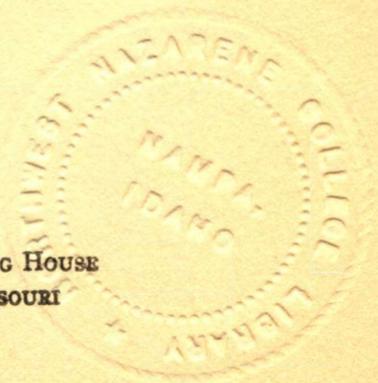


ACHIEVING FAITH

By

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INTRODUCTION.

The eminent commentator, Dr. Adam Clarke, commenting on Matthew 8:13, "As thou hast believed, so be it done unto thee" gives this pertinent and spiritual exposition: "According to thy faith be it done unto thee, is a general measure of God's dealings with mankind. To get an increase of faith is to get an increase of every grace which constitutes the mind which was in Jesus, and prepares fully for the enjoyment of the kingdom of God. God is the *SAME* in the present time which He was in ancient days and miracles of *HEALING* may be wrought on our bodies and souls, and on those of *OTHERS*, by the instrumentality of our faith. But, alas! *WHERE* is faith to be found?" (Note—The italics are Clarke's.)

Theologians speak of faith as intellectual, practical and fiduciary. These distinctions arise from the differences in objective truths. The many facts of history, geography, botany, zoology, astronomy and such like have no relation to moral duty, spiritual welfare or Christian progress. Faith in any science can never rise above an intellectual form. Practical faith has respect to both our duty and well-being. Its characterization may be, and is, intellectual, but the real distinction is in the difference of the objects of faith. Fiducial faith is that faith which apprehends Christ and his atonement, and in the fulness and freeness of his grace, the soul trustingly rests on Him for the needed salvation, and thereon receives forgiveness of sins, or cleansing from moral pollution.

There can be no doubt that faith has many aspects. Believing faith is said to be faith actively exercised. It is a conscious, alert, grappling faith. It seizes upon its object. Trusting, or fiduciary faith, is faith in repose. It is faith at rest; the struggle is ended, the battle is fought, the victory is won. It has a passive quality. The sainted evangelist, Rev. A. B. Earle, D. D., preached and wrote about "the rest of faith." He says: "Faith is a persuasion of the mind, *resting* upon

evidence. Faith must have a basis to *rest* upon; we cannot have faith in the absence of evidence." Muller of Bristol enlarges upon "the work of faith." Finney, of immortal fame, emphasized "the prayer of faith." There is glorious truth in all of these presentations of the subject. Faith may be said to be active, passive, receptive, retentive, conquering, assuring, healing, saving, achieving. The sacred Scriptures speak of it as a gift. It is also a wondrous grace. Degrees of faith are taught in the Word.

My dear friend and highly esteemed ministerial Brother, Dr. J. G. Morrison, has been the champion of Wesleyan holiness in the middle Northwest for more than twenty-five years. His trenchant pen and eloquent tongue have heralded forth the truths he held dear. He has been uncompromising in his stand for Biblical standards when it has meant great sacrifice. Under his leadership many holiness bands were generated and fostered; a splendid company of Spirit-filled preachers rallied to his standard and fought along side with him on the spiritual battlefield. His work in what was known as "The Layman's Movement" will still be bearing fruit after Dr. Morrison has crossed the great divide. It was Dr. Morrison himself who finally led this "Movement" into the Church of the Nazarene. When he came into our denomination some twenty preachers and fully one thousand people also united. The "holiness bands" have been organized and are now a part and parcel of the Nazarene Church. Dr. Morrison for many years has been the honored president of the great Jamestown Holiness campmeeting. At this writing he is the president of the Northwest Nazarene College, Nampa, Idaho.

