediately his hands went in the air, his mouth was opened, and he was speaking in tongues. For nearly 50 years he'd just been hoping—but now he had received!

Years ago when I was traveling in the field ministry, some alarming symptoms developed in my body. They continued for three nights, interrupting my sleep.

Some people can't tell the difference between when God talks to them and when the devil talks to them. The difference is that the devil talks doubt and unbelief; God won't cause you to doubt His Word. So it was the devil who kept telling me,

"This is one time you're not going to get your healing. You won't get it this time!"

When he persisted, I started to laugh at him. I didn't feel like laughing, but I made myself do it. I laughed aloud, because I knew if I laughed long enough the devil would ask me what I was laughing about. Sure enough, in a little while he asked, "What are you laughing about?"

"I'm laughing at you," I replied.

"Laughing at me?"

"yes, I'm laughing at you."

"What are you laughing at me about?"

I told him, "You said I wasn't 'going to get' my healing. But why would I want to get it when Jesus already has gotten it for me? I'm not planning to get healed— ever!

"Mr. Devil, the Bible says in First Peter 2:24, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes you were healed. ' I was healed nearly 2,000 years ago by the stripes of Jesus, and that belongs to me. I'm not trying to get it; I have it!"

The symptoms stopped and never returned. I overcame the devil by the blood of the Lamb and the word of my testimony, Revelation 12:11.

Going a step further, let us look at two passages of Scripture:

JOHN 20:25-29

25The other disciples therefore said unto him [Thomas], We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

ROMANS 4:17-21

17 As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quicken the dead, and call those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform.

Can you see any difference between Abraham's faith and Thomas' faith?

Decidedly yes!

Thomas said, "I won't believe unless I can see the print of the nails and the wound in His side." Jesus told him, "Because thou hast SEEN me, thou hast believed: blessed are they that have not seen, and yet have believed" John 20:20.

Abraham, on the other hand, is one who "call those things which be not as though they were" (v. 17).

What faith is Bible faith? Abraham's, of course! Our text says in Hebrews 11:1,

"Now faith is the substance of things hoped for, the evidence of things not seen. "

Abraham is mentioned in this same 11th chapter of Hebrews. His faith was based on "being fully persuaded that, what he [God] had promised, he was able also to perform" (Romans 4:21).

Here is a little formula of faith patterned after Abraham's faith which you can make work for you:

First, Abraham had God's Word for it.

Second, Abraham believed God's Word.

Third, Abraham considered not the contradictory circumstances.

Fourth, Abraham gave praise to God.

Follow those four steps and you'll always get through to God. They are four steps to certain deliverance, healing, or whatever you are seeking.

Notice Thomas' faith. It was not based upon what God said; it was based upon Thomas' physical senses. He said he wouldn't believe unless he could see.

So many people are like that. They say, "When I see it or feel it, I'll know I have it." But that isn't Bible faith. That's natural human faith—and any sinner already has that kind of faith!

Real faith is based upon God's Word. Real faith in the Word says, "If God says it is true, then it is." Believing God is believing His Word!

I like something [Smith Wigglesworth](#) said: "I can't understand God the Father by feeling. I can't understand the Lord Jesus Christ by feeling. I can understand God the Father and the Lord Jesus Christ only by what the Word says about them."

He went on to say, "We need to get acquainted with God the Father through the Word. He is everything the Word says He is.

We need to get acquainted with the Lord Jesus Christ through the Word. He is everything the Word says He is."

Too many people try to get acquainted with God through their feelings. When they feel well, they think God heard them.

If they don't feel well, they think He's not hearing them. Their faith is based on their feelings.

My faith is based on God's Word. If God's Word says He hears me, then I know He hears me, because He said so and His Word cannot lie. If my faith were based on my feelings, I would be using natural human faith, and I can't do that; I have to use scriptural faith—Bible faith. Furthermore, if my faith is based on the Word of God, I will believe the Word regardless of evidence that would satisfy my physical senses.

Too many people are trying to get Abraham's blessing with Thomas' kind of faith—and it just won't work. We believers have the Abraham kind of faith, because Galatians 3:29 says, "And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

" Galatians 3:7 says, "Know you therefore that they which are of faith, the same are the children of Abraham. " That means we have the Abraham kind of faith.

We're not trying to get it—we have it!

Anyone can believe what they feel, hear, or see in the physical realm—and we operate in the physical most of the time—but when it comes to spiritual matters, we don't walk by sight.

If medical science heals, it heals through the physical. If Christian Science heals, it heals through the mind. When God heals, He heals through the spirit.

Spiritual healing—divine healing—is received from God the Father in the same way the New Birth is received: in the human spirit. The New Birth is the rebirth of the human spirit. When you were born again, it was not your body that was born again; it was your spirit. You still have the same body you've always had.

Second Corinthians 5:17 is not talking about your body's being made new:

2 CORINTHIANS 5:17 - Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

When you are saved, it is the man on the inside—the inner man—who is born again and made new; your physical man remains the same. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" John 3:6 .

You can't tell simply by looking at a person what has happened to him on the inside, although, in the process of time, it will show up on the outside.

We've been fooled at times. Some have come to the altar, prayed, cried, jumped up and hugged everybody, acted happy, and then we never saw or heard from them again. We really thought they had gotten something, but it was just an emotional something and not the New Birth.

Others weren't emotional at all. Looking at them, you might wonder if they got anything; they didn't seem to have been at the altar long enough for much to happen. yet we've seen them become outstanding Christians.

Too often our faith is based on the physical—on what our physical senses tell us. Certainly I believe in feeling, but I place it last. God's Word comes first. Faith in God's Word comes second. Feeling comes last.

Too many people turn it around and allow feeling to come first; faith in their feeling second; and the Word of God last. That kind of faith never will be successful in anything.

"Well, I'm hoping and praying," some say about prayer. "I'm praying and hoping." Hope is a good waiter, but a poor receiver.

Years ago I stayed in the home of a pastor who was the world's worst to say, "I'm a-hoping and a-praying." He'd say it up to a dozen times a day.

What amazed me was that he sat in every service as I taught on the difference between hope and faith. But it ran off him like water off a duck's back. He sat right there and didn't get it.

One day while we were alone in his car the pastor said, "Brother, I want you to pray with me about something." "All right," I said, "what is it?" "Well, there's a businessman here, not a member of my church, who wants to give me the equity in a cabin on the lake.

It's got a few acres with it. He only owes \$900 on it. He said I could take over his monthly payments or else he'd pay it off and I could pay him back without any interest. His wife has objected a little, so now he's to let me know in 30 days if he can work it out."

When he added, "I'm just a-hoping and a-praying he'll be able to work it out," I spoke up. "Brother," I said, "if that's all you're doing, you're wasting your time!" I didn't say this to act smart. This was the second meeting I had held for this pastor, and he still hadn't caught on to what I was preaching! For a minute I didn't know what he was going to do. He batted his eyes and I thought he was going to drive off the road.

Then he caught on. "You know, that's right!" he said. "yes, that's right. I'm wasting my time and God's time, too. Come to think of it, though, I'm just wasting my time. God didn't hear me to begin with, so I'm just wasting my own time."

The pastor got the acreage and cabin when he quit hoping and started believing. Faith is so simple, whether in the spiritual realm, the financial realm, or the material realm. Faith is present tense! Now faith is!

Faith says, "I have it now." Hope says, "I'll get it sometime"—and that won't work. Set a watch on your lips. Instead of praying and hoping, start saying, "I'm praying and believing." And if you say it, it will work for you— now!

##

◆SECTION 2 - Faith That Prevails

[Bio - Smith Wigglesworth](#)

Chapter 1 - God Given Faith

Read Hebrews 11:1-11

I believe that there is only one way to all the treasures of God, and that is the way of faith. By faith and faith alone do we enter into a knowledge of the attributes and become partakers of the beatitudes, and participate in the glories of our ascended Lord. All His promises are yea and Amen to them that believe.

God would have us come to Him by His own way. That is through the open door of grace. A way has been made. It is a beautiful way, and all His saints can enter in by this way and find rest. God has prescribed that the just shall live by faith.

I find that all is failure that has not its base on the rock Christ Jesus. He is the only way, the truth and the life. The way of faith is the Christ way, receiving Him in His fullness and walking in Him; receiving His quickening life that fill, move and change us, bringing us to a place where there is always an Amen in our hearts to all the will of God.

As I look into the 12th chapter of Acts, I find that the people were praying all night for Peter to come out of prison.

They had a zeal but seem to have been lacking in faith. They were to be commended for their zeal in spending their time in prayer without ceasing, but their faith, evidently, did not measure up to such a marvelous answer.

Rhoda had more faith than the rest of them. When the knock came to the door, she ran to it, and the moment she heard Peter's voice, she ran back again with joy saying that Peter stood before the gate. And all the people said, "You are mad. It isn't so." But she constantly affirmed that it was even so.

Zachariah and Elisabeth surely wanted a son, but even when the angel came and told Zachariah that he should have a son, he was full of unbelief. And the angel said, "Thou shalt be dumb, because thou believe not my words."

But look at Mary. When the angel came to her, Mary said,

"Be it unto me according to thy word." It was her Amen to the will of God. And God wants us with an Amen in our lives, an inward Amen, a mighty moving Amen, a God-inspired Amen, which says, "It is, because God has spoken. It cannot be otherwise. It is impossible to be otherwise."

Let us examine this 5th verse, "By faith Enoch was translated that he should not see death; and was not found, because God translated him: for before his translation, he had this testimony that he pleased God."

When I was in Sweden, the Lord worked mightily. After one or two addresses the leaders called me and said, "We have heard very strange things about you, and we would like to know if they are true. We can see that God is with you, and that God is moving, and we know that it will be a great blessing to Sweden."

"Well," I said, "what is it?" "Well," they said, "we have heard from good authority that you preach that you have the resurrection body." When I was in France I had an interpreter that believed this thing, and I found out, after I had preached once or twice through the interpreter, that she gave out her own ideas. And of course I did not know. I said to these brethren, "I tell you what my personal convictions are. I believe that if I had the testimony of Enoch I should be off. I believe that the moment Enoch had the testimony that he pleased God, off he went."

I pray that God will so quicken our faith, for translation is in the mind of God; but remember that translation comes on the line of holy obedience and a walk that is pleasing to God.

This was true of Enoch. And I believe that we must have a like walk with God in the Spirit, having communion with him, living under his divine smile, and I pray that God by His Spirit may so move us that we will be where Enoch was when he walked with God.

There are two kinds of faith.

1. There is the **natural faith**.

2. But the **supernatural faith** is the gift of God. In Acts 26:19

Paul is telling [Herod Agrippa II](#) of what the Lord said to him in commissioning him. "To open their eyes, and to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

Is that the faith of Paul? No, it is the faith that the Holy Spirit is giving. It is the faith that He brings to us as we press in and on with God. I want to put before you this difference between our faith and the faith of Jesus. Our faith comes to an end. Most people in this place have come to where they have said, "Lord, I can go no further. I have gone so far and I can go no further. I have used all the faith I have, and I have just to stop now and wait."

I remember being one day in Lancashire, and going round to see some sick people. I was taken into a house where there was a young woman lying on a bed, a very helpless case. The reason had gone, and many things were manifested there which were satanic and I knew it. She was only a young woman, a beautiful child. The husband, quite a young man, came in with the baby, and he leaned over to kiss the wife.

The moment he did, she threw herself over on the other side, just as a lunatic would do. That was very heart breaking. Then he took the baby and pressed the baby's lips to the mother.

Again another wild kind of thing happened. I asked one who was attending her, "Have you anybody to help?" "Oh," they said, "We have had everything." "But," I said, "have you no spiritual help?" Her husband stormed out saying, "Help? You think that we believe in God, after we have had seven weeks of no sleep and maniac conditions."

Then a young woman of about eighteen or so just grinned at me and passed out of the door. That brought me to a place of compassion for the woman. Something had to be done, no matter what it was. Then with all my faith I began to penetrate the heavens, and I was soon out of that house, I will tell you, for I never saw a man get anything from God who prayed on the earth. If you get anything from God, you will have to pray into heaven; for it is all there. If you are living in the earth realm and expect things from heaven, they will never come. And as I saw, in the presence of God, the limitations of my faith, there came another faith, a faith that could not be denied, a faith that took the promise, a faith that believed God's Word. And from that presence, I came back again to earth, but not the same man. God gave a faith that could shake hell and anything else.

I said, "Come out of her, in the name of Jesus!" And she rolled over and fell asleep and wakened in fourteen hours perfectly sane and perfectly whole.

There is a process on this line. Enoch walked with God. That must have been all those years as he was penetrating, and going through, and laying hold, and believing and seeing and getting into such close cooperation and touch with God that things moved on earth and he began to move toward heaven. At last it was not possible for him to stop any longer.

Oh, Hallelujah!

In the 15th chapter of 1st Corinthians we read of the body being "sown in weakness," to be raised in power. It seems to me that, as we are looking for translation, the Lord would have us know something of that power now, and would have us kept in that power, so that we shall not be sown in weakness.

There is one thing that God has given me from my youth up, a taste and relish for my Bible. I can say before God, I have never read a book but my Bible, so I know nothing about books. It seems to me better to get the Book of books for food for your soul, for the strengthening of your faith, and the building up of your character in God, so that all the time you are being changed and made meet to walk with God.

"Without faith it is impossible to please Him; for he that come to God must believe that He is, and that He is a rewarder of them that diligently seek him."

I can see that it is impossible to please Him on any line but faith, for everything that is not of faith is sin. God wants us to see that the plan of faith is the ideal and principle of God.

In this connection I love to keep in my thoughts the beautiful words in the 2nd verse of the 12th chapter of Hebrews: "Looking unto Jesus, the author and finisher of our faith." He is the author of faith. God worked through Him for the forming of the world. "All things were made by Him, and without Him was not anything made that was made." And because of the exceedingly abundant joy of providing for us so great salvation, He became the author of a living faith.

And through this principle of living faith, looking unto Him who is the author and finisher of our faith, we are changed into the same image from glory to glory, even by the Spirit of the Lord. God has something better for you than you have ever had in the past. Come out into all the fullness of faith and power and life and victory that He is willing to provide, as you forget the things of the past, and press right on for the prize of His high calling in Christ Jesus.

Chapter 2 - Like Precious Faith

2 Peter 1:1-8.

" Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We are dull of comprehension because we so often let the cares of this world blind our eyes; but if we can be open to God, we shall see that He has a greater plan for us in the future than we have ever seen in the past. It is God's delight to make possible to us that which seems impossible, and when we reach a place where He alone has right of way, then all the things that have been misty and misunderstood are cleared up. This like precious faith that Peter is writing about is a gift that God is willing to give to all of us, and I believe God wants us to receive it so that we may subdue kingdoms, work righteousness, and, if the time is come, to stop the mouths of lions. We should be able under all circumstances to triumph, because we have no confidence in ourselves, but our confidence is only in God.

It is always those people who are full of faith that have a good report, that never murmur, that are in the place of victory, that are not in the place of human order but of divine order, since God has come to dwell in them.

This like precious faith is for all; but there may be some hindrance in your life that God will have to deal with. It seems to me as if I had had a thousand road engines come over my life to break me up like a potter's vessel. There is no other way into the deep things of God but a broken spirit.

There is no other way into the power of God. God will do the exceeding abundantly above all we ask or think for us when He can bring us to the place where we can say with Paul, "I live no longer, and Another, even Christ, has taken the reins and the rule."

I understand God by His Word. I cannot understand God by impressions or feelings; I cannot get to know God by sentiments. If I am going to know God, I am going to know Him by His Word. I know I shall be in heaven, but I could not build on my feelings that I am going to heaven. I am going to heaven because God's Word says it, and I believe God's Word. And "faith come by hearing, and hearing by the Word of God" Romans 10:17.

In Mark 11:24 we read, "What things soever you desire, when you pray, believe that you receive them, and you shall have them." The previous verse speaks of mountains removed, difficulties cleared away. Covering over won't do. We must have reality, the real working of our God. We must know God. We must be able to go in and hold talk with God. We must also know the mind of God toward us, so that all our petitions are always on the line of His will.

As this like precious faith becomes a part of you, it will make you so that you will dare to do anything. And remember, God wants daring men, men who will dare all, men who will be strong in Him and dare to do exploits.

How shall we reach this plane of faith? Let go your own thoughts, and take the thoughts of God, the Word of God. If you build yourself on imaginations you will go wrong. You have the Word of God and it is enough.

A man gave this remarkable testimony concerning the Word: "Never compare this Book with other books. Comparisons are dangerous. Never think or never say that this Book contains the Word of God. It is the Word of God.

It is supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality. Read it through. Write it down. Pray it in. Work it out. And then pass it on."

And truly the Word of God changes a man until he becomes an epistle of God. It transforms his mind, changes his character, moves him on from grace to grace, makes him an recipient of the very nature of God. God comes in, dwells in, walks in, talks through, and consume him who opens his being to the Word of God and receives the Spirit who inspired it.

When I was going over to New Zealand and Australia, I had many to see me off. There was an Indian doctor who was riding in the same car with me to the docks. He was very quiet and took in all things that were said on the ship. I began to preach, of course, and the Lord began to work among the people. In the second-class part of the ship there was a young man and his wife who were attendants on a lady and gentleman in the first-class. And as these two young people heard me talking to them privately and otherwise, they were very much impressed. Then the lady they were attending got very sick. In her sickness and her loneliness she could find no relief. They called in the doctor, and the doctor gave her no hope.

And then, when in this strange dilemma -- she was a great Christian Scientist, a preacher of it, and had gone up and down preaching it -- they thought of me. Knowing the conditions, and what she lived for, that it was late in the day, and that in the condition of her mind she could only receive the simplest words, I said to her, "Now you are very sick, and I won't talk to you about anything save this; I will pray for you in the name of Jesus, and the moment I pray you will be healed."

And the moment I prayed she was healed. That was this like precious faith in operation. Then she was disturbed. Now I could have poured in oil very soon. But I poured in all the bitter drugs possible, and for three days I had her on cinders.

I showed her, her terrible state, and pointed out to her all her folly and the fallacy of her position. I showed her that there was nothing in Christian Science, that it is a lie from the beginning, one of the last agencies of hell. At best a lie, preaching a lie, and producing a lie.

Then she awoken up. She became so penitent and broken hearted. But the thing that stirred her first was that she had to go to preach the simple gospel of Christ where she had preached Christian Science. She asked me if she had to give up certain things.

I won't mention the things, they are too vile. I said, "What you have to do is to see Jesus and take Jesus." When she saw the Lord in His purity, the other things had to go. At the presence of Jesus all else goes.

This opened the door. I had to preach to all on the boat. This gave me a great opportunity. As I preached, the power of God fell, conviction came and sinners were saved. They followed me into my cabin one after another. God was working there.

Then this Indian doctor came. He said, "What shall I do? I cannot use medicine any more." "Why?" "Oh, your preaching has changed me. But I must have a foundation.

Will you spend some time with me?" "Of course I will." Then we went alone and God broke the fallow ground. This Indian doctor was going right back to his Indian conditions under a new order. He had left a practice there. He told me of the great practice he had. He was going back to his practice to preach Jesus.

If you have lost your hunger for God, if you do not have a cry for more of God, you are missing the plan. There must come up from us a cry that cannot be satisfied with anything but God. He wants to give us the vision of the prize ahead that is something higher than we have ever attained. If you ever stop at any point, pick up at the place where you have dropped through, and begin again under the refining light and power of heaven and God will meet you. And while He will bring you to a consciousness of your own frailty and to a brokenness of spirit, your faith will lay hold of Him and all the divine resources, His light and compassion will be manifested through you, and He will send the rain.

Shall we not dedicate ourselves afresh to God? Some say, "I dedicated myself last night to God." Every new revelation brings a new dedication. Let us seek Him.