Much has been spoken and written on faith, but Dr. Morrison approaches the subject from an *entirely new* angle. His setting forth of this wondrous theme is entirely different from anything we have ever heard of, or seen in print. The author is not primarily concerned about saving faith in its appropriation or faith in its many and varied aspects. This does not

concern the author. It is not the burden of his message. The pith, point, passion and objective of his book deals solely with what the title of the volume suggests, "Achieving Faith." To him it is a neglected, concealed and direly needed truth. It has a dispensational aspect. He believes the Church needs to be aroused to the realization of the fact that her accomplishments, attainments, victories, achievements are according to her "achieving faith." The measure of spiritual triumph is commensurate with "achieving faith." That one can have saving faith and be as orthodox as a Luther, Fox or Wesley, and yet wholly lack faith for achievement we fear is too obviously true in all too many places. Facts are stubborn things with which to deal. The sanctified man has his saving faith perfected, (1 Thess. 3:10) yet many lack faith that precipitates great revivals onto communities and projects spiritual life where death now reigns. But the evangelist Barnabas was not only converted and Spirit-filled, but in addition was "full of faith" that resulted in the gathering in of souls, "and much people was added unto the Lord."

The present age demands the exercise of a *mighty faith for achievement* on the part of a sanctified Church. How else can she successfully meet the tragic situation that confronts her! Faith is basic. It is the very heart of prayer. (Mark 11:24) It is a mighty fulcrum with lifting power in it. It is the key that unlocks the door and swings it upon its hinges. It is the trolley that touches the wire and receives the current and gives propelling power. It is the title deed to the property. "Without faith it is impossible to please Him."

Such is the status of things commercially, educationally, morally and religiously that unless we can precipitate revivals of the truly pentecostal type onto the situation the floodgates of hell will destroy and paralyze the Church. The fearful days of apostasy are upon us. Love is waxing cold. The Church is in the whirlpool of blasphemous unbelief. Modernists have substituted form for power, rubrics for regeneration,

feasting for fasting and prayer, fun and frolic for holy fire and glory. They have written a pentateuch without a Moses; prophecy without prediction; have substituted a mud god for a real, omnipresent, omniscient, omnipotent, and all-sufficient God. To them the precious BLOOD of Christ has no saving merit; it is not vicarious and atoning. The sting of the serpent has been removed from sin; it is a mere accident; they have disrobed the Christ and have ruthlessly taken from Him the garments of deity; all the vestments of His wondrous Godhead they have cast lots for; the Bible is no longer the Christian's chart and compass; its supernaturalism is explained away. Jehoiakin's penknife has been freely used. Man is deified; God is humanized; sin is minimized; the sacred precincts of the Church are secularized; the devil is a non-entity. We have an ecclesiastical despotism, an apostate Christianity, a Church without divine authority. Plenary inspiration of the Holy Scriptures is denied; the doctrine of the Holy Trinity is denounced; the personality, sovereignty, and providence of God the Father is rejected; the deity, incarnation, sacrificial atonement and resurrection of our Lord Jesus Christ is blatantly and blasphemously repudiated; the personality and deity of the Holy Spirit is not believed or tolerated; the race's fall was upward rather than downward; there is no longer any need for regeneration and entire sanctification; the resurrection of the body and the life everlasting is a farce; the day of judgment with its rewards and punishments is mythology and "oldfogyism;" the ministry is no longer divinely-called, and the Church is the devil's playground. Man is without divine creation and the Bible without inspiration and authority.

To-day we are reaping the aftermath in the crime wave, disintegrated homes, the breaking down of moral standards, the ever-increasing divorces, a pleasure-seeking public, a desecrated Sabbath, a lost Christ. The fires of old-fashioned piety are burning low, the family altar is fast breaking down,

the family pew is discarded, the prayermeetings of spiritual power and the unctuous and time-honored class meetings, are dying out, the chancel rail is not wet with the tears of penitent seekers after God. The Church is commercialized and its glory has departed. Ichabod could truthfully be written in many of the high places. The candlestick of the Church is in great danger of being forever removed.

How shall we meet the lukewarm Laodicean conditions that obtain? Shall we surrender or fight? Will it suffice to champion the cause of FUNDAMENTALISM? Will Bible conferences give an answer? I trow not. That these agencies are doing much good we doubt not. We gladly bid God's speed to any and all who in any way defend the faith, but we believe that we must *demonstrate* orthodoxy, and this cannot be done more effectively than by glorious pentecostal revivals. Macaulay says that the Wesleyan revival saved England from moral ruin and we believe that a glorious latter-rain is the only answer to this godless age.