Chapter 3 - Spiritual Power

Read Matthew 16

The [Pharisees](#) and [Sadducees](#) had been tempting Jesus to show them a sign from heaven. He showed them that they could discern the signs that appeared on the face of the sky, and yet could not discern the signs of the times.

He would give them no sign to satisfy their unbelieving curiosity, remarking that a wicked and adulterous generation sought after a sign, and that no sign would be given to them, but the sign of the prophet Jonah.

A wicked and adulterous generation stumbles over the story of Jonah, but faith can see in that story a wonderful picture of the death, burial and resurrection of our Lord Jesus Christ.

After Jesus had departed from the Pharisees, and had come to the other side of the lake, He said to His disciples, "Take heed, and beware of the leaven of the Pharisees and of the Sadducee's." The disciples began to reason among themselves; and all they could think of was that they had taken no bread. What were they to do? Then Jesus uttered these words, "O you of little faith!" He had been so long with them, and yet they were still a great disappointment to Him, because of their lack of comprehension and of faith.

They could not grasp the profound spiritual truth He was bringing to them, and could only think about having brought no bread. "O you of little faith! Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many baskets you took up?"

At one time Jesus said to Peter, "What think thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?" Peter said, "Of strangers." Then Jesus said, "Then are the children free.

Nevertheless, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first come up; and when thou hast opened his mouth, thou shalt find a piece of money; take that, and give unto them, for me and thee."

Peter had been at the fishing business all his life, but he never had caught a fish with any silver in its mouth. But the Master does not want us to reason things out--for carnal reasoning will always land us in a bog of unbelief--but just to obey. "This is a hard job," Peter may have said, as he put the bait on his hook, "but since You told me to do it, I'll try;" and he cast his line into the sea. There were millions of fish in the sea, but every fish had to stand aside and leave that bait alone, and let that fish with the piece of money in his mouth come up and take it.

A woman came to me in Cardiff, Wales, who was filled with ulcer. She had fallen in the streets twice through this trouble. She came to the meeting and it seemed as if the evil power within her purposed to kill her right there, for she fell, and the power of the devil was rending her sore.

She was helpless, and it seemed as if she had expired. I cried, "O God, help this woman." Then I rebuked the evil power in the name of Jesus, and instantly the Lord healed her. She rose up and made a great to-do. She felt the power of God in her body and wanted to testify all the time. After three days she went to another place and began to testify about the Lord's power to heal. She came to me and said, "I want to tell everyone about the Lord's healing power. Have you no tracts on this subject?" I handed her my Bible and said, "Matthew, Mark, Luke, John--they are the best tracts on healing. They are full of incidents about the power of Jesus. They will never fail to accomplish the work of God if people will believe them."

There is where men lack. All lack of faith is due to not feeding on God's Word. You need it every day. How can you enter into a life of faith? Feed on the living Christ of whom this Word is full. As you get taken up with the glorious fact and the wondrous presence of the living Christ, the faith of God will spring up within you. "Faith come by hearing, and hearing by the Word of God" (Romans 10:17).

Jesus asked His disciples what men were saying about Him. They told Him, "Some say that thou art John the Baptist; some, [Elias](#); and others, [Jeremiah](#), or one of the prophets." Then He put the question, to see what they thought about it, "But whom say you that I am?" Peter answered, "Thou art the Christ, the Son of the living God."

And Jesus said to him, "Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is simple. Who do you say He is? Who is He? Do you say with Peter, "Thou art the Christ, the Son of the living God"? How can you know this? He is to be revealed.

Flesh and blood does not reveal this. It is an inward revelation. God wants to reveal His Son within us and make us conscious of an inward presence. Then you can cry, "I know He is mine! He is mine! He is mine!" "Neither know any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Seek God until you get from Him a mighty revelation of the Son, until that inward revelation moves you on to the place where you are always steadfast, unmovable, and always abounding in the work of the Lord.

There is a wonderful power in this revelation. "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Was Peter the rock? No. A few minutes later he was so full of the devil that Christ had to say to him, "Get thee behind me, Satan; thou art an offense unto me."

This rock was Christ. He is the Rock and there are many scriptures to confirm this. And to everyone who knows that He is the Christ He gives the key of faith, the power to bind and the power to loose. Establish your hearts with this fact.

I had been preaching on this line in Toronto, endeavoring to show that the moment a man believes with all his heart God puts into him a reality, a substance, a life; yea, God dwells in him, and with the new birth there comes into us a mighty force that is mightier than all the power of the enemy.

A man ran out of the meeting, and when I got home that night he was there with a big, fine, tall man. This man said to me, "Three years ago my nerves became shattered. I can't sleep. I have lost my business. I have lost everything. I am not able to sleep at all and my life is one of misery." I said to him, "Go home and sleep in the name of Jesus." He turned around and seemed reluctant to go; but I said to him, "Go!" and shoved him out of the door.

The next morning he rang up on the telephone. He said to my host, "Tell him I slept all night. I want to see him at once." He came and said, "I'm a new man. I feel I have new life. And now can you get me my money back?" I said, "Everything!" He said, "Tell me how." I said, "Come to the meeting tonight and I'll tell you." The power of God was mightily present in that evening meeting, and he was greatly under conviction. He made for the altar, but fell before he got there. The Lord changed him and everything in him. He is now a successful businessman. All his past failures had come through a lack of the knowledge of God. No matter what troubles you, God can shake the devil out, and completely transform you. There is none like Him.

One day I was traveling in a railway train where there were two sick people in the car, a mother and her daughter. I said to them, "Look, I've something in this bag that will cure every case in the world. It has never been known to fail."

They became very much interested, and I went on telling them more about this remedy that has never failed to remove disease and sickness. At last they summoned up courage to ask for a dose. So I opened my bag, took out my Bible, and read them that verse, "I am the Lord that heal thee." It never fails. He will heal you if you dare believe Him.

Men are searching everywhere today for things with which they can heal themselves, and they ignore the fact that the [Balm of Gilead](#) is within easy reach. As I talked about this wonderful Physician, the faith of both mother and daughter went out toward Him, and He healed them both, right in the train.

God has made His Word so precious that, if I could not get another copy, I would not part with my Bible for all the world. There is life in the Word. There is virtue in it. I find Christ in it; and He is the One I need for spirit, soul and body. It tells me of the power of His name and of the power of His blood for cleansing. The lions may lack and suffer hunger, but they that seek the Lord shall not want any good thing, Psalm 34:10.

A man came to me at one time, brought by a little woman. I said, "What's up with him?" She said, "He gets situations, but he fails every time. He is a slave to alcohol and nicotine poison. He is a bright, intelligent man in most things, but he goes under to those two things."

I was reminded of the words of the Master, giving us power to bind and loose, and I told him to put out his tongue. In the name of the Lord Jesus Christ I cast out the evil powers that gave him the taste for these things. I said to him, "Man, you are free today." He was unsaved, but when he realized the power of the Lord in delivering him, he came to the services, publicly acknowledged that he was a sinner, and the Lord saved and baptized him. A few days later I asked, "How are things with you?" He said, "I am delivered." God has given us the power to bind and the power to loose.

In another place a woman came to me and said, "I have not been able to smell for twenty years; can you do anything for me?" I said, "You shall smell tonight." Could I give anybody that which had been lost for twenty years? Not of myself, but I remembered the Rock on which God's church is built, the Rock Christ Jesus, and His promise to give to His own the power to bind and loose.

We can dare to do anything if we know we have the Word of God behind us. In the name of the Lord Jesus I loosed this woman. She ran all the way home. The table was full of good things, but she would not touch a thing. She said, "I am having a feast of smelling!"

Praise the Lord for the fact that He Himself backs up his own Word and proves the truth of it in these days of unbelief and apostasy.

Another person came and said, "What can you do for me? I have had sixteen operations and have had my ear drums taken out." I said, "God has not forgotten how to make ear drums." I anointed her and prayed, asking the Lord that the eardrums should be replaced. She was so deaf that I do not think she would have heard had a cannon gone off.

She was as deaf afterwards as it was possible to be. But she saw other people getting healed and rejoicing. Has God forgotten to be gracious? Was His power just the same?

She came the next night and said, "I have come tonight to believe God." Take care you do not come in any other way. I prayed for her again and commanded her ears to be loosed in the name of Jesus. She believed, and the moment she believed she heard, she ran and jumped upon a chair and began to preach. Later I let a pin drop and she heard it fall. God can give drums to ears. All things are possible with God. God can save the worst.

Discouraged one, cast your burden on the Lord. He will sustain you. Look unto Him and be lightened. Look unto Him now.

Chapter 4 - Paul's Pentecost

Read Acts 9:1-22

[Saul](#) was probably the greatest persecutor that the early Christians had. We read that he made havoc of the church, entering into every house, and transporting men and women, committing them to prison. At this time we find him breathing out threats and slaughter against the disciples of the Lord. He was on his way to Damascus for the purpose of destroying the church there.

How did God deal with such a one? We should have dealt with him in judgment. God dealt with him in mercy. Oh, the wondrous love of God! He loved the saints at Damascus and the way He preserved them was through the salvation of the man who purposed to scatter and destroy them. Our God delights to be merciful and His grace is granted daily to both sinner and saint. He shows mercy to all. If we would but realize it, we are only alive today through the grace of our God.

More and more I see that it is through the grace of God that I am preserved every day. It is when we realize the goodness of God that we are brought to repentance. Here was Saul, with letters from the high priest, hastening to Damascus. He was struck down and there came to his vision a light, a light that was brighter than the sun. As he fell speechless to the ground he heard a voice saying to him,

"Saul, Saul, why persecute thou Me?" He answered, "Who art thou, Lord?" And the answer came back, "I am Jesus whom thou persecute." And he cried, "Lord, what wilt Thou have me to do?" And the men that were with him lost their speech -- they were speechless -- but they led him to Damascus.

There are some people who have an idea that it is only preachers who can know the will of God. But the Lord has a disciple in Damascus, a man behind the scenes, who lived in a place where God could talk to

him. His ears were open. He was one who listened into the things from heaven. Oh, this is so much more marvelous than anything you can hear on earth. It was to this man that the Lord appeared in a vision. He told him to go down to the street called Straight and inquire for Saul.

And He told him that Saul had seen in a vision a man named [Ananias of Damascus](#) coming in and putting his hand on him that he might receive his sight. Ananias protested, "Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy name." But the Lord assured Ananias that Saul was a chosen vessel, and Ananias, nothing doubting, went on his errand of mercy.

The Lord had told Ananias concerning Saul, "Behold, he pray." Repentant prayer is always heard in heaven. The Lord never despises a broken and contrite heart. And to Saul was given this vision that was soon to be a reality, the vision of Ananias coming to pray for him that he might receive his sight.

As I was looking through my letters one day while in the city of Belfast, a man came up to me and said, "Are you visiting the sick?" He pointed me to go to a certain house and told me to go to it and there I would see a very sick woman. I went to the house and I saw a very helpless woman propped up in bed. I knew that humanly speaking she was beyond all help. She was breathing with short, sharp breaths as if every breath would be her last. I cried to the Lord and said, "Lord, tell me what to do."

The Lord said to me, "Read the fifty-third chapter of Isaiah." I opened my Bible and did as I was told. I read down to the fifth verse of this chapter, when all of a sudden the woman shouted, "I am healed! I am healed!"

I was amazed at this sudden exclamation and asked her to tell me what had happened. She said, "Two weeks ago I was cleaning house and I strained my heart very badly. Two physicians have been to see me, but they both told me there was no help. But last night the Lord gave me a vision. I saw you come right into my bedroom. I saw you praying. I saw you open your Bible at the fifty-third chapter of Isaiah. When you got down to the fifth verse and read the words, 'With His stripes we are healed,' I saw myself wonderfully healed. That was a vision, now it is a fact."

I do thank God that visions have not ceased. The Holy Spirit can give visions, and we may expect them in these last days. God will not the death of any sinner and He will use all kinds of means for their salvation. Oh, what a gospel of love!

Ananias went down to the house on Straight Street and he laid his hands on the one who had before been a blasphemer and a persecutor and he said to him, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou came, hath sent me, that thou might receive thy sight, and be filled with the Holy Spirit."

The Lord had not forgotten his physical condition and there was healing for him. But there was something beyond this. It was the filling with the Holy Spirit. Oh, it always seems to me that the Gospel is robbed of its divine glory when we overlook this marvelous truth of the Baptism of the Holy Spirit.

To be saved is wonderful, to be a new creature, to have passed from death unto life, to have the witness of the Spirit that you are born of God, all this is unspeakably precious. But whereas we have the well of salvation bubbling up, we need to go on to a place where from within us shall flow rivers of living water.

God chose Saul. What was he? A blasphemer. A persecutor. That is grace. Our God is gracious and He loves to show His mercy to the vilest and worst of men. There was a notable character in the town in which I lived who was known as the worst man in the town. He was so vile, and his language was so horrible, that even wicked men could not stand it.

In England they have what is known as the public hangman who has to perform all the executions. This man held that appointment and he told me later that he believed that when he performed the execution of men who had committed murder, that the demon power that was in them would come upon him and that in consequence he was possessed with a legion of demons. His life was so miserable that he purposed to make an end of life. He went down to a certain depot and purchased a ticket. The English trains are much different from the American. In every coach there are a number of small compartments and it is easy for anyone who wants to commit suicide to open the door of his compartment and throw himself out of the train. This man purposed to throw himself out of the train in a certain tunnel just as the train coming from an opposite direction would be about to dash past and he thought this would be a quick end to his life.

There was a young man at the depot that night who had been saved the night before. He was all on fire to get others saved and purposed in his heart that every day of his life he would get someone saved.

He saw this dejected hangman and began to speak to him about his soul. He brought him down to our mission and there he came under a mighty conviction of sin. For two and a half hours he was literally sweating under conviction and you could see a vapor rising up from him. At the end of two and a half hours he was graciously saved.

I said, "Lord, tell me what to do." The Lord said, "Don't leave him, go home with him." I went to his house. When he saw his wife he said, "God has saved me." The wife broke down and she too was graciously saved. I tell you there was a difference in that home. Even the cat knew the difference.

There were two sons in that house and one of them said to his mother, "Mother, what is up in our house? It was never like this before. It is so peaceful. What is it?" She told him, "Father has been saved." The other son was struck with the same thing.

I took this man to many special services and the power of God was on him for many days. He would give his testimony and as he grew in grace he desired to preach the gospel. He became an evangelist and hundreds and hundreds were brought to a saving knowledge of the Lord Jesus Christ through his ministry. The grace of God is sufficient for the vilest and He can take the most wicked of men and make them monuments of his grace. He did this with Saul of Tarsus at the very time he was breathing out threats and slaughter against the disciples of the Lord. He did it with the hangman. He will do it for hundreds more in response to our cries.

You will notice that when Ananias came into that house he called the one-time enemy of the gospel "Brother Saul."

The Lord Jesus has sent Ananias to that house to put his hands upon this newly saved brother that he might receive his sight and be filled with the Holy Spirit. You say, "But it does not say that he spoke in tongues." We know that Paul did speak in tongues; that he spoke in tongues more than all the Corinthians. In those early days they were so near the time of that first Pentecostal outpouring that they would never have been satisfied with anyone receiving the Baptism unless they received it according to the original pattern given on the Day of Pentecost.

When Peter was relating what took place in the house of [Cornelius the Centurion](#) at Caesarea he said, "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." Later, speaking of this incident, he said, "God, which know the hearts, bear them witness, giving them the Holy Spirit, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

And we know from the account of what took place at Cornelius' household that when the Holy Spirit fell "they heard them speak with tongues and magnify God." Many people think that God does make a difference between us and those at the beginning. But they have no Scripture for this.

When anyone receives the gift of the Holy Spirit, there will assuredly be no difference between his experience today and that which was given on the Day of Pentecost. And I cannot believe that, when Saul was filled with the Holy Spirit the Lord made any difference in the experience that He gave him from the experience that He had given to Peter and the rest a short while before.

It was about thirty-one years ago that a man came to me and said, "do you know what is happening in Sunderland? People are being baptized in the Holy Spirit exactly the same way as the disciples were on the Day of Pentecost." I said, "I would like to go." I immediately took train and went to Sunderland. I went to the meetings and said, "I want to hear these tongues." I was told, "When you receive the Baptism in the Holy Spirit, you will speak in tongues." I said, "I have the Baptism in the Holy Spirit."

One man said, "Brother, when I received the Baptism I spoke in tongues." I said, "Let's hear you." He could not speak in tongues to order, he could only speak as the Spirit gave him utterance and so my curiosity was not satisfied.

I saw these people were very earnest and I became quite hungry. I was anxious to see this new manifestation of the Spirit and I would be questioning all the time and spoiling a lot of the meetings. One man said to me, "I am a missionary and I have come here to seek the Baptism in the Holy Spirit.

I am waiting on the Lord, but you have come in and are spoiling everything with your questions." I began to argue with him and our love became so hot that when we walked home he walked on one side of the road and I on the other.

That night there was to be a tarrying meeting and I purposed to go. I changed my clothes and left my key in the clothes I had taken off. As we came from the meeting in the middle of the night I found I did not have my key upon me and this missionary brother said, "You will have to come and stay with me." But do you think we went to bed that night?

Oh, no, we spent the night in prayer. We received a precious shower from above. The breakfast bell rang, but that was nothing to me. For four days I wanted nothing but God.

If you only knew the unspeakably wonderful blessings of being filled with the Third Person of the Trinity, you would set aside everything else to terry for this infilling.

I was about to leave Sunderland. This revival was taking place in the vestry of an Episcopal Church. I went to the Vicarage that day to say good bye and I said to Sister Boddy, the vicar's wife, "I am going away, but I have not received the tongues yet." She said, "It isn't tongues you need, but the Baptism." I said, "I have the Baptism, Sister, but I would like to have you lay hands on me before I leave." She laid her hands on me and then had to go out of the room. The fire fell.

It was a wonderful time as I was there with God alone. It seemed as though God bathed me in power. I was given a wonderful vision. I was conscious of the cleansing of the precious blood and cried out, "Clean! Clean! Clean!" I was filled with the joy of the consciousness of the cleansing. I saw the Lord Jesus Christ. I saw the empty cross and I saw Him exalted at the right hand of God the Father. As I was extolling, magnifying, and praising Him I was speaking in tongues as the Spirit of God gave me utterance. I knew now that I had received the real Baptism in the Holy Spirit.

I sent a telegram home and when I got there one of our boys said, "Father, I hear you have been speaking in tongues.

Let's hear you." I could not speak in tongues. I had been moved to speak in tongues as the Spirit of God gave utterance at the moment I received the Baptism, but I did not receive the gift of tongues and could not speak a word. I never spoke again in tongues until nine months later when I was praying for someone, and it was then that God gave me the permanent gift of speaking in tongues.

And so Saul was filled with the Holy Spirit and in the later chapters of the Acts of the Apostles we see the result of this infilling. Oh, what a difference it makes. When I got home my wife said to me, "So you think you have received the Baptism of the Holy Spirit. Why, I am as much baptized in the Holy Spirit as you are." We had sat on the platform together for twenty years but that night she said, "Tonight you will go by yourself." I said, "All right." As I went up to the platform that night the Lord gave me the first few verses of the sixty-first chapter of Isaiah, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

My wife went back to one of the furthest seats in the hall and she said to herself, "I will watch it." I preached that night on the subject the Lord had given me and I told what the Lord had done for me.

I told the people that I was going to have God in my life and I would gladly suffer a thousand deaths rather than forfeit this wonderful infilling that had come to me. My wife was very restless.

She was moved in a new way and said, "That is not my Smith that is preaching. Lord, you have done something for him." As soon as I had finished, the secretary of the mission got up and said, "Brethren, I want what the leader of our mission has got." He tried to sit down but missed his seat and fell on the floor. There were soon fourteen of them on the floor, my own wife included. We did not know what to do, but the Holy Spirit got hold of the situation and the fire fell. A revival started and the crowds came. It was only the beginning of the flood-tide of blessing. We had touched the reservoir of the Lord's life and power.