Shall we supinely fold our hands? Shall we take up some bewildered prophet's wail and cry, "We cannot expect to do anything in this age, we are in the last times", or shall we claim by "*achieving faith*" the veritable, glorious, all-sufficient promises of God? If every promise is a check upon the bank of heaven, and the capital is exhaustless, shall we whine and repine in our beggaring poverty, or shall we command the heavens?

It has been our pleasure to hear Dr. Morrison preach frequently on "Achieving Faith". Also we have conversed much with him on this subject. His sermons on this theme have been greatly used of God in a very effective way. The faith of the Church has been strengthened wherever his message has been delivered. In campmeetings, colleges, local churches, district conventions, and district assemblies these

messages have been blessedly used of the Lord to encourage individuals in their life, local churches in solving their perplexing problems and enhancing their spiritual life and projecting revival efforts, and in stimulating the faith of God's Israel wherever proclaimed. Dr. Morrison has a real message for this age and one which the Church greatly needs.

We hope and pray that this book will have a wide and well-deserved circulation. We predict such a sale for it. Whoever reads it will receive a mighty strengthening of his faith, and much encouragement to press the battle against the onslaughts of the devil, and inspiration and illumination for his future Christian life. Its message will linger with him to bless his to-morrows. Dr. Morrison certainly has rendered the Church distinctive service in giving it this valuable book. We believe the volume is timely and it gives us much pleasure to highly commend it to the religious public.

E. E. WORDSWORTH.

MINNEAPOLIS, MINN.

INSCRIPTION

This book is lovingly inscribed to my wife, my devoted companion, Maude R. Morrison. But for her loving insistence that here was a truth that ought to be given a wider circulation than was possible by the spoken word; but for her encouragement when the writer was confronting some of the more difficult portions of it; but for her faith, frequently expressed that others would be glad to read it, as she had been to hear it, this volume would never have been written. The credit is hers, while the labor belongs to

THE AUTHOR.

AUTHOR'S PREFACE

Although we learned something about faith when we got converted and still more when we were sanctified wholly, and although we have read everything that we have been able to lay our hands on since, that has pertained to faith, nevertheless we have not found it set forth as anything else but a mystical, magical thing that few understood, and that none supposed was governed by law. About ten years ago, we became greatly exercised about the matter, and made a fairly thorough study of all the faith portions of the Bible. Something of its wonderment and power then dawned upon us. Later we found that faith was a literal law, and that it was also a literal channel or cord between two moral beings, over which streams of influence operated, and we began preaching on this amazing, hidden, silver thread, capable of conveying such wondrous results. Soon the discovery was made that a different thread or channel was needed for each matter that was believed for; that one can have faith for one thing, and yet be destitute of faith for another. This we found was true of regeneration, holiness, divine healing, and the second coming of Jesus. For instance, a person can have a faith for one of these, and realize the benefits therefrom, and yet have no faith for the others. Later when the others are added, it requires a separate and distinct effort of faith for each one, and when exercised brings to the soul just that one thing, and nothing else. The crowning discovery was that achievement is wrought by faith, and that it is possible to have a most excellent faith for salvation, and yet be almost, if not quite, destitute of any sort of faith for accomplishing things. As soon as this became clear we realized that here was the difficulty with ninety-nine per cent of all Christians. Then it dawned on us that one could pray, and even pray a great deal, and yet

not believe much for the very things for which the prayer was offered. Slowly these facts were added one to another. For several years we turned them over and over in our own mind, searching whether there was concealed anything that was fanatical or foolish. We were at last pressed by the Spirit to preach on some of these themes. The surprise, astonishment and then the profit of the hearers was at once apparent. They clamored for other discourses. Gradually the number was increased, covering different phases. Then we began to see to what an amazing extent faith, and especially faith for doing things affected the Christian's life. It was distinctly related to his own ripeness of character. It reached over into the judgment day, and affected his rewards. It related itself in a wonderful manner to his candidacy for the Bridehood of Jesus. In fact the whole Christian career is one of faith from beginning to end. If the sinner really believes God, he will repent; he will confess; he will make restitution; he will seek the Lord openly; he will finally release God by faith onto himself in the forgiveness of his sins, and then, if he continues to believe, he will find holiness of heart, and if he believes Him further will begin a great life of achievement. His last conscious act on earth, will be to believe God, as he lays himself down to die. It is *faith, faith, faith*, from his first touch with God, till he is gathered in His bosom, or caught up to meet Him in the air.

In the process of delivering these messages literally thousands have asked for them in print. Even then we delayed till we were sure that it was God's own will, and at last have completed them for the reading public.

This book is not intended as literature, *but as a message*. With scarce an exception it has been written on the trains as we have hurried to and fro in an unusually busy life of preaching the good things of the Kingdom. We beg of the reader to peruse it for the message it contains, and not with close scrutiny for the purity of diction, or the elegance of style.

Above everything else, after it has been read, we earnestly beg of the one who looks into this volume, to put the matter, dealt with here, into effect. It requires neither wisdom, nor learning, experience, old age, youth, wealth or position to *achieve* with these principles. All it requires is to BE A BELIEVER! Try it reader, and see. It has invariably worked successfully for the author whenever he has qualified in the least degree. It is so effective that he is frequently accustomed to say: "Nothing is hopeless anymore; all one has to do is to believe God!"

J. G. MORRISON.

NAMPA, IDAHO, 1926.

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CHAPTER ONE.

THE LAW OF FAITH

“According to your faith be it unto you” (Matt. 9:29).

“Though I have all faith so that I could remove mountains, and have not love, I am nothing” (1 Cor. 13:2).

“But, by the law of faith” (Rom. 3:27).

Law is not only a word used to designate a statute, on the law books of a nation, passed by some congress or legislature, it is also the word used to describe the uniform occurrence of natural phenomena, under the same conditions. The influence of the stars and planets on each other, affecting their orbits, their seasons, and their ability to hold objects to their surfaces, is called the law of gravitation. The effects of currents of air, heat and cold, and of mountain ranges and the sea on climatic conditions, brings about what is known as the laws of weather, whereby storms are predicted. The relation of one chemical substance to another, and the uniform changes that result from the combination of chemicals, is called the law of chemical affinity. In the same way we have mortuary laws setting forth the almost changeless rules that enable life insurance companies to transact business with accurate predictions. There is also the law of supply and demand which governs the production and disposal of merchantable goods. The laws of salvation are charted so accurately that every genuine minister of the gospel can guide his hearers almost infallibly out of the ways of sin into the light of holiness.

As a sub-division of the law of salvation, there is faith, which is also governed by law. That is, there are principles of faith to be fulfilled, and when they are thus met, there is an invariable recurrence of certain results, under similar con-

ditions. So accurately can this be brought about that when the occurrences do not take place, we at once know that there is some flaw in the adjustment of the principles. To be sure, there is an element of time that must come in at this point, which will be discussed later, but the matter we desire to emphasize here is that there is a uniform method according to which faith operates. In other words, there is a *law of faith*.

The usual definition of faith is that it is an attitude of confidence and trust toward some one, or some thing. We, of course, approve of that definition, as far as it goes, but confidently believe that it does not state the whole case. Just as personal influence is something more than words and looks, and is an indefinable radiation of soul stuff called personality, such as enabled Napoleon to walk with bared bosom up to the guns of the French soldiers sent by the king to arrest him, and to receive their surrender and homage; and which enabled General Sheridan at the battle of Cedar Creek, during the war between the states, to ride with hat in hand among his vanquished troops, and induce them to rally and follow him to victory; so faith is, we are sure, not only an attitude of confidence and trust but a literal channel which connects the believing heart with the one in whom his confidence is placed, and releases power from that source upon the believer, or upon the project for which he exercises faith. Power of a supernatural kind always accompanies an exercise of genuine faith. Faith penetrates the hidden resources around one, and gathers therefrom unheard of potencies for delivery, into the hands of the one who has thrust the faith channel through.