Since that time the Lord has taken me to many different lands and I have witnessed many blessed outpourings of God's Holy Spirit.

The grace of God that was given to the persecuting Saul is available for you. The same Holy Spirit infilling he received is likewise available. Do not rest satisfied with any lesser experience than the Baptism that the disciples received on the Day of Pentecost, then move on to a life of continuous receiving of more and more of the blessed Spirit of God.

Chapter 5 - You Shall Receive Power

"you shall receive power after the Holy Spirit is come upon you." The disciples had been asking whether the Lord would at that time restore again the kingdom to Israel. Christ told them that it was not for them to know the times and seasons which the Father had put in His own power, but He promised them that when they received the Holy Spirit they should receive power to witness for Him in all the world. To receive the Holy Spirit is to receive power with God, and power with men.

There is a power of God and there is a power which is of Satan. When the Holy Spirit fell in the early days, a number of spirits came to our meetings. They thought we had received something like they had and they were coming to have a good time. They filled the two front rows of our mission. When the power of God fell, these imitators began their shaking and muttering under the power of the devil. The Spirit of the Lord came mightily upon me and I cried. "Now, you devils, clear out of this!" And out they went. I followed them right out into the street and then they turned round and cursed me.

There was power from below, but it was no match for the power of the Holy Spirit, and they soon had to retreat.

The Lord wants all saved people to receive power from on High--power to witness, power to act, power to live, and power to show forth the divine manifestation of God within.

The power of God will take you out of your own plans and put you into the plan of God. You will be uncovered and divested of that which is purely of yourself and put into a divine order. The Lord will change you and put His mind where yours was, and thus enable you to have the mind of Christ. Instead of you laboring according to your own plan, it will be God working in you and through you to do His own good pleasure through the power of the Spirit within.

Someone has said that you are no good until you have your "I" knocked out. Christ must reign within, and the life in the Holy Spirit means at all times the subjection of your own will to make way for the working out of the good and acceptable and perfect will of God within.

I was holding a meeting, once, in London, and at the close a man came to me and said, "We are now allowed to hold meetings in this hall after 11 o'clock, and we would like you to come home with us. I am so hungry for God." The wife said she, too, was hungry, and so I agreed to go with them. At about 12:30 we arrived at their house. The man began stirring up the fire and said, "Now we will have a good supper." I said to them, "I did not come here for your warm fire, your supper or your bed. I came here because I thought you were hungry to get more of God." We got down to pray and at about 3:30 the Lord baptized the wife, and she spoke in tongues as the Spirit gave utterance. At about 5 o'clock I spoke to the husband and asked how he was getting on. He replied, "God has broken my iron, stubborn will." He had not received the Baptism, but God had wrought a mighty work within him.

The following day, at his business, everyone could tell that a great change had come to him. Before he had been a walking terror. The men who labored for him had looked upon him as a regular devil because of the way he had acted; but coming into contact with the power of God that night completely changed him. Before this he had made a religious profession, but he had never truly entered into the experience of the new birth until that night, when the power of God surged so mightily through his home. A short while afterwards I went to this man's home, and his two sons ran to me and kissed me, saying, "We have a new father." Previous to this these boys had often said to their mother, "Mother, we cannot stand it in the home any longer. We will have to leave." But the Lord changed the whole situation that night as we prayed together. On the second visit the Lord baptized this man in the Holy Spirit. The Holy Spirit will reveal false positions, pull the mask off any refuge of lies and clean up and remove all false conditions. When the Holy Spirit came in, that man's house and business and he himself were entirely changed.

When the Holy Spirit comes in He comes to empower you to be an effective witness. At one time we were holding some special meetings and I was out distributing bills. I went into a shoemaker's store and there was a man with a green shade over his eyes and also a cloth.

My heart looked up to the Lord and I had the witness within that He was ready to change any condition. The man was crying, "Oh! Oh!! Oh!!!"

I asked, "What's the trouble?" He said he was suffering with great inflammation and burning. I said, "I rebuke this condition in Jesus' name." Instantly the Lord healed him. He took off the shade and cloth and said, "Look, it is all gone."

At one time a lady wrote and asked if I could go and help her. She said that she was blind, having two blood clots behind her eyes. When I reached the house they brought the blind woman to me. We were together for some time and then the power of God fell. Rushing to the window she exclaimed, "I can see! Oh, I can see! The blood is gone, I can see." She then inquired about receiving the Holy Spirit and confessed that for ten years she had been fighting our position. She said, "I could not bear these tongues, but God has settled the whole thing today. I now want the Baptism in the Holy Spirit." The Lord graciously baptized her in the Spirit.

The Holy Spirit will come when a man is cleansed. There must be a purging of the old life. I never saw anyone baptized who was not clean within.

I remember being in a meeting at one time, where there was a man seeking the Baptism, and he looked like he was in trouble. He was very restless, and finally he said to me, "I will have to go." I said, "What's up?" He said, "God is unveiling things to me, and I feel so unworthy." I said, "Repent of everything that is wrong." He continued to terry and the Lord continued to search his heart. These times of waiting on God for the fullness of the Spirit are times when He searches the heart and tries the reins. Later the man said to me, "I have a hard thing to do, the hardest thing I have ever had to do." I said to him, "Tell the Lord you will do it, and never mind the consequences." He agreed, and the next morning he had to take a ride of thirty miles and go with a bag of gold to a certain party with whom he dealt.

This man had a hundred of cattle and he bought all his feed at a certain place. He always paid his accounts on a certain day, but one day he missed. He was always so punctual in paying his accounts that when later the people of his form went over their books, they thought they must have made a mistake in not crediting the man with the money and so they sent him a receipt. The man never intended not to pay the account, but if you defer to do a right thing the devil will see that you never do it.

But when that man was seeking the Lord that night the Lord dealt with him on this point, and he had to go and straighten the thing the next morning.

He paid the account and then the Lord baptized him in the Spirit. They that bear the vessels of the Lord must be clean, must be holy.

When the Holy Spirit comes He always brings a rich revelation of Christ. Christ becomes so real to you that, when, under the power of the Spirit, you begin to express your love and praise to Him, you find yourself speaking in another tongue. Oh, it is a wonderful thing!

At one time I belonged to a class who believed that they had received the Baptism in the Spirit without the speaking in tongues. There are many folks like that today, but if you can go with them to a prayer meeting you will find them asking the Lord again and again to baptize them in the Spirit. Why all this asking if they really have received the Baptism? I have never heard anyone who has received the Baptism in the Holy Spirit after the original pattern asking the Lord to give them the Holy Spirit. They know of a surety that He has come.

I was once traveling from Belgium to England. As I landed I received a request to stop at a place between Harwich and Colchester. The people were delighted that God had sent me, and told me of a special case they wanted me to pray for. They said, "We have a brother here who believes in the Lord, and he is paralyzed from his loins downward. He cannot stand on his legs and he has been twenty years in this condition."

They took me to this man and as I saw him there in his chair I put the question to him. "What is the greatest desire in your heart?" He said, "Oh, if I could only receive the Holy Spirit!" I was somewhat surprised at this answer, and I laid my hands on his head and said, "Receive you the Holy Spirit." Instantly the power of God fell upon him and he began breathing very heavily. He rolled off the chair and there he lay like a bag of potatoes, utterly helpless.

I like anything that God does. I like to watch God working. There he was with his great, fat body, and his head was working just as though it was on a swivel. Then to our joy he began speaking in tongues. I had my eyes on every bit of him and as I saw the condition of his legs I said, "Those legs can never carry that body." Then I looked up and said, "Lord, tell me what to do." The Holy Spirit is the executive of Jesus Christ and the Father. If you want to know the mind of God you must have the Holy Spirit to bring God's latest thought to you and to tell you what to do. The Lord said to me,

"Command him in My name to walk" But I missed it, of course. I said to the people there, "Let's see if we can lift him up." But we could not lift him, he was like a ton weight. I cried, "Oh Lord, forgive me." I repented of doing the wrong thing, and then the Lord said to me again, "Command him to walk." I said to him, "Arise in the name of Jesus." His legs were immediately strengthened. Did he walk? He ran all round. A month after this he walked ten miles and back. He has a Pentecostal work now. When the power of the Holy Spirit is present, things will happen.

Chapter 6 - Keeping The Vision

Read Acts 20:7-36

Humanity is a failure everywhere. But when humanity is filled with divine power, there is no such thing as failure; and we know that the Baptism of the Holy Spirit is not a failure.

There are two sides to this Baptism: the first is, that you possess the Spirit; the second is that the Spirit possesses you.

This is my message at this time-- being possessed by the Baptizer, and not merely possessing the Baptizer. There is no limit to the possibilities of such a life, because it has God behind it, in the midst of it, and through it. I see people from time to time very slack, cold, and indifferent; but after they get filled with the Holy Spirit they become ablaze for God.

I believe that God's ministers are to be flames of fire; nothing less than flames; nothing less than mighty instruments with burning messages, with a heart full of love, with such a depth of consecration that God has taken full charge of the body and it exists only that it may manifest the glory of God.

Surely, this is the ideal and the purpose of this great plan of salvation for man--that we might be filled with all the fullness of God, and become ministers of life, God working mightily in us and through us to manifest His grace--the saving power of humanity. Now let us turn to this wonderful Word of God. I want you to see the demonstration of this power in this man Paul-- this man who was "born out of due time:" this Paul, who was plucked as a brand from the burning; this Paul whom God chose to be an apostle to the Gentiles. See him first as a persecutor, mad to destroy those who were bringing glad tidings to the people. See how madly he rushed those people to prison, striving to make them blaspheme that holy name.

Then see this same man changed by the power of God and the Gospel of Christ; see him filled with the Holy Spirit, becoming a builder for God and a revealer of the Son of God, so that he could say, "It is no longer I that live, but Christ live in me", Galatians 2:20.

In the 9th chapter of Acts, we read that he was called to a special ministry. The Lord said to Ananias, "I will show him what great things he must suffer for my name's sake." I don't want you to think that this means suffering from diseases; for it means suffering persecution, suffering from slander, from strife, from bitterness, from reviling and from many other evil things; but none of these things will hurt you; rather, they will kindle the fire of the holy ambition, because the scripture says, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven", Matthew 5:10.

To be persecuted for Christ's sake is to be joined up with a blessed, blessed people; but, better still, it means to be united with our Lord Jesus in the closest of fellowship, the fellowship of His suffering. There is a day coming when we will rejoice greatly that we have been privileged to suffer for His name's sake.

Beloved, God wants witnesses, witnesses to the truth, witnesses to the full truth, witnesses to the fullness of redemption--deliverance from sin and deliverance from disease--by the eternal power working in them, as they are filled with life through the Spirit. God wants us to believe that we may be ministers of that kind--of glorious things wrought in us by the Holy Spirit.

See in verse seven, how Paul was lost in his zeal for his ministry, so that he "continued his speech until midnight." Then something happened that threatened to break up the meeting--a young man, becoming sleepy, fell out of the window. That was enough to break up any ordinary meeting.

But this man, filled with the Spirit of God, was equal even to such an emergency even on the moment. He went down, picked up the young man, brought life back into him by the Spirit of life that was in him, then returned to the upper room and continued the meeting until break of day.

In Switzerland the people said to me, "How long can you preach to us?" I said to them, "When the Holy Spirit is upon us, we can preach forever!" When I was in San Francisco, driving down the main street one day, we came across a crowd in the street. The driver stopped and I jumped out of the car, and right across from where the tumult was, I found a boy lying on the ground apparently in the grip of death. I got down and asked, "What is amiss?" He replied in a whisper, "tramp." I put my hand underneath his back and said, "In the name of Jesus, come out." And the boy jumped up and ran away, not even stopping to say "Thank you."

So you will find out that, with the Baptism of the Holy Spirit, you will be in a position to act when you have no time to think. The power and working of the Holy Spirit is of divine origin. It is the supernatural, God thrilling and moving one with the authority and power of almightiness, and it brings things to pass that could not come to pass in any other way.

I had some things of this character happen on the ship as I was crossing the ocean. I want ever to be in Paul's position--that at any time, even at midnight, in the face of anything, even death itself, God may be able to manifest His power and do what He wants to do through me. This is what it means to be possessed by the Spirit of God. My heart is thrilled with the possibility of coming into the place where Paul was. Let us read verse 19 that we may get our mind perfectly fortified with this blessed truth that God has for us.

"Serving the Lord with all humility of mind." None of us is going to be able to be a minister of this new covenant of promise in the unction and power of the Spirit without humility. It seems to me that the way to get up is to get down.

It is clear to me that in the measure that the dying of the Lord is in me, the life of the Lord will abound in me. And to me, truly, a Baptism of the Holy Spirit is not the goal, but it is an inflow to reach the highest level, the holiest position that it is possible for human nature to reach by Divine power. The Baptism of the Holy Spirit is given to reveal and to make real Him in whom dwells "all the fullness of the Godhead bodily", Colossians 2:9.

So I see that to be baptized in the Holy Spirit means to be baptized into death, into life, into power, into fellowship with the Trinity, where the old life ceases to be, and the life of God possesses us forever.

No man can live after seeing God; and God wants us all to see Him in all His glorious, infinite sufficiency, so that we shall joyfully cease to be--that He may become our life. Thus it was that Paul could say, "It is no longer I that live, but Christ live in me." I believe that God wants to make real to us all this ideal of humility where we so recognize human helplessness and human insufficiency that we shall rest no more on human plans and human devices and human energy, but continually look to God for His thought, for His voice, for His power, for His all-sufficiency in all things.

Now here is another word for us. Let us read it. It is found in verse 22. "Now, behold, I go bound in spirit." Is there a possibility of the human coming into oneness with the divine will? Let me give you two other versions of Scripture.

Jesus was a man of flesh and blood like ourselves; though He was the incarnation of the authority and power and majesty of heaven, yet He bore about in His body our flesh, our human weakness, being tempted in all points like as we are, yet without sin. Oh, He was so lovely! Such a perfect Savior!

Oh, that I could shout "Jesus!" so that all the world would hear. There is salvation, life, power, and deliverance through that name; but, beloved, I read in Mark 1:12, that the body was driven by the Spirit. In the fourth chapter of Luke it says, "led" by the Spirit. And now here is Paul "bound" in the spirit.

Oh, what condescension that God should lay hold of humanity and so possess it with His holiness, with His righteousness, with His truth, with His faith, that one can say:

"I am bound in spirit; I have no choice; my only choice is for God; my only desire, my only ambition is the will of God; I am bound with God." Is this possible, beloved? If you look into Galatians, first chapter, you will see how wonderfully Paul rose into this state of bliss. If you look in the third chapter of the Ephesians, you will see that he recognized himself as less than the least of all saints. Then, if you'll look into the 26th chapter of Acts, you will find him saying, "I have never lost the vision, [King Herod Agrippa](#), I have never lost it."

Then if you will look again in Galatians, you will see that, in order to keep the vision, he conferred not with flesh and blood; God laid hold of him, God bound him, God preserved him. I ought to say, however, that it is a wonderful position to be in--to be preserved by Almightyness--and we ought to see to it that we leave ourselves to God. The consequences will be all right. "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life for my sake the same shall save it."

Now, beloved, I am out for men. It is my business to be out for men. It is my business to make everybody hungry, dissatisfied. It is my business to make people either glad or mad. I have a message from heaven that will not leave people as I find them. Something must happen after they are filled with the Holy Spirit. A man filled with the Holy Spirit is no longer an ordinary man.

A man can be swept by the power of God in the first stage of the revelation of Christ so that from that moment he will be an extraordinary man. But to be filled with the Holy Spirit he has to become a free body for God to dwell in, and to use, and to manifest Himself through. So I appeal to you, you people who have received the Holy Spirit, I appeal to you to let God have His way at whatever cost; I appeal to you to keep moving on with God into an ever increasing realization of His infinite purpose in Christ Jesus for His redeemed ones until you are filled unto all the fullness of God.

To remain three days in the same place would indicate that you have lost the vision. The child of God must catch the vision anew every day. Every day the child of God must be moved more and more by the Holy Spirit. The child of God must come into line with the power of heaven so that he knows that God has his hand upon him.

It is the same Jesus, the very same Jesus. He went about doing good. "God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Beloved, is not that the ministry God would have us see we are heir to? The mission of the Holy Spirit is to give us a revelation of Jesus and to make the Word of God life unto us as it was when spoken by the Son--as new, as fresh, as effective as if the Lord Himself were speaking.

The Bride loves to hear the Bridegroom's voice! Here it is, the blessed Word of God, the whole Word, not part of it, no, no, no! We believe in the whole of it. We really have such an effectiveness worked in us by the Word of life, that day by day we are finding out that the Word itself give life; the Spirit of the Lord, breathing through, revealing by the Word, giving it afresh to us, makes the whole Word alive today.

Amen. So I have within my hands, within my heart, within my mind, this blessed reservoir of promises that is able to do so many marvelous things. Some of you most likely have been suffering because you have a limited revelation of Jesus, of the fullness of life there is in Him.

In Oakland, Calif., we had a meeting in a large theater. God filled the place till we had to have overflow meetings. There was a rising tide of people getting saved in the meeting by rising voluntarily up and down in the place, and getting saved. And then we had a riding tide of people who needed help in their bodies, rising in faith and being healed. One of these latter was an old man 95 years of age.

He had been suffering for three years, till he got to the place where for three weeks he had been taking liquids. He was in a terrible state. I got him to stand while I prayed for him; and he came back, and with radiant face, told us that new life had come into his body. He said, "I am 95 years old. When I came into the meeting, I was full of pain from cancer of the stomach. I have been so healed that I have been eating perfectly, and have no pain." Many of the people were healed in a similar way. After the telling of the above incident in the meeting in Wellington, New Zealand, where this address was given, a lady arose who had rheumatism in the left leg. After being prayed for, she ran the full length of the hall several times, then testified to partial healing.

In the second chapter of Acts, you will see that when the Holy Spirit came there was such a manifestation of the power of God that it wrought conviction as the Word was spoken in the Holy Spirit. In the third chapter we read of the lame man healed at the Beautiful Gate through the power of the Spirit, as Peter and John went into the Temple. And in the fourth chapter, we read of such a wonderful manifestation of miraculous power through the Spirit that five thousand men besides women and children became believers in the Lord Jesus Christ.

God gives manifestation of His Divine power, beloved, to prove that He is with us. Will you not, right now, open your heart to this wonderful God, and let Him come into your life and make of you all that His infinite love has moved Him to provide in Christ Jesus, and that His infinite power, through the Holy Spirit, has made possible to be wrought in sinful man. Seek this vision from God, and keep it ever before you.

Pray the prayer that the apostle Paul prayed for the Ephesians believers, as recorded in Ephesians 1:17-19, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, that you may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us who believe."

Chapter 7 - Present Time Blessings

Read with me the first twelve verses of Matthew 5, these verses that we generally call the "Beatitudes." Some tell us that Matthew 5 is a millennial chapter and that we cannot attain to these blessings at the present time. I believe that every one who receives the Baptism in the Spirit has a real foretaste and earnest of millennial blessing, but that here the Lord Jesus is setting forth present-day blessings that we can enjoy here and now.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." This is one of the richest places into which Jesus brings us. The poor have a right to everything in heaven.

"Theirs is." Dare you believe it? yes, I dare. I believe, I know, that I was very poor. When God's Spirit comes in as the ruling, controlling power of the life, He gives us God's revelation of our inward poverty, and shows us that God has come with one purpose, to bring heaven's best to earth, and that with Jesus He will indeed "freely give us all things."

An old man and an old woman had lived together for seventy years. Someone said to them, "You must have seen many clouds during those days." They replied, "Where do the showers come from? You never get showers without clouds."

It is only the Holy Spirit who can bring us to the place of realization of our poverty; but, every time He does it, He opens the windows of heaven and the showers of blessing fall.

But I must recognize the difference between my own spirit and the Holy Spirit. My own spirit can do certain things on natural lines, can even weep and pray and worship, but it is all on a human plane, and we must not depend on our own human thoughts and activities or on our own personality.

If the Baptism means anything to you, it should bring you to the death of the ordinary, where you are no longer putting faith in your own understanding; but, conscious of your own poverty, you are ever yielded to the Spirit. Then it is that your body becomes filled with heaven on earth."

"Blessed are they that mourn: for they shall be comforted." People get a wrong idea of mourning. Over in Switzerland they have a day set apart to take wreaths to graves. I laughed at the people's ignorance and said, "Why are you spending time around the graves? The people you love are not there. All that taking of flowers to the graves is not faith at all." Those who died in Christ are gone to be with Him, "which," Paul said, "is far better."

My wife once said to me, "You watch me when I'm preaching. I get so near to heaven when I'm preaching that some day I'll be off." One night she was preaching and when she had finished, off she went. I was going to Glasgow and had said good bye to her before she went to meeting. As I was leaving the house, the doctor and policeman met me at the door and told me that she had fallen dead at the Mission door. I knew she had got what she wanted. I could not weep, but I was in tongues, praising the Lord. On natural lines she was everything to me; but I could not mourn on natural lines, but just laughed in the Spirit. The house was soon filled with people. The doctor said, "She is dead, and we can do no more for her." I went up to her lifeless corpse and commanded death to give her up, and she came back to me for a moment.

Then God said to me, "She is Mine; her work is done." I knew what He meant. They laid her in the coffin, and I brought my sons and my daughter into the room and said, "Is she there?" They said, "No, father." I said, "We will cover her up." If you go mourning the loss of loved ones who have gone to be with Christ, I say it in love to you, you have never had the revelation of what Paul spoke of when he showed us that it is better to go than to stay. We read this in Scripture, but the trouble is that people will not believe it.

When you believe God, you will say, "Whatever it is, it is all right. If Thou dost want to take the one I love, it is all right, Lord." Faith removes all tears of self-pity.

But there is a mourning in the Spirit. God will bring you to a place where things must be changed, and there is a mourning, an unutterable groaning until God comes. And the end of all real faith always is rejoicing.

Jesus mourned over Jerusalem. He saw the conditions, He saw the unbelief, He saw the end of those who closed their ears to the Gospel. But God gave a promise that He should see the travail of His soul and be satisfied, and that He should see His seed. What happened on the day of Pentecost in Jerusalem was an earnest of what will be the results of His travail, to be multiplied a billion-fold all down the ages in all the world.

And as we enter in the Spirit into travail over conditions that are wrong, such mourning will ever bring results for God, and our joy will be complete in the satisfaction that is brought to Christ thereby. "Blessed are the meek: for they shall inherit the earth."

Moses was headstrong in his zeal for his own people, and it resulted in his killing a man. His heart was right in his desire to correct things, but he was working on natural lines, and when we work on natural lines we always fail. Moses had a mighty passion, and that is one of the best things in the world when God has control and it becomes a passion for souls to be born again; but apart from God it is one of the worst things.

Paul had it to a tremendous extent, and, breathing out threats, he was hauling men and women to prison. But God changed it, and later we find him wishing himself accursed from Christ for the sake of his brethren, his kinsmen according to the flesh.

God took the headstrong Moses and molded him into the meekest of men. He took the fiery Saul of Tarsus and made him the foremost exponent of grace. Oh, brothers, God can transform you in like manner, and plant in you a divine meekness and every other thing that you lack.

In our Sunday school we had a boy with red hair. His head was as red as fire and so was his temper. He was such a trial. He kicked his teachers and the superintendent. He was simply uncontrollable. The teachers had a meeting in which they discussed the matter of expelling him. They thought that God might undertake for that boy and so they decided to give him another chance.

One day he had to be turned out, and he broke all the windows of the mission. He was worse outside than in. Some time later we had a ten-days revival meeting.

There was nothing much doing in that meeting and people thought it a waste of time, but there was one result--the redheaded lad got saved. After he was saved, the difficulty was to get rid of him at our house. He would be there until midnight crying to God to make him pliable and use him for His glory. God delivered the lad from his temper and made him one of the meekest, most beautiful boys you ever saw. For twenty years he has been a mighty missionary in China. God takes us just as we are and transforms us by His power.

I can remember the time when I used to go white with rage, and shake all over with temper. I could hardly hold myself together. I waited on God for ten days. In those ten days I was being emptied out and the life of the Lord Jesus was being wrought into me. My wife testified of the transformation that took place in my life, "I never saw such a change. I have never been able to cook anything since that time that has not pleased him. Nothing is too hot or too cold, everything is just right." God must come and reign supreme in your life. Will you let Him do it? He can do it, and He will if you will let Him. It is no use trying to tame the "old man."

But God can deal with him. The carnal mind will never be subjected to God, but God will bring it to the cross where it belongs, and will put in its place, the pure, the holy, the meek mind of the Master. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Note that word, " shall be filled." If you ever see a "shall" in the Bible make it yours.

Meet the conditions and God will fulfill His word to you. The Spirit of God is crying, "Ho, every one that thirst, come you to the waters, and he that hath no money: come you, buy and eat; yea, come, buy wine and milk without money and without price." The Spirit of God will take of the things of Christ and show them to you in order that you may have a longing for Christ in His fullness, and when there is that longing, God will not fail to fill you.

See that crowd of worshipers who have come up to the feast. They are going away utterly unsatisfied, but on the last day, the great day of the feast, Jesus stands up and cries. "If any man thirst, let him come unto me and drink. He that believe on me, as the scripture hath said, out of his belly shall flow rivers of living water." Jesus knew that they were going away without the living water, and so He directs them to the true source of supply. Are you thirsty today? The living Christ still invites you to Himself, and I want to testify that He still satisfies the thirsty soul and still fills the hungry with good things.

In Switzerland, I learned of a man who met with the assembly of the Plymouth Brethren. He attended their various meetings, and one morning, at their breaking of bread service, he arose and said, "Brethren, we have the Word, and I feel that we are living very much in the letter of it, but there is a hunger and thirst in my soul for something deeper, something more real than we have, and I cannot rest until I enter into it."

The next Sunday this brother rose again and said, "We are all so poor here, there is no life in this assembly, and my heart is hungry for reality." He did this for several weeks until it got on the nerves of those people and they protested. "Sands, you are making us all miserable. You are spoiling our meetings, and there is only one thing for you to do, and that is to clear out."

That man went out of the meeting in a very sad condition. As he stood outside, one of his children asked him what was the matter, and he said, "To think that they should turn me out from their midst for being hungry and thirsty for more of God!" I did not know anything of this until afterward.

Some days later someone rushed up to Sands and said, "There is a man over here from England, and he is speaking about tongues and healing." Sands said, "I'll fix him. I'll go to the meeting and sit right up in the front and challenge him with the Scriptures. I'll dare him to preach these things in Switzerland. I'll publicly denounce him." So he came to the meetings. There he sat. He was so hungry and thirsty that he drank in every word that was said. His opposition soon petered out. The first morning he said to a friend, "This is what I want." He drank and drank of the Spirit. After three weeks he said, "God will have to do something now or I'll burst." He breathed in God and the Lord filled him to such an extent that he spoke in other tongues as the Spirit gave utterance. Sands is now preaching, and is in charge of a new Pentecostal assembly.

God is making people hungry and thirsty after His best. And everywhere He is filling the hungry and giving them that which the disciples received at the very beginning. Are you hungry? If you are, God promises that you shall be filled.

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◆SECTION 3 - The Faith That Demonstrates

Faith is much more than mere religious fervor; it is scientific principle— a universal law.

This message of faith comes to you after I have proved its power in my own experience. Through faith I have received inspiration, health, guidance, unfoldment, protection and supply from the Spirit. "The Comforter" work, which I am privileged to do, was born and developed through faith. Having proved the wonder of this law, I now send this to you as my testimony. Have faith and DOUBT not, for God who created the worlds through faith by the power of his word, bids you unfold his creation through the same law. Faith work by love, and the joy of unfolding God's perfect creation awaits you when you will but believe and use this law. Prove the magic of it in love, and rise from the limitations of faithlessness into the glory of your FAITHFUL self.

Chapter 1 - Freedom Through Faith

There is no limit to the power of faith. "If thou canst believe, all things are possible to him that believe," said the great Master of faith. All things are possible unto you, and nothing shall be impossible unto you, Matthew 17:20, if you have the mustard seed quantity of faith which believes in that omnipotence which operates from within and lies back of all desire for expression.

God himself has given you the power of faith. It is a law. It is a law which he has given to make you free. Until you use the law of faith you are in bondage to every earthly condition; but once you become conscious of the "faith that work by love," Galatians 5 you are forever free. Knowledge of freedom through the law of faith is one of the great gifts given to the world by the Master. How he plead with man to use it! "Where is your faith?" he questioned the disciples who feared they would perish in the storm. "Wherefore did thou doubt?" was his rebuke to Peter, who would have sunk beneath the waves but for his staying hand. "O, faithless generation!" he called to the whole world when the unbelieving disciples brought to him the lunatic boy they had been unable to heal; and how sorrowing is his question, "When the Son of man Come will he find faith on the earth?" Over and over again he reminded those whom he had restored to the consciousness of health, "Thy faith hath saved thee. Thy faith hath made thee whole."

Faith must be used by you for yourself if you desire freedom. It is your faith that saves you—not the faith of another. Therefore, grow large in your conception of the power of faith, and in the realization of your responsibility and privilege in applying it. Since it is God's gift, you displease him if you do not use it.

The Father does not desire to see you in limitation or lack of any kind. "He satisfied the desire of every living creature." His great longing is that you shall recognize him as the one who satisfies, or fulfills, the desire.

All seeming lack is but an invitation urging you to the acceptance of God as the fulfillment of it. Remember to begin the solution of your problem—the fulfillment of your need—in the true place: "In the beginning—God." Spirit, the Father, is the source and substance of every needful thing. Therefore, the first step in demonstration is to recognize that whatever you desire, its beginning, or source, is God, and you must go to the Father for it, knowing for a certainty that if you ask for bread you will not receive a stone, but will receive exactly that for which you ask.

"Ask, and it shall be given you— for everyone that ask receive. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? How much more shall your Father which is in heaven give good things to them that ask him." Matthew 7:8-12.

"But thou when thou pray, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which see in secret shall reward thee openly." Matthew 6:5-7.

All things that are seen have been made of the substance of faith. "Faith is the substance of things hoped for, the evidence of things not seen." The very worlds were brought forth through faith by the word of God Hebrews 11:3, so that "Things which are seen were not made of things which do appear.

" All things are made of the invisible substance of God, "framed by the word" through the power of faith. When you frame a picture, you outline it, or enclose it in its frame. Even so do you frame, or outline, your desire by the word you speak. What faith pictures have you been outlining, or framing, by the power of your word? Have these pictures been of faith or of fear?

There is a law of fear as well as a law of faith. Job found that what he feared came upon him. He had framed in mind a fearful picture, and it became manifest. The Master said, "Fear not, only believe," for it was his desire that man should know he could frame ideal conditions through the power of the word and so experience freedom instead of bondage.

Fear is the shadow side of faith. It works against you rather than for you. Therefore, fear not, believe only. Let all your force be used in believing. Waste none of it in fear. Have faith only—no fear at all. Fear is born of untruth, believing in the power and presence of evil. The truth is, God is all and he is good.

He is the only power, substance and intelligence. Have faith in God, the good. Fear is negative and creates every negative condition. It brings undesirable things only. Faith is positive and creates positive conditions. It brings all that is good and desirable. "Faith is the substance of things hoped for," or desired. Desire that which is good, then have faith. It is to be formed of the very substance of your own faith, for faith is substance— mind substance.

Dismiss from your consciousness the belief that there are spiritual and material things. Bathe your eyes in the [Pool of Siloam](#), which means Sent, John 9:7, and see that all is Spirit; that all things visible come forth through faith from the invisible Spirit substance itself. Have faith in God, actually in him, that is, within him. See your desire in God, and know that he manifests as the fulfillment of it. Since God is the omnipresence, he is the source of all things visible and invisible. Being all, God has no consciousness of either lack or possession, only the realization of being all—all that is. It is his joy, then, to be the fulfillment, or that which fills full, your desire.

Cleanse your thought of the sense of lack. God being all he cannot be more or less, hence has no thought of gain or of loss. Whether his Being is expressed or unexpressed, still he is being God—the whole thing—the absolute allness of all there is. H₂ O is H₂ O whether the form be gas, steam, rain, dew, ice or snow. So is God always God whether in Being, or state (form) of Being. He is to you as you ask him to be, for "Everyone that ask receive." Matthew 7:8.

"Ask and you shall receive, that your joy may be full." John 16:24

If you were the host at a banquet and had provided an abundant supply of good and desirable things for the pleasure of your guests, would it not be your wish to serve them as they desired? Would you take offense because they might choose one thing and not another? Certainly not. You would desire only that they should state their request. Your pleasure would be in fulfilling it. Can you not understand, then, the consciousness of the all bountiful and beautiful God of whom the Master says, "Will he not give good things to them that ask him?" Therefore, ask God. Ask for what you do want, and do not name, or outline, to the ever-responsive Spirit that which you do not want. For every idle word that you speak you shall be required to give an account thereof in the day of judgment, or at that time when the word you have "framed" takes form in your experience. Matthew. 12:36.

The greatest freedom will come to your mind when you realize that faith is a law, and that it is a law for the use of every one. Just as the principle of mathematics may be used by all, so may the law of faith be used.

Many apply this law unconsciously and create for themselves desirable conditions which many of the "children of the light" fail to enjoy because they fear to use the very law which the Spirit has given man in order that he may exercise his "dominion on earth."

The law of faith is the law that brings freedom. Paul says, "Before faith came, we were under the law . . . but after that faith is come we are no longer under a schoolmaster." Galatians 3:23-26. In other words, after faith is revealed to us as a law, we ourselves become masters and use it. The Master Jesus was astonished at our lack of faith. "How is it that you have no faith!" he exclaimed. And again, "O, wherefore did thou doubt?"

Try to see very clearly that faith is not hope, neither is it belief. Today you may believe something, and tomorrow, something else. Your belief may be strengthened into hope, but even your hope will not demonstrate for you. It but leads to the faith that creates. Hope is like a bottomless bucket. As fast as water is dipped in a bottomless bucket, it runs out. That is why you may hope and hope and hope, but never receive. Faith puts a bottom in the bucket. What it dips it keeps. It holds the substance, gives it definite form, and establishes the thing you desire. **"Faith is the substance of things hoped for." At first, you hope, but at last you have faith. Then you demonstrate, and not before.**

When you have brought into experience the fulfillment of a heart's desire through the definite law of faith you will value the law. It will be more wonderful to you than the fulfillment of your desire. When you have proved God's law, you will love God, and praise Him for the means He has given you through which you may establish perfect freedom in all your affairs. You will rejoice because the law of the Lord is perfect. It will convert your soul. That is, it will fire your soul with a great appreciation of this "treasure in heaven," or law of mind, which you must seek "first" in order to have the "added thing," because it is this law which forms the added thing, or makes it possible.

Chapter 2 - How To Acquire Faith

FAITH is a quality of consciousness which gives evidence of its use through the effects its produces. Faith which does not manifest in works is not faith, but doubt and unbelief. Thus, in endeavoring to acquire faith, we are not seeking a blind belief in an intangible, impractical, mystical something which lies ever beyond us, but are seeking to find out the way to use a force which operates according to a definite law, and produces definite results. Faith is not something which lies outside the self, but a consciousness within the self. Every one has faith, but few recognize it, and only the very few know how to use it, and what it can accomplish.

The Master made no limit to the power of faith. "If you have faith as a grain of mustard seed . . . nothing shall be impossible unto you", Matthew 17:20. That faith lies within the individual, he clearly indicates in the following: "Thy Faith hath made thee whole." Matthew 9:22. "According to your faith be it unto you." Matthew 9:29. Again, he asked, "Where is your faith?" Luke 8:25. At another time he questioned them in wonderment, "How is it that you have no faith?" Mark 4:40.

Thus we see the first evidences of faith are to be found within the individual. It is there in some form, and it is always exercised though often unconsciously. Now that we are learning the wonders that may be produced through faith, it is time to awaken to its presence within us and to exercise this power until it accomplishes for us the works we wish it to do. We exercise faith when we go to bed at night, for we cannot foretell the events of the morning, and know not what shall occur while we are sleeping, yet we close our eyes in perfect faith, planning the work of the day to come.

In faith we think and speak and act. Few among us know of the power of thought and of the possibilities of construction and destruction that lie in the spoken word, but in thinking and in speaking we ignorantly use faith, little guessing how the result may react upon us. Few understand the process of the assimilation of food, yet all eat in faith, and the silent, unseen forces of the mind that are greater than those of the conscious realm, calmly and perfectly do their work. Without knowing how they do it we trust them; we have faith, and it is done.

The farmer plants his grain for the next season's harvest in faith. He does not understand why or how the little seeds sprout and grow, but without knowing, he does his part in faith, though possibly he would never think of it as such. When he has done his work, the sun, the earth, the rain, the dew, the air and the very seed he plants, do their part in obedience to laws that his objective mind does not comprehend, yet which faithfully operate above the plane of his consciousness.

It is but another step to deliberately use this faith for a definite end, still trusting the operation of a law that may be altogether unknown to the outer realm of thought. The faith we use when we retire is in the dark of night. In times of uncertainty, or in darkened consciousness, we often are obliged to speak and act. It is in the time of hunger that we have the faith to eat.

It is when there is need of a harvest that we sow. Is it then an unnatural thing that in the hour of despair, in a time of desperate need, in the midst of a distressing sense of lack, we should still be called upon to exercise faith in the operation of a law that works beyond the plane of the conscious mind? Indeed it is most natural that this should be so.

In Paul's epistles he many times emphasizes the fact that a faith that is seen is not faith, and this is indeed true, for faith is always the "substance of things hoped for" or that quality of the mind that reaches toward the desire of the heart, "as seeing the invisible." There could not be a reaching toward the desire if there were no desire, and there could be no desire if there were no need. Therefore the need awakens the desire. Once outlined in the mind, the desire is first hoped for, then hoped for with such conscious conviction that it becomes real to consciousness. Hope is thus raised to faith, and faith is the substance through which the imaged desire becomes an imaged reality, or a real image.

It is important in acquiring faith, to learn first of all to value the need that inspires faith to action. Instead of feeling alarm at the need which is present in your life, see it as prepared ground that calls for a seed. This need demands satisfaction. It is there to compel you to conceive that which will fulfill the need. When you have once named it you have conceived an idea which if held faithfully (or perfectly imaged in your mind in faith) will be given birth in your experience. Blessed is the emptiness that arouses your consciousness to the point of conceiving that which will fill it.

The average individual, not knowing the truth, holds fear in the hour of need instead of faith, and creates a fearful image in mind, thus increasing the difficulty. "Fear not," said the Master. "Have faith, and doubt not." This seems easy to say, but you inquire, "How can I avoid the doubt amid such trying circumstances?"

Here the soul needs to be strengthened by the example of others who have proved the way through faith. Paul makes this clear in his words, "Now faith come by hearing, but hearing by the word of God." Romans 10:17. In such an hour of doubt one would do well to read the eleventh chapter of Hebrews, and then make a study of all those mentioned who received a "good report," or had good reported of them, because they acted in faith, not seeing the way, but believing in the operation of a law which is beyond sight, and which never fails to produce results for the faithful.