This is true when one puts faith in God, in full accordance with His will. From the storehouse of divine power there is released over the channel of that believer's faith, resources of an exact nature fitted to bring to pass the very thing for which he believed. So much, but no more! It is a law which works as automatically as the mortuary laws of an insurance company, or the laws of chemical affinity. Only let a man, how-

ever deeply dyed in sin, confess his sins, humble his heart (necessary steps for the exercise of the faith faculty) and then *believe* that his sins are now forgiven and atoned for in the blood of Christ, and *immediately* his faith channel penetrates the powers of God for justification, and that man is converted, regenerated, born again. He is not sanctified, he is not perhaps, aware of the joys of the coming of Jesus Christ the second time, he is, probably, not healed in his body, because he did not believe for any of these things. But he is converted, because he believed for that. It seems to us that this pours some light on the utterance of Jesus: "According to your faith be it unto you."

This law of faith is not only operative when it is exercised in accordance with God's will, but it is also true when it is exercised by Christians for things that His will has not planned for them. People who belong to the Lord can ask for and receive, provided they genuinely believe, things that are not for their good. Mr. Moody tells of being asked to pray for a baby-boy's healing, when in the city of Minneapolis once, but was unable to get his faith through for the recovery of the child. When he stated as much to the mother she became frantic and fell on her knees and demanded of God the recovery of her baby. Soon the child was well. He became a man, committed an atrocious crime, and was hanged. She lived to see all this, and to realize that she demanded, and believed for and received something that was not for her good.

A friend of the writer was once moving his family into a new parsonage, having changed pastorates, and when there, arranging for the coming of his family, heard a young man in the adjoining house using fearful profanity. The friend crossed over and asked the young man's mother, within her son's hearing, whether he was accustomed to blaspheming in that fearful manner as a regular thing, and received the sad statement of the mother that he was, and that she could not control him, but that he swore in her very presence. The

friend said to her: "I will ask God to stop him." He returned to the parsonage, kneeled down and prayed fervently that God would stop the foul mouth of this young man, because this friend's children were coming to live so near him. He believed God that it would be done. That night at the skating rink the young man fell and struck the back of his head on a projection, and was brought home in a semi-paralyzed state. He recovered enough to whisper to his mother: "The preacher did it!" and then lapsed into a coma which soon changed to death. Our friend fears that he asked for something, and believed for it, which he ought not to have had.

It is stated of General Stonewall Jackson, the great Confederate leader, that he was a man of unusual faith. He was constantly in prayer, and believed that not only would his troops be successful in the field, but that the cause of the Confederacy was destined to win. He would often ride into battle with his arm extended high in solemn supplication for God's blessing on the men he commanded. It is an historical fact that he was never seriously defeated in battle. He believed for victory, and God had to give it to him, or break His word! So full of faith was he that the Confederate states must win their freedom—so frequent and impassioned were his petitions for this, that there is ground for believing that God removed him from the scene of action, in order that He might adjust national matters according to His own wisdom. This is the view of one of the Confederate chaplains, who was asked to offer the dedicatory prayer at the unveiling of a monument to General Jackson's honor, when he prayed: "And when Thou didst decree, in Thy almighty wisdom, that the Southern Confederacy should fail, Thou hadst first to take out of the world the soul of thy servant, General Stonewall Jackson." Jackson was offering such a perfect faith channel to God for the establishment of the Confederacy that he was about to compel God to do a thing that He was unwilling to do. Consequently He removed the channel. It is also a notorious fact that He

did not even allow Jackson's enemies the privilege of slaying him, but ordained that his own troops should fire upon him by mistake.

The law of faith is not only operative for the devout Christian, exercising it within and according to God's will, but its privileges are open to the unbeliever, who, though he is not a saved man, and though the object he desires is not pleasing to Him, yet if he fulfills the principles of the law of faith there will be automatically released upon him, or upon the enterprise for which the faith was exercised, the amazing resources of the invisible world. Otherwise what can the apostle mean by the text quoted at the head of this chapter: "Though I have all faith so that I can remove mountains, and have not love, I am nothing." Certainly a person who is "nothing" is an unsaved being. But we are distinctly told here that a person can be nothing, in the spiritual world, and yet have "all faith so as to remove mountains!" Has not the history of the world revealed this over and over again? Some great personage with faith in his "star," his "destiny," his "hunch," or something else, has scintillated and dazzled, thwarted all human efforts to hinder or stay him, till that faith was exhausted, and then he fell of his own weight, a poor blackened stick, all that was left of the rocket that flared in the faces of mankind.