There are many, however, who cannot receive their inspiration from reading stories about those who seem but mystical in character. They demand something more at hand. To these I would say in words of my own, "Now faith come by seeing, by seeing the works of God." The conscious mind cannot see the actual working, for that is done by a mind higher than the conscious mind, but illustrations can be seen to show the law, and SO lead the conscious mind to trust, or have faith in this higher power. Take for instance in the conception of a child. Father and mother conceive the child. That action is of the conscious mind, but beyond this they cannot go. The formation of the child's body is accomplished without their conscious knowledge.

This is done for them by a mind beyond the conscious, and indeed if their conscious mind were allowed to act in this matter it would be but an interference.

Even so, in the action of faith, when the conscious mind with its thinking, its reasoning, its arguments, its questions, attempts to assist, it but interferes and prevents. The conscious mind can do one thing alone and then it must rest. It can ask for what it wants, but then it must have the faith to believe that the fulfillment of that desire is being formed by a **law** which works without assistance from the objective plane.

The conscious mind can know, and must know, what it wants, then the soul, or higher mind, forms what is wanted. **Man in his need asks. God in his fullness gives.** Thus the child takes the part of the child, and the Father takes the part of the Father. The Father gives, and the child receives. "Ask and receive, that your joy may be full," said the Master.

This asking in recognition of the higher power must be done in the faith of a little child, and it is only this childlike state of mind that ever receives the full reward of faith, for the child is willing to receive, indeed it knows naught but to receive. Its consciousness is open, expectant, receptive, and therefore the fullness can come to it. It is good for the "grown up" consciousness, that which feels itself to be so intellectual, and which knows so much about things (but which has never entered into or become one with the heart of things) to really examine this phase of its consciousness. What does it really know anyway? What can it really know?

Spirit and intellect are as widely different as the sun and the moon. The moon has a light about it from the sun, but the sun is light in itself. Therefore, souls must enter more and more into the heart of things, enter into the Spirit of life, and allow the Spirit to play through them as it does through its whole creation. It is the Spirit that holds the vast universe poised in power and perfect form. It is the Spirit that teaches the little birds to build their nests in the faith that by and by there will be eggs to fill them. It is the Spirit that moves the clouds, turns the wind, holds the sea in its place, paints the glorious sunset, dawns in the sunrise, tints the leaves, colors and unfolds the flowers, gurgles in the brook, plays in the fountain, sings in the heart, frolics through the dear little wild creatures and laughs in innocent happiness through the little child!

How can one live upon the earth and miss seeing the spirit of things? How can one doubt the presence of Spirit and fail to have the faith to yield to Spirit? Surely, "Faith Come by seeing,—by seeing the works of God," as I have said. We need but to open our eyes, and acknowledge that we are one with a unified creation which lives and moves and has its being in the God that lives and moves and expresses his Being through it.

Certainly we are compassed about by this great number of witnesses. Living among them, how can we feel anxious because of tomorrow? How easy it is, if we will but hear their testimony, to "toil not," but rather "to consider the lilies, how they grow." How simple a thing to rest in the promise, "If God so clothe the grass of the field, will he not much more clothe you, oh you of little faith?" But see things in their larger sense, but awaken to the fact of a unified creation, but fit yourself into the whole of it, opening to the fullness, the allness of life, and you cannot be faithless, but faith full. Once to see this, leaves no room for doubt, for faith fills the soul to the uttermost.

Have faith to know God is, faith to ask because God is, faith to receive because God is, and faith to act believing that you have already received,—this is a full faith. The Father indeed know that you have need of all these things, but the Father desires your recognition of him. He desires that you shall look to him, see him as the beginning and as the fulfillment of your desire. Therefore, he bids you "Ask." He tells you plainly in the words of the Master that it will be to thee "as thou wilt" He would have you know that he will satisfy the hunger of your heart, but also he would have you understand that "He that come to him must believe that he is and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

It is but divine order, it is but the natural order, it is but right that the Son should acknowledge his relationship to the Father. Every need in the personal life God is waiting to fill, but are you in the personal life waiting for God to fill it? That is the question. That is where the adjustment must be made. Hear with your ears the testimony of the throng of witnesses. See with your eyes the countless millions of evidences of his work and his presence. Then open the heart, dismiss the unbelief which but shuts you from your good, and believe the promise which cannot fail because uttered by the very personification of Truth itself.

"What things soever you desire, when you pray, believe that you receive them, and you shall have them."
Mark 11:24.

Chapter 3 - The Power Of Faith

How is it that you have no faith?" asked the Master in astonishment of his disciples when they quaked with fear before the raging storm. He could not comprehend their inability to use that power which it was their right to use at such a time. They in turn questioned in amazement among themselves, "What manner of man is this that even the winds and waves obey him?" Jesus was the same manner of man that all men are to be, and which he expected them to be. He wondered that those about him did not awaken to their right to use the power at their command, and so be delivered from their bondage. How often he referred to the power of faith! "Have faith in God."

"Have faith and doubt not." "Daughter, thy faith hath made thee whole." "Thy faith hath saved thee." "Wherefore did thou doubt?" "O faithless generation!" "O you of little faith!" "Be not faithless, but believing." "If you have faith as a grain of mustard seed you should say unto this mountain. Remove hence to yonder place; and it should remove; and nothing shall be impossible unto you."

Think of the power given to man through faith, "Nothing shall be impossible unto you!" What more could be promised? What could be more all inclusive? Not one condition of limitation is suggested except the limitation which one gives to his own faith.

The mustard seed faith is not a small faith, as many have supposed. The Master in speaking of it referred to its quality rather than its quantity. The faith of the mustard seed is, that being a mustard seed, it has the right to give expression to the mustard plant. It is this kind of a faith, this same quality, that man is expected to use. He is to know that being a Son of God he has the right to express all that the Son of God is, the fullness, the freedom, the power and perfection of his being.

Man, the offspring of God, who is indeed the very image and likeness of God, has been given dominion in earth. He does not exercise it consciously, and so fails to produce for himself the harmonious environment he should enjoy. Instead, not knowing his right to exercise this power, he unconsciously subjects himself to every form of in-harmony and imperfection because through doubt and fear he brings their reaction upon him.

Man has dominion in earth. Earth responds to his exercise of that dominion. Fearful things shape themselves as the result of fear. Faithfully the perfect takes form at the exercise of faith. The substance of earth as readily responds to man's call for the full and complete expression of his idea, as it does to the call of the mustard seed when it determines to express itself. "It is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and become a tree, so that the birds of the air come and lodge in the branches thereof." Matthew 13:32. When man understands the possibility that lies in his right of dominion, he will do the mighty work that it is his privilege to do.

Faith is much more than mere religious fervor; it is **scientific principle—a universal law**. It is the substance of things hoped for, even as Paul declared. Faith is beyond hope, for things "hoped for" are formed, actually made of, the substance of faith. Hope is mere yearning, and but creates the desire which opens the way to the fullness of faith. Faith is the understanding that gives secureness to the consciousness. It does not waver. A wavering faith is no faith at all. It is doubt and unbelief. Only the faith that is fixed, or substantial, can be the substance of things hoped for.

Faith is not belief. Belief may change. Faith does not change for it knows that which is so. Faith does not argue, or question, or waver, or hesitate. Faith knows. Today you may have a certain belief. Tomorrow your belief may be strengthened into a hope that it may be as you believe, but when you demonstrate the belief that your hope may be true, you will have the faith that knows it is true, and because it is so, it will so manifest. This is the faith that heals the sick, raises the dead, rebukes the devil, removes the mountains, and sets you free.

The faith that does this work comes only from understanding your right to exercise it. This can be only as you recognize yourself as a Son of God. There is no doubt of this truth, so never allow the mind to enter into uncertainty in regard to it. Jesus plainly said, "Call no man on earth your father, for one is your Father, even God." The apostle John, who entered into Jesus' own consciousness, said, "Beloved, now are we the Sons of God." When you know your divinity, then you know your right to every good that belongs to the divinely royal family.

What is unbelief? It is merely not knowing your right to believe. Unbelief, which is lack of faith, is born of the consciousness of being the servant of God. Belief which leads to the hope that finally becomes fixed in faith comes from knowing that you are the Son of God. While you are a servant you are under the law. When you realize your Son-ship, then you use the law. Love fulfills the law. Christ, the Son in you, is above the law, that is, the operator of it. The Son of God uses the law to do the works of his Father. He is expected to do so, for to him has been given the dominion. To be conscious of being the Son is to have power—power to bring to pass every good thing.

The Son of God consciousness is the heavenly state of mind. It thinks from above. To live in the earthly, or objective, consciousness is to experience only the negative, shadow side of things. When the mind is centered here it is in the realm of effects, and has descended from the heights from which it should function— the realm in which effects are caused. Man, as the Son of God, is the cause of effects, and should never be in bondage to the effects which he has caused.

Man is the light, and should think light and dispel darkness. Clouds of unbelief vanish before this mighty power when it is exercised. All shadows must pass away, and the Son of God in man must come forth into visibility. He must be seen as he is, and not as he has thought himself to be. He is to change his thoughts of himself to that which is so of himself. From the celestial heights of the Son of God consciousness, all things are seen to proceed from the one Being, and to be governed by the one and only power— God. **There is one power—God. It is exercised through man, for man gives expression to God. All power is in Man,— is in you. To know this is faith.**

Leave forever the powerless side of yourself for the powerful. Turn from without to the within. Abandon external thinking for the internal. Find the kingdom of God within yourself. Leave the faithless side of yourself for the faithful. Take your stand on the right side—the side of truth, the side of power, the side that it is right for you to take. Then only can you demonstrate, for this is the side of the Son of God to whom all power is given in heaven and in earth.

As members of the divine family we may share all that the Father has, and cooperate with him in bringing all good into manifestation. To imagine ourselves servants of God is to beg, beseech, fear. To the Son, all is given. "Son thou art ever with me, and all that I have is thine." Jesus was so conscious of this perfect relationship that he said, "I and the Father are one." And again, "He that hath seen me, hath seen the Father." This last he said in recognition of himself as the image of God, or the God Spirit made manifest as form. Jesus did not serve God. He communed with God, and allowed God to serve all mankind through him.

"When the Son of man come shall he find faith on the earth?" Luke 18:8. How slow we are to grasp our opportunity—to comprehend our good—to claim our own! Right now we may recognize who and what we are, and use faith because we are, Man is God's Son. He is not an hireling. He is not a servant. "The servant abide not in the house forever, but the Son ever." "Henceforth I call you not servants, but friends." John 15:15. Our friends are those equal with us. Jesus called "friends" those who had entered into his consciousness that all are children of the one Father,—God.

Not every disciple of the Master is able at first to see the Son in his glory. But three, Peter, James and John, were taken up into the mount of transfiguration to be shown the wonder of man in this consciousness, or to behold man as he shall manifest in "the kingdom of God." Their wondering eyes were opened to the radiance of divinity. "His face did shine as the sun, and his raiment was white as the light."

These three disciples were the most advanced in the group of twelve that followed their Master. They represent the three most advanced ideas in Christ consciousness, or the three that contribute most to the support, or unfoldment, of Christ consciousness. Peter represents faith; John, love; and James, good judgment, or perception of the good. When faith and love and spiritual perception have been lifted to the heights of consciousness they behold transfigured man and see him as the Son of God.

The three among the disciples who were prepared for this were first shown the transformed body of Jesus, then witnessed the presence of Moses and Elias with him.

Thus were they given to realize the immortality of man, that identity is never lost, that divine man is deathless—eternal. What an awakening that must have been to those disciples! The power, the glory, the immortality of man revealed to them! How fearless, how powerful they must have become in that instant!

But the vision meant much more than this. Moses represented the Law. He was the first great leader in the unfolding of the race consciousness. Elias represented Prophecy, he who had appeared last as John the Baptist, the greatest of prophets, or as the Master said, "More than a prophet." He represented the next stage in the unfoldment of race consciousness. With them stood the Christ. As they looked upon the three, thinking to build three temples, Moses and Elias faded from view, and the Christ stood alone,—supreme. Then came the voice from heaven, "This is my beloved Son, hear him." In other words, the highest expression of consciousness was before them,— the Son of God, toward which Law and Prophecy had been unfolding. Christ, first in power, was the last to come forth. The Son of God stood revealed.

The great revelation is that three temples are not needed, for all three states of consciousness abide within one temple. The three are one. The law represents the first plane of conscious power man attains. It is this that leads him out of sense darkness into a higher state of mind, that which reveals psychic, or prophetic power. This is a wilderness state of consciousness, for terrible reactions result from a misuse of this power through lack of knowledge as to its highest purpose. Here man is "bit by the serpent," psychic reaction, until he learns to "lift it up," then he is led out of it into the "promised land," the full Christ consciousness wherein man is given dominion over every condition and stands supreme.

Christ is greater than the law and the prophets, and every man is to unfold through these planes until he reaches Christ consciousness and uses both law and prophecy to bring forth his divine ideas into expression.

"The law and the prophets were until John. Now is the kingdom of God preached, and every man press into it" Every man is to realize that he is pressing toward the goal of perfection wherein he will understand his dominion and fearlessly and lovingly exercise it.

The Son in man is his divine self,— I am, the Spirit. The Prophet in man is Soul power, that which foretells, or visions, what the divine one in man chooses to express.

The Law in man is the power of mind, or law of expression, through which the vision of the divine man is made manifest.

Thus the Son, the Christ in man, is above the law—he stands over it. He is no longer a slave to conditions, but he molds conditions through his power of visioning, or foretelling, and the exercise of the law of mind which brings the vision into actual experience. Man thus enters into dominion in earth. He becomes a king in his own domain.

The Son in man embodies all the creative possibility of the Father. "As the Father hath life in himself, so hath he given unto the Son to have life in himself," said Jesus. This understanding gives man immovable faith, enables him to know that he has all power within, and thus gives him the courage to make use of it. He finds that within his own being he is the very power, substance and intelligence out of which, and because of which, all things are given form, and that "All things, whatsoever," can be made to take form, and do take form, in the exact pattern of the form he holds in mind, or visions. There is but one limit to man's power and that is the limit in his own consciousness of power, which prevents him from thinking into manifestation the form he desires. Power and substance in mind as definitely bring forth man's conception as do sun and earth bring forth the flower hidden within the seed when it is cast into the ground.

Man is safe with this consciousness for it cannot be fully unfolded to him until he has entered into love. He may express the high psychic, or prophetic power, but unless that power is used in love, it "bites back," as does the serpent, and he must cry out for deliverance. Love is the great deliverer. Christ is supreme power, and Christ in man has all power, because he understands that all power is God, and that he is one with God, sent of God to be "about his Father's business" of freeing all mankind from bondage. He fears no lack. He knows no limitation. Any mountain of obstruction in the way must dissolve before that mustard seed quality of consciousness which knows its right to express itself—the living Christ within.

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11:22-23.

To every limitation one in Christ consciousness says, "Limitation, let go—I am coming forth!" It was this consciousness that enabled the Master to rebuke the devil in the boy brought to him by the disciples who had remained at the foot of the mountain. Their unbelief, or false belief in regard to the true self in the boy, had made it impossible for them to call forth the truth in his consciousness and so deliver him from his delusion. The disciples who did not know the Christ within, saw only the devil in the boy, but Jesus who knew the Christ, saw the Christ, and the boy was set free.

In the same way the Master met the **devil, or false belief**, of taxation when it was presented. He did not allow himself, or his disciples, to be limited by taxes, but called upon the larger consciousness of freedom, and taught them how to prove themselves greater than taxes. Reminding Peter of the truth of freedom, the Master lifted his consciousness above limitation, and sent him to the sea, representing the universal source in which all things have their beginning to obtain the tribute money from the mouth of the fish that should first come to him. The Sons of God are free. Matthew 17:26.

They are greater than any limitation which the unenlightened may endeavor to press upon them. Those in Christ consciousness whimper no more. They can give two fold for all that is required of them. In universal consciousness, they are free, can meet any obligation, "lest they offend" those who do not as yet understand. Every mountain in your objective thought which seems to deny freedom to the Christ within is to be cast into the great universal God mind, and there it will be dissolved, or removed from your pathway without harm to any and without resistance on your part. You, however, must know your power to cast it there, and speak your word of authority— "Remove hence to yonder place." Then will it remove. Such is the law.

Chapter 4 - The Law Of Faith

FAITH is scientific. It cannot fail to demonstrate. It is a definite principle, impersonal in its nature. Neither worthiness nor unworthiness on the part of the one using it enters into the consideration of what faith will do.

The law of faith is as definite a principle as that of mathematics. A thief may add and subtract, multiply and divide. A philanthropist may do the same. Even so, the law of faith is open for the use of all. Universal principle is for universal use. "He make his sun to rise on the evil and the good, and send his rain on the just and the unjust." Matthew 5:45.

Misuse of any law brings upon the one so using it the reaction of the law. The law itself causes neither happiness nor unhappiness. **It is the use of the law which produces effects.** Untrue motives bring unhappy experiences. True motives bring forth that which is good and true. The actor is always responsible for the act. "A good tree bring forth good fruit, but a corrupt tree bring forth evil fruit." Both, however, produce by the same law. The law of faith will bring forth for those who use it. Without fail, it will give to the one applying it that for which he asks, and exactly that for which he asks. "If he ask a fish will he give him a serpent?" Matthew 7:10. Indeed, no. The request for fish brings fish.

That being worthy or unworthy does not enter into the demonstration of what faith will do, the Master clearly shows in the parable recorded in the eleventh chapter of Luke. Here is given the story of a man who at the midnight hour appealed to a neighbor for food to supply a guest who had unexpectedly visited him.

Knocking upon the neighbor's door, he said, "Friend, lend me three loaves?" From within, the neighbor answered, "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee."

The Master then makes this wonderful statement, which should inspire every one to the fearless exercise of faith:

"Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he need. And I say unto you, Ask and it shall be given you, for every one that ask receive."

The meaning is very plain, and the lesson a powerful one. Through indifference, or unworthy acts, you may not have communicated of late with the neighbor within you—the creative God-principle in your soul. A sudden need may arise in your life, and in the dark, midnight hour of your experience when you appeal to this inner one for aid, you may feel that Spirit power has been withdrawn. Spirit and its relative forces may appear to be slumbering and unwilling to yield to you the desire of your heart. "The door is now shut, and my children are with me in bed," the voice from within the house (the Spirit within your soul), may seem to answer. yet the promise is, "Though he will not rise and give you because he is your friend, (that is, friendly to you because of your worthiness) yet, because of your importunity he will rise and give you as many as you need."

You have the right to ask your Father because he is your Father. If you know your right to ask and stand at the door and demand principle to work for you, it must respond to the call of your consciousness and fulfill your need. Such is the value of this wonderful impersonal law, open for the use of all.

The great point to be borne in mind is that faith is a law, and being such, must produce for those who use it. In your garden there may be a tree laden with ripe apples. A good man, so called, may shake the tree. He will get apples. A bad man, so called, may shake the tree. He will get apples. Getting the apples is not the result of being either good or bad, but in having the knowledge to shake the tree, or do that which releases the fruit.

Even so, fulfilling the law of faith produces the demonstration, for demonstration is the result of applied principle. When you discover that God, in giving you dominion in earth, gave you a law through which to exercise your dominion, you will rejoice because of the freedom that lies before you in your opportunity of bringing freedom to others. Faith work in love, and the magical, wonder-working power of this law will make you love God, the giver of it, in a way you have never known to love him before.

It is not the fulfillment of desire that harms people. It is the incessant struggle in the wrong direction to secure fulfillment of desire. Mankind feels his inherent right to freedom and rebels against limitation, but unconscious of the law that will produce it for him, he struggles in the outer world, seeking to get from without, that which can be brought forth only from within.