God has abundant resources for halting such cases, and where this law of faith is invoked for evil too great for the purposes of the Almighty, no doubt He does, through death or disability, frustrate the plans of evil men. Nevertheless, the principles of the law of faith still hold good.

Other laws have continued in operation, and have been interrupted from time to time, in a miraculous manner, at the divine pleasure. In this manner Joshua lengthened the day (Josh. 10:12) and John Wesley's life was spared when a ruffian rushed upon him and repeatedly raised a club to beat him down, but was unable to strike. All miracles are, very prob-

ably, the divine interruption, temporarily, of natural laws, but not their violation. When He performs miracles, God has higher laws, of which humanity knows nothing, which He can substitute for the lower ones with which we are acquainted.

There are many hidden influences in the world, affecting mankind. Some are physical, some mental and some spiritual. And some, no doubt, are a combination of all three. Some are known and carefully charted. Others are partly known, and still others of which we are in total ignorance, except dimly to comprehend that they exist.

Attention is called to the X-ray, the violet ray, radium, and now a ray with more or less lethal quality, is being studied. Note also the various forms of magnetism and electricity and the radio that can carry the literal human sound half way around the world. A step higher and we are in the realm of thought transference, hypnotism, mind reading and various mental tricks practiced by clairvoyants. Another step and we pass into the borderland of the supernatural where the subtle currents of personal influence, mob contagion, physical atmospheres, and communion with the powers of the world to come, both good and evil, are found.

Tremendously affecting mankind, and gathering tribute from, or bestowing benefits upon, all three departments of a human being, we find the three "graces," mentioned by St. Paul, faith, hope and love. Love is (for anyone acting within the revealed will of God) the object to be obtained, the highest attainment of all human endeavor. Hope is the aspiring attitude that ever longs for, desires and expects. *Faith is the channel of obtainment.* It is the unseen but realistic "wire" that penetrates the invisible "batteries" of omnipotence and releases the power upon the believer.

Outside of the Christian life—outside of the active will of God, "success" takes the place of love. It is the chief object for a worldling to obtain. Success—financial, political, military, literary, matrimonial, social—this is the great object of

attainment for unsaved millions. Hope still functions in regard to these, and faith is still the channel of obtainment. The usual trio of "graces" for the man who has not found salvation are Faith, Hope and Success! But faith is still everywhere the channel of achievement. Its law has to be fulfilled or there is no success.

Pervading all human affairs, and necessary for bringing any of them to a desired culmination, is this mighty law of faith. Like an underground, invisible cable (such as was used for drawing cable cars along the streets of some of our cities, a few decades ago) an irresistible stream of faith rushes along. When men grasp it with perfect, tenacious hold, it whirls them along at a tremendous speed to the obtainment of the thing for which they believe. When the grasp is feeble, the great faith-cable speeds uselessly through their hands. At a "poor dying rate," they advance toward their desired objective. They make little progress. When they let go entirely, all progress ceases.

Or it is like the invisible currents of electricity, that float about, permeating all things, waiting to serve us. Seized with a sure intelligence, they draw our trains, light our buildings, cook our meals and hurl the living voice across space. Grasped feebly, and a few sparks, a brief thrill, are all that reward us. Man sees its sparkle in the kitten's fur, or notes it paint, with sudden crash, its lurid hue against the summer cloud, but it is nothing to him. The conditions that release the invisible currents of electrical power have not been fulfilled, and its energy is valueness to mankind.

So, faith is an invisible channel for the obtainment of human desires. It floats around in human beings, so to speak, waiting to be used. Exercised perfectly, it thrusts itself into the cloud of supernatural resources, and therefrom releases untold possibilities. For the financier, it brings wealth, for the politician, civic leadership, for the soldier, victory, for the lover, a happy union, for the debutante, social glory, and for

the Christian, exercising it within, and according to the will of God, it brings freedom from sin, holiness of heart, and fitness for heaven. And to the Christian worker, it brings revivals replete with divine power, and the admission of hundreds of souls to the Kingdom of God!