Desires may be fulfilled, and the desire itself is the first step toward the fulfillment. "Woe unto you who are satisfied," cried the Master, who sorrowed because of the woeful ignorance of man and his unwillingness to be delivered from it. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psalms. 37:4. "All things, whatsoever, you desire, when you pray, believe you receive them and you shall have them." Mark 11:24. "Seek and you shall find; knock and it shall be opened unto you." Matthew 7:7.

These are true promises, and are given to bring happiness and completeness into the lives of men. "Hitherto, you have asked nothing in my name (in the consciousness of the Son). Ask, and you shall receive that your joy may be full" John 16:24. You may have what you want, but you must learn that what you want has its beginning in God, and you must definitely form your desire in your own consciousness, place it before your Father in the secret place of the Most High (the creative God-center within yourself) and await the action of this Creator in bringing it forth.

Ask the Father for what you want. That which begins in God is always good. If you can lay your request before this Perfect One, you need have no fear of its being a good desire, nor of its perfect forthcoming. "He that come to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

Our first step in demonstration is to contact God. We then have the fullness of God's wisdom, love and truth, or power, substance and intelligence, with us in bringing it forth. Our work is to begin from the I Am in us which is one with the I Am that is in all, and all in all. A leaf on a vine begins its expression at that point within itself wherein it is joined to the whole vine—its stem. This is the door through which the expression of the vine comes forth into the leaf. Even so within us is the "door," the Christ within, the I Am in our consciousness which contacts the great I Am that is the life and light of all.

Your expression is to be given forth from within you, even as the leaf unfolds from within itself. Your affairs are to be operated from within you. "But thou, when thou pray, enter into thy closet (the inner sanctuary of the soul) and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which see in secret shall reward thee openly." Matthew 6:6.

The first and greatest commandment, the Master said, is this important thing of making complete at-one-ment with the Father within. He gave it in the following words:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." Mark 12:30.

Do you not see how you must be centered in the Father within you, drawing the whole of your good from him, and that every force of your nature is to operate from the divine self? "In the beginning" of all expression is God, the God within, else God could not be expressed, or brought forth.

The law of faith is a creative law. It brings forth. It must then begin its operation in the creative center—God. As a creative law, it must be considered in such light. As a universal law it has universal application on whatever plane of consciousness it is operating.

Sun and earth bring forth a flower when the seed is planted in earth. Father and mother bring forth a child when the conception takes place within the mother. Spirit and soul bring forth expression in body and affairs when the seed-idea underlying that expression is planted, or conceived within the soil of the soul. This, briefly stated, is the law.

Sun and earth are impersonal in their productive capacities, bringing forth whatever seed is planted, the choice of the seed lying with the individual who desires the plant. We shall some day understand that rare children are born of parents of rare and idealistic consciousness, and that souls born upon the earth seek their own level of mind unfoldment.

Unconsciously parents choose their offspring by the quality of their own thought. Spirit and soul are equally impersonal in their creative possibilities. "The desire of thine heart" is brought forth. **Things are shaped in your experience "according to your faith."** God is no respecter of persons. The law is the law. "God hath committed all judgment unto the Son", John 5:22. That is, **God allows man to judge for himself as to what shall take place in his life**,—the perfection God has conceived for him, or the bitter experiences which shall cause him finally to cry out for the perfection.

Every seed idea placed in the soul becomes a conception, is given thought-form in mind, later to be experienced in physical form. Ideas of perfection produce perfection. The reverse is equally true. Just as sun and earth produce with equal willingness the mighty oak and the frailest poppy when their respective seeds are planted, so spirit and soul respond to the call of man, and that which he desires, or for which he has asked, believing, he receives.

This understanding gives great rest to the mind, even though it is a revelation of great personal responsibility. It reveals man as a master, and faith as a power. ***Understanding faith makes man invincible.*** Like Christ and Peter on the boisterous sea, understanding and faith must join hands, before faith can walk the troubled waves in safety. Both must get into the ship, or become a part of man's consciousness. Then the sense world is stilled. Man then may control his world from within himself and speak the word that brings great calm.

The perfect understanding is that which came to the three disciples on the top of the mount,—that the creative principle is within man himself,—the eternal, abiding Christ, ever "one with Father," of whom Jesus said, "As the Father hath life in himself, even so hath he given unto the Son to have life in himself" Within the Son is the creative power to form, or to bring forth from Being, as has already been stated in the preceding chapter.

As Being, (the Christ) divine man knows he contacts, and is within himself one with the power, substance and intelligence of which and through which things are given form.

Through the prophetic power of Being, ([Elias](#)) man prophesies, foretells, or conceives the form which his power, substance and intelligence shall express.

Through the law of mind, (Moses) which the divine intelligence of Being exercises, man brings forth through faith that which he has conceived, and "according to his faith," or in the exact pattern of his belief, he then has in tangible form, that which before he had only in an un-manifest state. Fulfilling the law of mind, brings the un-manifest into manifestation, or causes it to materialize.

Before man can enter into his dominion, he must understand that he is continually using all three planes of his consciousness and must understand their relation to each other. As already stated, the transfiguration scene represents not only the three great steps in the unfolding race consciousness, but also the three states of consciousness within man himself. On the mountain top with the Christ stood Elias, Moses and the disciples.

Four states of being were represented:

- 1. Christ**
- 2. Elias**
- 3. Moses**
- 4. Man**

or

- 1. Being**
- 2. Prophecy**
- 3. Law**
- 4. Expression**

In the realms of man's consciousness these represent:

- 1. Spirit, the Super-conscious.**
- 2. Soul, the Sub-conscious.**
- 3. Mind, the Conscious.**
- 4. Body, the Conscious Expression.**

Jesus spoke of these four planes as:

- 1.Heart**
- 2.Soul**
- 3.Mind**
- 4.Strength**

He said that man should "love God with all his heart, with all his soul, with all his mind and with all his strength," or that the whole nature of man should be centered in, or express from God the Being of which he is the likeness and the image. Man is to learn to think from his "heart," or from Spirit, for it is written "As a man think in his heart, so is he." Man's expression is brought forth from the heart of his being, for it is there his expression begins to be, "In the beginning, God."

It is in the heart of Being that man says "I Am." It is the I Am of man that is ever one with the Father, as one with God as a drop of water is one with the ocean of which it is a part. Man's being is one with the Being of God and is within itself that which God is.

For this reason, man within himself is power, substance and intelligence. It is knowing this that gives him dominion in the realm of form, or makes all form subject to him. "Even the winds and the waves obey him," they said of Jesus, who was the first to claim his God-given right of dominion in earth.

Within the heart of man's consciousness lies the creative law through which he expresses his Being. This is the treasure in heaven of which Jesus spoke, and is a treasure because within it lies the power of bringing forth every earthly treasure. It is the cause of things. It is a trinity principle, and through its use "All things are possible," for within it lies the power and substance and intelligence through which all things are created.

This heart of Being, man's Spirit, or Christ self, may be understood as follows:

1. Wisdom

2. I Am Love

3. Truth

1. Wisdom, or Power to express.

2. Love, or Substance with which to express.

3. Truth, or Intelligence with which to conceive what shall be expressed.

It can be readily seen that when in man lies all power to express, and all substance with which to express, and all intelligence with which to think what form shall be expressed, there remains but one thing necessary to bring forth expression, and that is to decide what form shall be thought into expression, or to intelligently conceive what the power and substance of Being shall produce.

This definite decision as to what shall be expressed is like choosing a seed for sun and earth to bring forth. They are willing to produce any harvest man desires, but he himself must decide what he wishes to sow. Even so, power and substance lie within the being of man and will bring forth into expression that which he conceives, or prophesies, if he will only fulfill the law of mind, which is the law of faith, by "Asking" for what he wants and by believing he has that for which he asks.

"What things soever you desire, when you pray, believe you receive them, and you shall have them."
(Mark. 11:24.) We will now consider the four planes of man's being again, understanding that in his heart,
or Spirit, is the power and substance and intelligence to bring all form into manifestation; That in soul the
Prophet is always asking "WHAT shall be brought forth?"

That in mind the law is to be fulfilled, or the individual is to believe he has that which he has conceived,
since he indeed does have it in un-manifest form, and that through believing he has, he actually comes to
have in expression that which previously he had only in Being.

- 1. Christ**
- 2. Elias**
- 3. Moses**
- 4. Man**

- 1. Being**
- 2. The Prophet**
- 3. The Law**
- 4. The Expression**

- 1. Heart**
- 2. Soul**
- 3. Mind**
- 4. Body**

- 1. I Am**
- 2. I Conceive**
- 3. I Believe**
- 4. I Have**

In the Heart of man's being, where he is one with the Father, the Father says, "I am that power, substance
and intelligence which is the fulfillment of your every desire."

In Soul, the question is asked, "What do you desire?"

In Mind, it is required, "Believe you have that which you desire."

In Expression, it is promised, "And you shall have the fulfillment of your desire."

As has been before stated, this is a creative law, the law of bringing forth, and in operation is exactly the same as that used upon the physical plane when father and mother conceive a child, the body of which is given form within the matrix of the mother, and in fullness of time is brought to birth. Even so the Spirit (father) and Soul (mother) conceive what is to be brought forth, and this seed idea is held within the matrix of the soul, the mind, until in fullness of time it is produced in form, or delivered upon the physical plane.

It is now easy to see that your desire in the without must through "the silence," or in prayer be carried to the inner sanctuary of the soul ("thy closet") and there placed as a definite request before the Father—the I Am. This is "asking." The Spirit asks, "What shall I do for thee?" You answer by naming your desire,—by asking.

Lifted to the spiritual plane, your request is there quickened by the Spirit and becomes a conception in your soul. Now it is a conceived idea,—a seed planted in the soil of your soul. As any other seed, it will germinate, develop first in the invisible, and in "**fullness of time**" come forth.

The mind, conscious of this, expects the fulfillment, as does a mother her child, or a farmer his harvest. This is "believing." It is "holding in mind" the form of the perfected expression. The mother believes she has her child, even when it is being formed in the invisible. The farmer believes he has his harvest, even while it is growing beneath the soil.

We must "believe we have" our demonstration while it is being formed for us in the inner realms of consciousness, for it is "believing we have" that holds definitely in mind the form of our desire, and gives it the desired form. When we believe we have, seeing in faith, "the invisible," we have. In fullness of time, this thought form is delivered upon the physical plane. As a mother's birth effort delivers her child, so you through physical effort perfect your demonstration.

It requires strength to speak and act in a way that is true to the conception, and to carry out the idea held in mind. The idea of health and the thought form of health must not be denied by the action of sickness or by resorting to external means to try to get well. The thought form is perfect health now.

If the soul conception is abundance, the action must carry out that idea. The spirit of the action must conform to the image. Until abundance manifests the amount of expenditure need not be increased, but the spirit of the mind must be one of richness, and what is spent must be allowed to leave the hands cheerfully and willingly in no consciousness of loss or of self-denial, but rather in the attitude of trust and thanksgiving because of the ever present supply now being made manifest.

Be true. Spirit, soul, mind and body must agree to bring forth even as you have conceived, exactly "according to your faith." "you shall reap in due time (the time of fulfillment) if you faint not. "Be not faithless, but believing"

Chapter 5 - The Faith That Heals

The Master made it very clear that healing is accomplished through faith. It could not be otherwise, for health springs from within. Life which is health must have its source in God, the giver of life, who is ever within the soul yearning to quicken soul, mind, body and affairs with power and perfection, but who cannot do so until the principle for this quickening, or out-pouring is fulfilled.

God is brought forth into expression through the law of faith and it was for this reason that the Master invariably told those whom he had been able to heal, "Thy faith hath made thee whole. Thy faith hath saved thee." Sometimes, before speaking the healing word, he asked the one desiring help, "Believe you that I am able to do this?" Matthew 9:28. It is recorded, also, that in his own country he could do no mighty works because of their unbelief.

The bringing forth of Spirit substance into definite form is accomplished through definite law, and until this law is fulfilled there can be no demonstration. Spirit forms according to the conception held in mind through faith. For this reason all things are to us according to our faith. Until faith in the thing desired is established in the mind, it cannot assume definite form in the experience, and the reason that so many undesirable things take form in our lives is because, unconsciously, we have held in mind, or have had faith in, a conception which we really dreaded to experience. The mind must be trained to hold only ideal, truthful conceptions in order that ideal and truthful expression may be made manifest.

It is most important then to question ourselves in regard to the real nature of our faith. Have we faith in God, the good, or are we endeavoring to solve our problems and restore our health through a divided faith —sometimes in the good, and sometimes in evil ? A wavering faith brings forth its exact reproduction, — wavering conditions.

Faith in evil brings forth the evil condition, but faith in the good which is God brings forth the good. Therefore it is written "Have faith in God" The Master cautioned us to "keep the eye single" to this good, if we desire a "body of light" or one that is cheerful, light, healthful and beautiful Matthew 6:22.

To image God, you must have faith in God, or hold God in mind. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" Philippians 4:8

To hold in mind the ideal is to form the ideal through the operation of the law of faith; and to free yourself from conditions that are less than ideal, you must cease to hold them in mind, for so long as they are held in mind they are held in experience. For this reason, you can dis-member, or bring to nothingness every false condition in experience through remembering it no more, and in its stead form in mind, or establish in consciousness, the perfect condition to be brought forth.

When you understand this as a law through which all form becomes manifest, then you will realize how important it is to have faith in the good, and if that faith is not a part of your consciousness, then you will want to know just how it can become so. It is Paul who speaks of the law of faith, and he also tells us just how the faith-less may be made faith-full. He says Romans 10:17 that faith may be cultivated,— "So faith Come by hearing, and hearing by the word of God."

All things, including faith itself have their beginning in the word. For this reason when faith seems to be lacking, the word "faith" must be spoken, for back of the word faith, lies the thought faith, and back of the thought faith is the idea faith, and in this idea of faith lies the Spirit power of faith which is released in consciousness when the word "faith" calls it forth. It is for this reason that we ask the Father within for what we want, and by believing that we have received, we have, for it takes form in our experience when we call it forth through asking and believing.

Word, thought, idea and Spirit-power bear exactly the same relation to each other that the key, hammer, string and vibration bear to each other in a piano. The vibration, or power within the string is released as sound to the ear only as the key in connection with it is struck. The key C moves the hammer C which touches the string C and releases the vibration C.

In no other way can that particular tone be brought forth. If we want the tone C, we must be particular to strike the key C.

In the same way, the word health moves the thought health, and awakens the idea health until the vibration or feeling of health is released in consciousness. It is for this reason that the weak are told to say "I am strong." Strength is what the weak wish to experience, therefore they must say it and think it and in exact fulfillment of the law of faith they will feel it, but they will not do so as long as they persist in saying "weak."

These true words, or words declaring the truth of Being, are the "keys of the kingdom" to which Jesus referred when he told Peter, the man of faith, that they would be given to him. They are given to every faith full soul who will lift the consciousness above the testimony of the senses, or the opinions of others, and voice the Truth from the prompting of the Spirit within.

In no other way can the "church" of Christ which is the "temple of the body" be built, for it must be formed from within, but can be only as the word which calls it forth is spoken from without. The kingdom of heaven is within, and the keys which unlock this kingdom to the consciousness of man are the good words or words of God which we speak. We must speak the words that are true of Being, then will the true become manifest, and the false will pass away.

Not only does it take faith to disregard the appearance and call forth the ideal, but it takes a continuance of faith to establish the ideal in consciousness and make it real in experience. The word we speak is but a seed. Like every seed it grows first beneath the soil, hidden from view. When the seed-word is spoken it takes root in the soil of the mind. It will surely bring forth after its kind, and we will "reap in due time,—if we faint not."

Often we miss the fruit of faith because we have not continued in faith, or awaited the fulfillment of faith. No farmer would plant his grain and not await his harvest. Instead he would make preparation for his harvest. He would plant his seed believing that he would receive. Even so a mother who has conceived a child trusts that interior growth which takes place and which is hid from her view, and prepares for the birth of the child, believing she has received. So, when we speak the word of Truth which is the seed of the ideal we wish to see manifest, we must believe we have, and with no doubt in the mind, trust that first growth which always takes place within, hid from view. Fear, doubt and uncertainty prevent the perfect "holding in mind" of the thing desired, and until it is established, or made firm, in mind it cannot take form in the external.

Just as a seed must be established in the earth before it will start to grow, so must an idea be established in mind before it will begin to express.

A wavering mind is not established, and James tells us that in this consciousness we can never hope to receive from the Lord or from the outworking of the law. "Let him ask in faith nothing wavering. For he that waver is like a wave of the sea, driven with the wind and tossed, for let not that man think he shall receive anything of the Lord" James 1:6-7.

Therefore be firm in speaking the word of truth for healing. Affirm that which is true in Being by speaking the true word which will unlock the inner kingdom of reality and establish its ideas in experience. When the word for the true condition has been spoken, claim the effect of that word, and be unmoved by any appearance to the contrary.

From the moment the word of Truth is spoken, claim its full fruition, believing that you have received, and act in perfect accord with that belief. Action must carry out the spirit of the mind,—not contradict it. It is this that builds the house, or establishes the body, so that nothing from without can affect it.

From the moment you speak the word "health," hold it in mind, and act as though health is already received for in this way is the law of faith fulfilled. Regardless of every appearance, claim that health is yours from the moment you ask the Father within to manifest as health, for the Father within, or this Infinite Power in the Heaven within, can no more avoid responding than the sound within the piano can help coming forth when the key is struck. For this reason it is written, "If you ask for bread, will he give you a stone?" He cannot give you a stone, for it is the nature of the Father to give you that for which you ask. "Ask and you shall receive, for everyone that ask, receive."

When I had been in the consciousness of Truth less than eighteen months, and as yet had but little knowledge of the law of faith in healing which must always be fulfilled, even though we may be unconscious of it, I had the following case of instantaneous healing:

We were living in an apartment in San Francisco. My husband expected to go away that evening on important business, and I had to remain alone with our little four-year-old son, who was ill. He was very feverish and delirious. I had been holding him in my arms all morning declaring freedom for him, but with no success. As I review the case now, I realize that it was my fear which prevented the healing, for I dreaded being left alone with the child that night. This bound me in consciousness to the idea of sickness rather than to that of freedom. Though I did not realize it then, I knew later that it was this which prevented the law of mind from doing its perfect work.

Having no success with my treatment, I finally became almost desperate. I began to wonder why the case seemed so resistant, for at other times I had been able to use the law and relieve fevers quickly and easily. At last I resolved to find out wherein I was failing. I laid the little boy down and went into the next room. I took my Bible and sat down in a chair. Then I asked the Spirit to show me the way and to have me open the Bible to a passage that would reveal to me my mistake. I sat in the silence for a few moments, then opened the Bible. I opened to the 4th Chapter of 2 Kings. My finger was upon the 26th verse. (Read 2 Kings 4:17-27.) It was the story of the [Shunammite](#) woman whose son had died. As she went to the Prophet Elisha, his servant came to meet her with the question, "Is it well with thee, is it well with thy husband, is it well with thy child?" In all the strength of a complete faith, she made answer, "It is well." Instantly, I saw that if she could say, "It is well," with her son dead, I certainly could say the same with my son sick. I realized at once that I must be positive in the truth, denying the appearance, and so started toward the room where my little boy lay, still in a state of stupor.

It was at this point that a most important thing happened to me, one which invariably happens to all. I was tested. The Spirit proved my faith. Just as I was passing into the next room, the door bell rang, and when I opened the door, there stood a friend from another apartment. The question she asked me was:

"How is Timothy

I stood before her in bewilderment.

How should I answer? In the next room the child lay in a stupor. I had just been told by the Spirit to say, "It is well," but could I, without evidence to the senses, and feel that I was speaking the truth? Somehow, I realized that it was my test, and in the boldness of my faith, I almost shouted at her: "He is well!" In but an instant I felt a pull at my dress, and there by my side stood my little boy. He said: "Mother, I want my supper."

I stood trembling with wonder. Although I thought I believed, still it seemed impossible that he could be there—freed. However, it was so. I did not question, but allowed him to be the judge of his need. He asked for his dinner, so I gave it to him at once, and tucked him in bed for the night,—restored to perfect health.

Each of us had been made free from the effect of error through my positive declaration of truth. My three positions in the apartment during that experience perfectly symbolize the three planes of consciousness each soul must touch in making a demonstration.

While with my little boy in the sick room I was in the realm of appearances. When I went into the next room to enter the silence, I was in the place of the Most High—the realm of reality where all is perfection. When I opened the hall door and heard the question of my friend, I was in the realm of my soul. Here I stood midway between the realm of appearance and the realm of reality. I was at the "door" of my Being deciding "what" should enter into my experience.

The woman's question was really the Spirit saying to me, "Your child appears to objective consciousness to be sick. In the realm of reality you know him to be well. Now what is the decision of your soul—how is he?" My decision was the determining factor of my faith. It "framed" the resultant effect. "you shall know the truth and the truth shall make you free."

Chapter 6 - Unfoldment Through Faith

There can be no expression or growth without faith, for growth is pressing forth from that which now is into that which is to be expressed. It is making the unseen seen. Not having yet experienced the unseen, we cannot reason about it with conscious knowledge. We must press forth into this new state in faith, else we can never attain it. Faith is the evidence of things not seen, the substance of things hoped for.

This conscious reaching out, this belief in the unseen, is the evidence that it can be, and this mental quality is in itself the substance of the thing. It is that which underlies the thing hoped for. Faith is the spiritual substance of the thing you desire. It is the invisible side of the visible substance. It is the fixed idea in mind which stands for the formed thing in earth. The image takes form in mind, and becomes form in earth. A thing is first idealized in faith, and then realized in experience. This is the true materialization. The very worlds were formed in this way.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" Hebrews 11:3.

At first, this seems very mystifying, but since all is Spirit, then all form must take form in Spirit, the invisible substance, in order to be visible. The idea is perceived in Spirit, it is outlined, or "framed" by the word which gives it form.

Through the faculty of faith this idea is held in mind until it is made firm, enduring, substantial. Becoming substantial, it is materialized, or becomes substance.

This is just what Jesus meant when he said: "Ask"—speak the word. "Believe"—hold the form in mind. "And you shall have"—it will manifest.

As there is no limit to the form our faith may take, so there is no limit to the form substance may assume in our experience.

For this reason all things are possible and nothing shall be impossible unto you. "What things soever you desire, when you pray, believe that you receive them, and you shall have them." Mark 11:24. There is no limitation except to the mind that fails to grasp this conception of faith and neglects to give desire definite form, without which it cannot materialize.

No flower ever blooms that does not have in its heart the form it is to be. A wise architect has a plan for his house, and the Infinite who is so ready and willing to satisfy the desire of every living creature asks but one thing,—"What shall I give unto thee? What do you want?"

The reason so much imperfection has been expressed in the world is because the conscious mind of man has not been thinking the "thoughts of God after him." Man has become separated from his Father through the realm of consciousness, while he should be united to him through consciousness, — God's perfect thought manifest. Not understanding this, and deceived by appearances, man has fallen into error-thinking; tare seeds have taken root in his soul; misconceptions have taken form, and many times a miscarriage of the divine idea is brought forth.

This may happen to the individual again and again, but finally these bitter experiences cause him to seek his God, and cry to his Creator, "Lord what would thou have me to do?" This is the only attitude of soul that opens the way for the revelation of the divine conception, the plan for the perfect unfoldment of life.

It is just as true that we have to re-conceive ourselves, or awaken to the consciousness of God's concept for us, as it is that a little child, born into the world, has to discover for itself what it has been conceived to be, whether girl or boy, Mary or John. It may live several years before a very definite idea of its being unfolds to it. So the mind of man experiences a new birth, an inner awakening to the truth of his heavenly origin, his angelic nature, and his divinely-appointed work.

Not one soul could come into manifestation without the idea for his expression being divinely conceived, his form of expression being fore-known, and his life work being predestined.

Man often turns from his good, as did Jonah of old, but the divine purpose in each must finally be accomplished, and man's perfection brought forth, for he will be thrown into a sea of circumstances, as was this prophet, and carried back to his starting point, there to bring forth the will of God.

Great peace comes to our souls when we have wearied of experiences, and turn to God for rest. What a joy to learn that our real self is angelic—perfect—and that our work is but to unfold this perfection and "let the tares alone."

Jesus spoke of the eternal nature of our spiritual self, saying "The very hairs of your head are all numbered." "Fear not them that kill the body but cannot kill the soul." David spoke of our unfoldment from a God idea: "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them,"—or as yet they were un-manifest. Psalm 139.

Paul spoke of the "Body not made with hands, eternal in the heavens," that we have a spiritual body and a natural body, and mentioned having seen himself a perfect being in the "Christ above," but did not "glory" because he had not as yet consciously attained unto it, or made it manifest. John gives us a wonderful word of encouragement in regard to our unfoldment 1 John 2:27.

"But the anointing which you have received of him abide in you, and you need not that any man teach you; but as the same anointing teach you of all things, and is truth, and is no lie, and even as it hath taught you, you shall abide in him"

This is the same thing which Paul meant when he spoke of our being foreknown, for-ordained and pre-destined to conform to the image of the Son. That is, it shall be given every living soul to know that it is planned from the time of the soul's conception that he shall perfectly manifest as a Son of God, for how could man be taught else when God has conceived him?

Thus we see that at heart, or in Being, man's form is outlined, awaiting his own conscious co-operation in bringing it forth. The Spirit urges upon man again and again to recognize himself as he is, a spiritual Being. Continually man hears the inner voice questioning, "What shall I give unto thee?" So long as the demand is for the untrue, the untrue conceptions take place in the soul and have to be experienced. Unhappiness, poverty and disease finally lash the soul into a desire for better things. The "bondage of Egypt" drives the children of the light to seek Canaan.

The pressure of earth creates in the heart of the seed the desire for freedom in sun and air. The grossness of material consciousness at last compels the soul to seek the unfoldment of the spiritual, and man awakens to the possibilities that God has placed within his soul.

All are fleeing from the "land of darkness," leaving the "old" and entering the "new" through faith. Few press into the new without occasional glances backward upon the old, and without moments of indecision, —perhaps even at times preferring the bondage of the "[fleshpots](#)" to the seeming uncertainty of the "daily bread" of the wilderness.

Nevertheless, in the midst of all this confusion of mind, the awakened soul knows to say "Peace," realizing that the old must "pass away," and that the new is unfolded "according to our faith." We must listen to the voice of the prophet within, who alone is able to foretell the things to be, and through the power of our faith speak our word to frame our new world "in earth even as it is in heaven."

Steadfastly we must claim the right to our vision, hold it in mind, and make preparations for its coming forth, as did the widow of old for the increase of her oil. Fearlessly we must use toward the development of our ideal, the little we have consciously at hand— the little faith, the little courage, the little talent, the little strength, the little life, the little supply. Never an oak tree grew except from a little acorn! **Things begin in the beginning and the beginning is always small.** The time for the beginning is now.

All things develop through use. Self expression is strengthened as it is exercised in faith. How many have glorious talents lying apparently lifeless through lack of use! Some are afraid to express. Others are indifferent. Many are too selfish, while others fear they will receive no reward. Through expression increased ability to express comes as a rich reward, —a treasure in heaven which never can be lost. **Faith is not faith which does not embody activity; that does not express itself in works.**

Two voices are ever whispering to the soul. The one speaks of limitation and impossibility. It is the voice of objective consciousness, that state of mind which sees things as they appear to be. The other speaks of the limitless and reminds the soul that every desire may be fulfilled through faith. This is the inner prophetic voice of the soul. It is urging a better expression, a complete happiness, a life that is more abundant. Since the within is to be expressed in the without, this is the voice which we must hear if we would know the "land of promise," or experience the good promised to us. It tells us, "Press steadfastly on —in faith"

The little [crocus](#) which so fearlessly braves the cold and frost of early springtime, and through its sweet presence, announces "The winter is over and gone," is one of nature's most precious messengers of the law of faith and of the possibilities which lie open to man when he will realize and use that law.

The cold and frost of winter become so bearable to the crocus that it is forced to turn from earth and look longingly upward, believing that somewhere there must be the warmth and cheer which its heart so craves. This call for warmth comes from within itself. It feels the inner urge. It desires good cheer. Every evidence of the without denies it the possibility of attaining the fulfillment of its desire. But,—how it does long for color, for sunshine! How its heart yearns for grace, for beauty! How desperately it pleads within itself for freedom from its bondage! The cold, relentless earth denies it all these things—so it turns away from earth! This is the first step toward its ascent and makes possible its unfoldment.

Can you not see that opposition which drives you in the right direction is good? During the experience it may not be pleasant, but that force which compels expression is a friend, and when you "agree" with it, you will hasten toward your good. All suppression, all deprivation that compels you to listen to the prophet's voice within your soul and urges you into fearless and free expression is a blessing to you. Though it seems to be your enemy, it really is your friend.

The longing for better conditions was the urge of the prophet in the crocus' own soul. 2 Kings 4:1-7. The prophet said: "What shall I give unto thee?"

The crocus replied, "I desire to express myself as a purple crocus in the freedom of sun and air." Then the prophet said, "Enlarge your vision. Be full of faith. Cease to think of the earth. Vision yourself as unfolding perfection. See for yourself a purple dress. Think of your heart of gold. Look upward to the sun. Imagine how lovely the air is. Vision the buds and the springtime. Fear not,— only believe!" Thus spoke the voice of the prophet in the heart of the little crocus bulb!

The poor little widowed outer self spoke differently. The ugly, brown bulb-self said: "Do not make a spectacle of yourself!" "It is impossible!" "People will think you unwise." "You are too insignificant!" "I tell you it is winter,—it will not be spring for months yet!"

But always in spite of the discouragement without, in the innermost soul of the crocus it heard the prophet urge, "Fear not,—only believe. Express yourself!" It listened to that inner urge, and obeyed. You rejoiced because it did.

Because it followed the urge of its own soul you saw the first crocus of the springtime, and the glad cry "Oh, there is a purple crocus!" sprang from your lips. You were glad that it was a crocus,—just itself. It had a message of its own to give you. More than all the flowers it expresses faith. It is small, but it is brave; it is fearless; it is a power. It believes in springtime in spite of all the testimony of winter in the without. It obeys the urge within itself. It almost gets frostbitten,—but it doesn't!

Faith may almost seem to fail, but it never does. Faith is exact fulfillment,—always it is to you exactly "according to your faith!"

Chapter 7 - The Transforming Power Of Faith

Through the outworking of the law of faith we grow like that which we gaze upon, or hold in mind for ourselves. This law of faith, or suggestion, is very potent, but it becomes doubly so when that which is suggested to us is something we love, or idealize. [Grecian](#) mothers were very careful to surround themselves with every ideal influence during the months prior to the birth of their children, and Paul who understood this law emphasized it in speaking of the Christ ideal, —"We all with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" 2 Corinthians. 3:18.

The Old Testament story of [Jacob](#), who placed the spotted sticks in the drinking water of his cows, is but another illustration of the subtle power of this law. The cows brought forth that which they gazed upon,—spotted off springs after the pattern of the spotted sticks they saw in the water day by day.

The drinking water but typifies the water of the soul which God always "moves upon" in order to bring forth. Here is reflected and conceived the divine idea which is to be held in mind, and brought to birth in outer form. When the water of the soul is kept as still as that of a placid lake the reflection is perfect, and the divine idea becomes clear and well defined in mind. As we gaze upon it, love it, hold it as our ideal, and desire to bring it forth, **in fullness of time** it is given birth and that which we cherished in mind takes actual form.

Man instinctively looks up, and worships. It has been a human tendency to make an image after the pattern of the ideal conceived in the soul, and this tendency has led to the idolatry of the past. Ignorant of its dire consequences images have been graven in wood and stone, gold and silver. A later form of idolatry is that which worships the personality of one who out-pictures a perfect ideal. In so doing the ideal is soon lost and only the idol remains.

Spirit would never have us worship idols, but ideals, and for this reason Moses was commanded to "destroy their altars, break their images, and cut down their groves, for thou shalt worship no other god; for the Lord whose name is Jehovah, is a jealous God" Exodus 34:13-14.

No idol can truly represent the ideal, for no sooner is the idol formed to represent the ideal, than lo, the ideal has surpassed that sent forth to represent it. The ideal must always be greater than that which is formed to express it. "Greater is he that is in thee (Spirit) than he that is in the world." (Manifestation.) 1 John 4:4.

The ideal of Spirit precedes the idol of manifestation, and presses itself forth. To fasten the gaze upon the idol instead of the ideal is to cease to make advance.

The ideal is that highest conception of truth which we can form in mind. It is our supreme idea of good. It is the "pattern we see in the mount" of our illumination. We are to build according to this pattern,—the divine ideal. To find this pattern we must climb the mount, and this is by no means an easy thing to do. To climb a mount we not only desire to reach the top, but we walk every step of the way.

Illumination is not reached through hearing the word or mere thinking upon it, but the voice says to us,—"This is the way; walk you in it." When Moses climbed Mount Sinai he did so with effort, as the meaning of the word implies. "It was a "jagged" or "bushy" way. There were rocks to scale, and thick underbrush through which he had to find his way. He aspired to reach the heights, he overcame difficulties and lifted up his body, compelling it to follow the aspiration of his soul. Moses did not climb this mount to satisfy his own thirst for knowledge, but he desired understanding that he might lead the people "God-ward" and "teach them ordinances and laws." Exodus 18:19-20.

When Jesus "went up into the mountain" to teach the eager multitude, he had to ascend to a very high place in consciousness to find the truth that could be "bread of life" to the soul-starved men and women who followed after him. His compassion for their need drove him to that mountain peak in mind where he could see that the "poor are to be blessed" that those who "mourn are to be comforted" that the persecuted are to "rejoice and be exceeding glad" So, too, must we climb the mountain peak of mind to find that pattern or law by which we may solve every problem in life and bring forth the true image of the self—the divine ideal God has formed for us.

This high place is an holy place, and for this reason Moses was cautioned to make careful preparation for the ascent. Exodus 19:9-25; 20:1-8.

On his first journey he did not go alone, but clung in his old mortal way to Joshua, Aaron and the elders, taking them with him as far as he dared. Consequently, he was not able to endure the test he met when he descended. In Spirit he had seen the ideal as God revealed it, and when he came down from the mount and saw the people worshipping an idol of gold, "his anger wowed hot, and he cast the tables out of his hand and broke them beneath the mount"

Thus Moses broke all the commandments at once in a fit of anger, because he had not gone every step of the way to the mountain peak alone. He conceived an idea, but it was not high enough, and when the ideal of his fellow-men did not conform to it,—his own ideal crumbled to earth and every commandment of God was broken at one time! He was later to be more truly led. He was to build upon a surer foundation. On his second ascent, Moses hewed his own tables of stone, and heard the Spirit speak as it always does from the innermost,— "No man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount,"

Thus Moses ascended done, preparing for himself the two tablets of stone which were to receive the law. He had learned at last to receive for himself the ideal as God intended he should. And the Spirit said:

"It is a terrible thing I will do with thee"

It is always a terrible, that is, a wonderful, powerful, beautiful, awe-inspiring thing, that Spirit does for us when we have opened ourselves to it, and have dared to follow its leading alone. Even as Spirit cautions us to receive it alone, so does it caution us to express it alone.

"Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou go, lest it be for a snare in the midst of thee, for the Lord whose is Jealous is a jealous God"

When we have heard Spirit speak to us alone, we dare not go the way of another or make an agreement with any other man—for God's name is Jealous,— and he is a jealous God.

Why is God jealous? He is jealous to bring forth his own ideal, because he loves his ideal—the one he has conceived for each of us—and unless we look to that pattern only, we cannot bring it forth. Therefore, because it is the best for us, God is jealous of that which turns our eyes away from the perfect pattern he has conceived for us.

For this reason the first commandment he gave Moses was "Thou shalt have no other gods before me" That is, in order to bring forth God, all attention of the mind must be given to God. He must be gazed upon, loved, worshiped as the true and perfect pattern that we may become in very truth his "image and likeness." Thus do we become centered in the one who is all power, and thus the waters of the soul are at rest and receptive to the divine ideal to be brought forth. In this way, and in this way only, can God, the Father, bring forth his Son, making him the idol of his heart—the image of himself—the expression of his own perfect ideal.

Each one of us is a special creation,— a perfect and individual conception of the divine mind. This being true, nothing else is like unto us in heaven or in earth, and so the second commandment naturally follows the first:

"Thou shalt not make unto thee (for thyself) any graven image (any mental picture) or any likeness of anything that is in heaven above, or that is in earth beneath or that is in the water under the earth. Thou shalt not bow down to them or serve them, for the Lord thy God is a jealous God"

To gaze upon any likeness of anything already formed is to open the mind to the subtle law of suggestion and to form that which does not belong to us as a peculiar and especial creation. We must see ourselves as God sees us in order to bring forth that ideal God himself desires for us. We are in danger of malformation the moment we focus our thought on less than the ideal, for true to this subtle law of suggestion the "iniquity of the Fathers" is visited "upon the children unto the third and fourth generation of them that hate me" (or turn their attention away from Spirit).

To gaze upon the iniquities, the limitation, the diseases, of past generations is to bring them forth for generations to come, but the moment one, or a thousand, of the illumined ones catch the true concept of life and "love me"—the divine ideal — that moment is "mercy shown" or that moment does the same subtle law of suggestion work for construction instead of destruction.

No matter what the ancestry may have been, or what the inherited tendency, according to that perfect law which each may find for himself on the top of the inner Mount Sinai, can turn to the ideal in the self, and gazing upon it, bring forth perfect freedom from every form of bondage.

As naturally as the second commandment follows the first, so does the third follow the second:

"Thou shalt not take the name of the Lord thy God in vain"

"The Lord in the midst of thee is mighty." It is a "terrible," a wonderful thing he will do unto us. He is all power. This ALL power is operating in us, an individual God to each of us as we individually receive Him. We are not to take the name of this God in us in vain, or to feel that its power is limited for us, but through ascending the mountain peak of consciousness to God in us, we are to know the power that is in the mount,— power to do all things for unto this God "nothing is impossible" though all things are done according to law. This law is to keep the attention fixed upon the ideal, and never allow it to rest for an instant upon any formed thing in heaven or in earth,—good or seeming bad.

"Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and with all thy strength" said Jesus, who called this the first and greatest commandment. Its meaning is identical with the first one given to Moses. Then Jesus gave us the next greatest commandment,— that which he said was like "unto the first" —"Thou shall love thy neighbor as thyself."

This means, that if we are to claim the privilege of bringing forth the divine ideal from within us in perfect freedom, we must of necessity extend the same privilege to our fellow-man. He has the same right to use the law to bring himself forth that we have.

Each man must climb his own mountain, receive his own pattern, and bring forth his own ideal. If we fail to accord him this privilege, and in anger condemn him because he fails to worship in our way—our own ideal crumbles into nothingness, we have broken the whole law, and will have to ascend the mountain again for a more perfect conception of the ideal.

When the scribe who listened to this commandment as given by Jesus, Mark 12:28-35, saw the great reasonableness of this, and exclaimed that it was "more than burnt offerings and sacrifices," the Master replied, "Thou art not far from the Kingdom of God."

What depth of meaning was in the Master's reply! We are not far from the kingdom of God when we can accept this intellectually as true, but we are in the Kingdom, literally of it, when we dare to prove its truth by our acts. Hearing and thinking never take us into the kingdom though they may bring us near to it. Action alone makes the ideal real. The ideal is to be given physical birth. When we do the works then are we being manifest, or manifesting Being, and until Being is made manifest in us we are not in the kingdom of God, that is, have not yet brought forth the ideal into actual form.

It is doing that builds the house. "He that hear my word and do it" the Master said, builds his house on the rock that winds and waves cannot destroy.

Each soul must hear and do for himself. Each soul must climb the mountain peak of illumination for the pattern as God desires it to be brought forth, then each must descend from the mount prepared to meet his tests and build for himself as he himself has seen.

Thus with the love of his heart, soul, mind, and strength centered upon the good—the perfect ideal,—the power of God flows out into perfect expression, and God builds the temple of his body,—a holy temple, indeed, as holy as God, himself, has idealized it. It is this "faith of God" which each must accept for himself in order to demonstrate perfection.

So God builds his house, and from his ideal forms for himself an idol as divine as his ideal,—and "Unless the Lord build the house, they labor in vain who build it"

Chapter 8 - Abundance Through Faith

The very thought of abundance lifts the mind far beyond the bounds of limitation. One cannot think abundance and conceive things in particular at the same time. It is too large a word to permit of detail. With it in mind, consciousness must swing far out with full sweep into universal existence, and soar unhampered, unbound in the joyousness of perfect freedom.

Consciousness does not attain unto this in a moment. The actual breaking of the last vestige of limitation may be accomplished in an instant, but there is a preparation for the glorious event,—a preparation in minutest detail—even as every petal of a poppy is perfected in minutest detail within the confines of its bud,— but once perfected, the floral leaf open wide through the force of a last impelling inner urge, and the bloom unfolds,—gloriously, beautifully free.

A moment before its birth it was a prisoner, bound within the floral leaf sense of self, but an inner perfecting wrought through hourly preparation, grew mightier than the limitation and proved that the limitless, the boundless, awaited a complete readiness to receive it.

Thus it is in the faith that brings abundance. Like the land of Canaan, the promised abundance awaits the one who has the strength and courage and faith to enter in. Egyptian bondage must be forsaken, the uncertainties of the wilderness must be overcome, and Holy Land must be entered into,—then only is Holy Land gained. On the way to abundance, certain things must be abandoned; tests of faith are to be met and victories won; new realizations are to be accepted in order that they may be enjoyed. No freedom was ever gained wherein these three steps were not taken.

1. decision against the old,
2. adherence to faith in the new, even while it is as yet unseen, and
3. complete and full acceptance of the new when it is revealed.

We have done well when we have decided against limitation; we have done better when through persistent practice of faith we have proved the power of the law to demonstrate that Spirit will indeed form as supply from day to day to meet every particular need, but we have done best, when we have passed beyond the proving of the presence of supply for particular needs, and have entered the land "overflowing with milk and honey," —have so completely entered into the promise of faith that we take "no thought" as to what we shall eat or what we shall wear, but find ourselves living in supply itself since in God himself, and therefore in abundance.

As it takes faith to leave the old state of material bondage wherein we receive only that which the law of sense determines for us, and again an increase of faith to meet the tests that compel us to rely upon the unseen power to provide for the daily needs, still again it requires faith in an intensified degree to know I am supply,— that where I am God is, and where God is, all is.

Therefore, abundance is here where I am, for I am the boundless, limitless abundance of power, substance and intelligence of God, present in all places, under all circumstances and at all times. This is the promised land, the fulfillment of faith that admits of no limitation, that recognizes no lack, that abides in the consciousness of abundance and hence lives and loves and gives. It is the exercising of faith that "work by love," for love is the fulfilling of the law,—the perfecting of it.

The Master gave loaves and fishes to all who asked him. He gave also the law whereby particular, specified things can spring into form to meet any need. "All things, whatsoever, you shall ask in prayer, believing, you shall receive," he said, but he ever held an ideal before the soul of those who could receive it,—"Take no thought for your life, what you shall eat; neither for the body, what you shall put on, neither be you of doubtful mind. For all these things do the nations of the world seek after; and your Father know that you have need of these things, but rather seek you the kingdom of God; and all these things shall be added unto you" Luke 12:22-32. He would have all come into this highest consciousness,—the Sons of God go free. It takes faith, a big faith, to know you are a Son of God, for to really know it is to be asked to prove it. The "nations of the world," those who have not yet entered into the consciousness of being in the divine family, will demand of you as was demanded of Jesus in the wilderness, "If you be the Son of God, do this or that."

If you have arisen to the full Son consciousness, you will never seek to prove it by what you can do, but will continuously prove it by what you are, and this proving is as often effected by what you do not do, as by what you do. In universal consciousness you will likely forget to desire to serve yourself, for being a Son and having realized the fulfillment of the promise, you will have risen beyond the desire to be served, and will find your joy only in serving others.

Thus is the law of love, or "faith that work by love" fulfilled, and this love of giving sets in operation the unfailing law "measure for measure" where with no thought for receiving, you cannot avoid receiving, for having abundantly given, the abundance is pressed upon you in exact fulfillment of the law. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that you mete withal it shall be measured to you again." (Luke 6:38.) yet, "Give, hoping for nothing in return," for to so hope would be to separate yourself in consciousness from supply and so to shut out the abundance once more. The Son of God never descends from his high and heavenly consciousness. Possessing the all, wherein no more can be gained, the "Son of man comes not to be ministered unto, but to minister."

Only those in the consciousness of being Sons can receive the abundance,—universal supply. It is everywhere present to be partaken of by all, but all cannot partake of it because they have not prepared their consciousness for it; they have not yet entered into the Son consciousness wherein they can freely use the Father's bounty in constant recognition of the Father's all providing care. "Son, thou art ever with me, and all that I have is thine."

Love consciousness only can believe this to be true. Love is the golden key that unlocks the storehouse of the Father's treasure. The servant of God cannot use the key because he is afraid. The Son of God appropriates all that the Father has in his loving mission of being about his "Father's business." Confident that he is a Son, he has no feverish activity to possess, for as a Son he is continuously possessing the all in its unlimited, unbound, unrestricted, abundant state.

Solomon (Son, or Sun, of Man), whose radiant love nature expanded in the night of his experience to that universal plane of consciousness where he asked not for self but to be of service, brought to himself wealth undreamed, with life and honor beyond his power to ask. (1 Kings 3:8-16; 10 :1-24.) He had the wisdom to love, and love released its boundless wealth upon him, so that "silver was counted as naught in the days of Solomon," for love is the gold idea that manifests in golden store.

Even the drinking vessels of this mighty king of love were of gold,—pure gold. The faith to love is the faith that releases the boundless storehouse of God, for to love is to give, and to give is gain.

We cannot work in the spirit of love without having God present in consciousness. To consciously have God present is to be one with life and wisdom. To have life and wisdom present in consciousness is to be spiritually quickened and inspired, —to know what to do and how to do it. It is to be led without effort, without toil, by the prompting of the Spirit within.

This is the secret of the great riches which finally came to Jacob after he had labored so long in Canaan for the sake of the woman his soul loved. Fourteen long years he labored for love, while as yet his soul seemed bound by the hardships his inconsiderate father-in-law imposed. Love finally lightened his darkness, and the way to abundance was at last revealed to him through the prompting of the Spirit within.

When Laban had at last consented to award him the "spotted calves" which might be born, Spirit prompted him to produce spotted calves by placing spotted sticks in the drinking troughs of the cows. Interior powers were opened to him through his faithfulness to love. The law of suggestion, the power of mental imagery, was revealed, and true to the outworking of this law, the cows brought forth according to the picture they held in mind, and Jacob, who never could have guessed this secret by taking thought, had it revealed to him by Spirit when through his labor of love, he learned to listen to the guidance which came from within.

The account of the miraculous catch of fishes made by the disciples of Jesus in obedience to "his word" tells the same beautiful story and reveals the ease with which abundance manifests when the law of faith has been fulfilled. The disciples had toiled "all the night" in a vain endeavor for supply. They were laboring in the old time method. They were to be shown the better way. A giving up, or a giving away from self, first was required. The Master borrowed their boat. He promised them nothing at the time. Just for pure love's sake they were asked to loan their boat that their Master might use it in order to teach the multitude.

The "people pressed upon" the Master in order to hear his word. His heart ached to satisfy their soul hunger. He had to be separated from them a little in order to best instruct them, so he bade [Simon](#) "thrust out a little from the land." Then he taught the multitude, and when he had delivered his message, he did not neglect to show his appreciation for the loan of the boat.

The Christ always makes a just and generous return. He revealed to Simon the way to the abundance, "launch in the deep" he said, "and let down your nets for a catch," Simon, who had toiled all the night for his supply, doubted the presence of the abundance, but was wise enough to obey his word. When he had done so, he enclosed such a multitude of fishes that the nets broke. Right there where they had been toiling all the night long the abundance lay, but they had not been able to find it because the principle which reveals it to consciousness had not been fulfilled. In the night of their toil, they had not loaned their boat to serve the multitude; they had not the Christ in it; and they had not listened to his word. But "when they had this done/"—that is, when the principle had been fulfilled,—lo, like magic the multitude of fish were there.

Today, people are "pressing to hear the word of God" just as then. They are starved for the word of truth. Many, many boats or business enterprises, are lying idly by unused because their owners think they have brought no return. They have toiled for a living, and have found nothing. "It is God who make rich." "Thou shalt remember the Lord thy God; for it is he that give thee power to get wealth" This is the divine promise, but since it is the Father who "care" for his children, the law of the Father must be carried out.

We cannot prosper as we toil for self. Let us take our empty boat; let us thrust it a little from the shore of material thought; let us place the Christ ideal within it; let us use this ideal to serve our fellow man; let us obey the urge of this ideal, when it prompts us to launch away out in the depths of the sea of the Love Spirit, and lo, such an abundance will come to us that we will have to call others to help us care for the supply.

Then a revelation will come to our consciousness. After all supply just of itself amounts to nothing. Fish are fish, and may be sold for gold or silver. But the ideal that can attract fish is greater than gold and silver. This revelation uncovers a greater treasure, — the treasure in heaven, the eternal principle that underlies every manifestation of abundance.

Earthly treasures suddenly become secondary to this. We remember the cause that produced the wonderful supply,—it was the loan of the boat to the Christ that he might feed the soul-starved multitude. We remember that men are greater than fish, and we henceforth seek to serve men rather than catch fish.

When we attempt to catch fish without thought of service to our fellowmen, we "toil all the night and take nothing," but when we seek men, fearlessly using our boats for this purpose, lo, they are filled with fish, without our "taking thought." This is the golden love key, which opens the door to the abundance of God.

Chapter 9 - Demonstration Through The Law...

The complete outworking of the Law of Faith which resulted in a perfect demonstration was experienced by me early in my awakening to the truth. I feel it well do good to give this here, first because it was a complete outworking of the law, although at that time, I did not realize it as a law; and second, because it was one of my very first demonstrations, and I wish it to inspire young students to use this law right now. It will be such a joy to you to have proved God's protecting love, and care and bounty. How you will love Spirit when you know the presence of Spirit in your life. But you will never know this presence until you prove it. I can tell you of it, but I can know only for myself. You must dare to prove this for yourself. Then only will you know.

This experience came to me just after we moved to Oregon. We felt the seeming financial limitation which is a wilderness experience to many, but which should always be considered as the "way to Canaan, flowing with milk and honey." It seemed that there could be no housemaid, and that there was no supply for the many things so needed to give me freedom.

Kept at home through my household duties, and the care of my little son, there was one thing I very much longed to see in the home, and which would add greatly to my happiness. This one thing needful at that moment was a piano. It did not seem (please notice that I say seem always, for the limiting thought was only in my own mind) that we could buy a piano. It did not even seem that we could rent one. Nevertheless, I longed for one, and I conceived the idea that I could store one. Notice this, I conceived the idea of a stored piano. That was exactly what I brought forth,—a stored piano, I could have conceived differently if I had known the law, but having conceived it in this way a stored piano was given birth, or brought forth in my experience.

I saw an advertisement in the paper about a piano for which storage was desired, and wrote a letter requesting the use of it, but after consulting with other members of the family, it seemed that it was not exactly harmonious that an unknown piano be given a home with us, so I destroyed the letter. Nevertheless, I remembered that God satisfies the desire of every living creature and knew that somehow I would be given a piano. I asked myself how. Then I remembered the promise,

"All things whatsoever you shall ask in prayer believing you shall receive,"

I decided that "all things whatsoever" included a piano, and although I did not know it as a law, as yet, still I received it as a precious promise, and decided to do my part by asking and believing,

I sat down in a nearby chair. I asked myself, "What am I to do first?" I realized that the first step was to ask; so I closed my eyes, and said the very simple words,

"Dear Heavenly Father, please send me a brown piano."

I desired a brown piano because I wanted it to harmonize with my furniture. But here it is well to notice that unconsciously I fulfilled a very exacting law. I stated definitely what I wanted, I framed my desire by my word, ' It was the living seed which developed what I wanted. Having asked, I remembered that now I must believe that I had received. Therefore, I knew I must be grateful, so again I closed my eyes, and in the same simple way expressed my thanks, "Dear Heavenly Father, I thank thee that thou hast sent me a brown piano"

At once I knew that the piano had been selected for me by the Infinite Mind, and that it was a question of but a very short time until it would be brought to me. Immediately I acted out my faith, I prepared for its coming. I arose from my chair and re-arranged the furniture in the room. I left one corner vacant, empty, awaiting the arrival of the brown piano. I saw the piano there. Every morning I dusted the piano when I dusted the other furniture. I imagined myself playing upon it, and heard myself singing. Mentally I arranged a basket of beautiful orange wild rose berries upon it, enjoying the harmony of color expressed in the orange and brown. I was bringing forth my conception with all my soul and mind and strength, although I was doing so more through an obedient, devotional spirit than through realizing the act as the outworking of definite law.

Within a week three piano agents had called at my door, asking me to purchase or rent a piano. I seemed to know that it was through the quickening power of my word. I had spoken the word "Piano," and, of course, it vibrated upon piano consciousness. I knew the piano was on its way. Within a month, a lady who lived just around the corner, and whom I knew but slightly, told me she was going to California for six months, and asked me if I would store her piano. When it arrived, lo, it proved to be a brown walnut cased instrument. It went into the empty space prepared for it, and it filled that emptiness exactly as I had conceived it. I had given birth to my conception! How close the fulfillment of my desire was,— just around the corner! Finally the owner of the piano called to see it in its new home. She told me that she was a Christian Scientist. Then I told her what I had done, and we both "praised the Lord" for the fulfillment of his beautiful promise.

This was a perfect outworking of the law of faith which I have since come to see is exact in operation. It is a law of creation, the law of bringing forth. It is the one law that should be well known in every home. It is the outworking of marriage, conception and birth on the Spiritual plane.

Spirit and Soul mate. They conceive an idea in the Soul. It is formed in the mind. It is given birth in expression. Such a simple law! So easily understood!

God's creative law free for the use of all. It brings forth good, and it brings forth ill according to the seed. "What shall I do for thee?" asks the Spirit within your Soul. With you rests the power of decision. "Ask and receive, that your joy may be full . . . for every one that ask, receive."

Chapter 10 - Guide To Demonstration

It is the hour of need that demands the exercise of faith.

When the farmer needs a harvest, he plants his grain. He plants it in the soil, covers it up, leaves it in the dark, silent depths of earth until it comes forth. The hour of need is your opportunity.

It is then that you may turn to the Father within, outline your desire to him, know that he quickens the seed idea which you frame by the power of your word in asking, and that in fullness of time it will come forth. In the quiet, invisible realm of your soul allow this seed word to rest. In the silent, secret depths of Being it will begin its unfoldment. Expect the answer to your request. Know that you must receive the manifestation of your word, as truly as the farmer receives the harvest from the grain he sows. Your word shall not return unto you void, but it shall accomplish that which you please, and it shall prosper in the thing where unto you sent it. Isaiah 55:11. Such is the law.

Directions

- 1.** Have faith in God. Have faith,—and doubt not. Fear not,—have faith only. Remember, there are no limitations. To God all things are possible.
- 2.** Use positive words only in making your request. The perfect condition is desired, therefore plant in your soul the perfect seed-idea.
- 3.** Thus, ask to manifest health, and not to be healed of disease; to express harmony, and realize abundance, not to be delivered from discord and limitation.

Chapter 11 - The Faith That Demonstrates

Fill in all three blank spaces with the request for what you want in the tense as indicated. The word is a seed. It will grow.

Leave the how, when and where to God. Your work is merely to say what you want, and to give thanks, believing you have received. All the details of this bringing forth are the work of the Father. "He does the work." Do faithfully your part, and leave God's part to him. "Ask" God for what you want, then "receive" God's fulfillment.

Keep this guide near at hand, giving thanks daily that the work is being done. Let this be in silence and in secret. "Pray to thy Father in secret, and thy Father who see in secret, shall reward thee openly."

When the demonstration is completed, this guide will be one of your treasures,— a proof of the law, and the power of your faith, the faith that demonstrates

Demonstration Guide

1. The Realization: "The Father in me he does the works." (John 14:10.)
2. Promise: "Every one that ask, receive." (Matthew 7:8.)
3. The Law: "According to thy faith be it unto thee." "What things soever you desire, when you pray, believe you receive them, and you shall have them." (Mark 11:24.)

The Instructions: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." (Luke 10:27).

With All My Heart

In the heart of my being, I am one with thee, my Father, and I recognize thee as the Being, the Father of all. Thou art Spirit,—omnipresent, omnipotent, omniscient. Thou art Wisdom, Love and Truth, the power and substance and intelligence of which and through which all things are formed. Thou art the life of my Spirit; the substance of my soul; the intelligence of my mind; and I am manifesting thee in my body and

affairs. Thou art the beginning and the end, the very all of the good which I can ever know or express. The desire of my mind, implanted in my soul, is quickened by thy life in my Spirit, and in fullness of time, through the law of faith, is given birth in my experience. Therefore the good I now desire to be made manifest already exists in Spirit in invisible form, and but awaits the fulfillment of thy law to be brought forth into manifestation. In thee, the source of all that is, I already have my desire and but await its outward expression.

With All My Soul

The word which I now speak outlines to thee, my Father, that which I desire. As a seed-idea it is planted in the soil of my soul, and moved upon by thy quickening life in my Spirit, must come forth. As a child is conceived within its mother, so my desire is now conceived in my soul. I will give birth to my conception. I allow only thy quickening Spirit of Wisdom, Love and Truth to move my soul. I conceive only that which is good for all, and now ask thee to bring it forth. Father, within me, I ask.

With All My Mind

The idea which I have conceived in my soul is now being given thought-form in my mind. I form in mind only that which I have conceived. As a seed begins its growth in the silent, secret depths of the earth, or as a child is first given form within its mother, so does my desire now take form in the silent, invisible realm of my consciousness. I enter my closet and shut the door. Quietly and confidently, I now hold my desire in mind as already being fulfilled. I await the perfect bringing forth of my conception.

Father, within me, I thank thee that now in the invisible the fulfillment of my desire is already established. I believe that thou hast With All My Strength No act of mine shall deny that I have already received in Spirit the fulfillment of my desire, and that it is being brought forth into perfect manifestation. In Spirit, in soul, in mind and in body, I am true to my conception. I have conceived my good in Spirit; I have conceived it as a perfect idea in soul; and in mind I have given true thought-form to my conception.

That which I have conceived is now being brought forth into manifestation. I thank thee, Father, that I now have what I conceive because you said "Thou shalt decree a thing and it shall be established unto thee." (Job 22:28.) "Said I not unto thee, that if thou would believe, thou should see the glory of God?" (John 11:40.)

It Is Finished.

ADDITIONAL READING

<u>Directory</u>	<u>Sermon Directory</u>	<u>The Holy Spirit</u>
<u>Power Of Concentration</u>	<u>Spiritual Life- Word Of God</u>	<u>Higher Faith</u>



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