Illustrations setting forth the law of faith, both within and without the will of God, are found everywhere. In the field of health who has not heard of the many who had been given up to die by medical attendants, and who, seemingly, had no chance whatever to recover, but who nevertheless got well just because they believed they were not going to die, many because of their faith in the living God, who heals, and some through faith in the notion, and seemingly nothing else. And, who has not heard of the case where there was no reason whatever for death to come, and yet it did, just because the patient had no faith for getting well, or through a touch of fatalism, had come to believe that his time had come to die. Faith wrought wonders in one case, and released supernatural healing power upon the patient, and soon he was well and sound. The lack of it broke the channel over which God and Nature can operate, and the patient passed on to physical dissolution. The military men who believe they can do so, are able to make a creditable showing, while those without faith are speedily defeated before their enemies. Soldiers of faith can even stand defeat for years and from it later rise to victory and honor. See the faith of Washington leading him on like a beacon star, through years of defeat, but into final triumph. And witness the poltroon Charles Lee, passing from one degree of faithlessness to another, till perfidy claimed him for her own.

Nothing is accomplished without faith. Without it, reformers like Garrison, Phillips and Lincoln in anti-slavery days would never have agitated for the liberation of the slave. Without it, John B. Gough, Father Murphy and Francis Willard would never have assailed the liquor business. Without it, Cyrus W. Field would never have laid the Atlantic cable,

Samuel Morse would never have strung the wires of the first telegraph, Caxton never made a printing press, Richard Hoe never perfect it into the revolving wizzard that it is today. Goodyear never discover rubber, Whitney invent the cotton gin, Howe the sewing machine, James J. Hill throw the Great Northern railroad across an unsettled wilderness, and thus build an empire, Edison invent a phonograph, Haynes an automobile, or Wrights a flying machine.

And what shall we more say, for time would fail us to tell how by faith the farmer tills his fields and reaps the harvest, the merchant opens his store and displays his goods, the physician burns the mid-night oil that he may obtain his knowledge and skill believing that later the rewards will come; the miner delves for the hidden ore; the fisherman sets his net, and baits his hook in expectancy; the sailor unfurls his sails and believes for a passable sea and a safe home coming; the lawyer argues, the legislator enacts, the judge decrees and the executive rules.

Faith is a law. It operates as automatically as the wire delivers the electric current when properly connected. No wire, no current! Poor wire, poor current! Perfect wire, perfect current, and a brilliant light! So with faith—where there is no faith there is nothing, from salvation to salesmanship, from invention to infinite reward, from discoveries to the throes of death! When a perfect faith channel has been thrust into the infinite, whether in the matter of salvation or of material achievement, (and the works have followed which such a faith requires in order for it to be perfect,) and there is no result, then one has a right to look for nature to reverse her processes, and God to change all His ways. We would as quickly expect the law of gravitation to fail, and all ponderable bodies to fly from the surface of the earth, for the laws of supply and demand to fail, salvation to cease, and all the laws known to man to reverse themselves. An Annapolis student was one time being examined orally in hydrostatics. The question was this:

“Suppose that you have a ship in mid-ocean, and on examination, your pump is found to be in perfect order, your hose also in perfect condition, and you drop the hose overboard into the sea, and start your pump. After it had run a few minutes and you had gotten no water, what would you do?” The student hesitated a moment and then answered: “I would run to the side of the ship and look to see whether the sea had gone dry!” Exactly! “Whatsoever things ye desire, when ye pray, *believe that ye receive them, and ye shall have them!*” (Mark 11:24).

CHAPTER TWO

WHAT IS FAITH?

“Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1).

“Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

Permit us to further amplify the thought as to what faith is. We are fully agreed that it is a trust or confidence in the words or deeds of another. But we also feel clear that it is much more than this. The apostle says that it is the “substance of the things hoped for.” The word “substance” here, means the ground, or basis, for the hoped for things. This cannot mean, merely, what we understand today by the word basis, or ground. Faith cannot be just the ground on which we can exercise a hope. Because we know that we can hope for things that we have no faith for—we can, for instance, hope for a revival in a certain community, when, frankly, we do not believe that we are going to have one. Indeed, we do not believe it is possible to have one there, and yet we are in great hope that one will come!

The word “substance,” in its root meaning, carries the idea that it is something that stands in under (sub-sto, to stand under) that for which we hope. We use the expression “underwrite” with this meaning. In other words, the thing that *guarantees* or assures, our hoped for or desired matters. Now we are approaching more nearly the meaning of faith. For if faith guarantees or makes certain, the things we hope for, then it must have some means of bringing them about. An attitude, merely, of confidence and trust has no means of bringing anything to pass. It must depend on whether the one

trusted is willing and ready. This might be urged as the truth in matters wholly Christian, and within the will of God. But how can it explain the law of Faith, as found in operation outside the will of God? There must be something in addition to trust and confidence. We hold that the faith that guarantees the things we hoped for, is a literal, automatic channel, reaching out into realms invisible, and gathering therefrom power for bringing desired things to pass. No other view will explain the accomplishments of faith within and without the Christian realm.

The further expression, "evidence of things not seen," means in the Greek, the "title deed," to the unseen things that one is hoping for. A person can have a deed to a piece of property that he has never seen. By means of that deed he has fastened that property to him with the unseen bands of the law of the land. He can trade or sell it. He can hold it there, and never go and look at it. He can visit it, and build and improve it, but it is no more his when he has stepped upon it, than it was before he visited it. The deed fastened it to him. So faith is, we believe, the invisible band that reaches out into the unseen, and grasps the very thing for which it is exercised, and holds it there, allowing the invisible forces to play over this channel and to operate for the bringing of the very thing to pass that the person is believing for.

We are sure, that a great deal that passes for faith in these days, never rises above a hope. If you say to a minister going to a new charge: "Will you have success there?" The usual answer that is received is this: "I surely hope so!" Faith for the place has not yet been generated. All that man has is a hope, and there is a vast difference between hope and faith. Hope desires and longs for a thing. It is a necessary preliminary to faith. But one can hope all his life for an object, and never really believe for it. Faith puts up a "wire" along which God can operate to bring the desired thing to pass. Faith guarantees what hope longs for. Faith seizes it with the

"title deeds" of steel, and hangs on, never wearied by any discouragement, never loosening its grip by any apparent defeat, never letting up, or subsiding, or giving way, but with that shining channel between it and omnipotence complete, it awaits the coming of the desired end, confident that God is bringing it to pass.

Many revival meetings are begun merely on hope. Ask the workers: "Will we have any results?" and you will get the reply: "I hope so!" showing that no faith is yet generated. If results are, later on, obtained, it is because a bit of faith has been generated after the meeting got under headway. Real faith never says "I hope so," nor "I wonder if," but real faith puts up a channel for the results while they are yet invisible, and "laughs at impossibilities and cries it shall be done!"

One man succeeds where another man fails. Why? One had his faith "wire" up, and the other did not. One hoped he would win but was not sure of it. The other refused to look at the difficulties in the way, set aside all discouragements, believed without a doubt "in his heart," (Mark 11:23) and offered God such a perfect faith that He could operate over it, and soon the things hoped for came into view.

One man's faith can be more perfect than another. A magazine recently stated that a common iron fence wire would lose 80% of an electric current passing over it. This periodical alleged that a change to a galvanized wire would decrease the loss to 60%. A further change to a copper wire decreased the loss to 30%. A silver wire, it declared, would convey all but 20%, while a gold one would deliver the entire current with a negligible loss. So with the faith channels all over the world. Some people put up nothing better than a fence-wire faith, and get fence-wire results, some have a galvanized-wire faith, and get more done, some rise even to a copper-wire faith, and mighty things are brought to pass, while rare souls like George Muller, Hudson Taylor, Holy Ann, and

others rise to the silver-wire faith, and possibly, on occasions, to the perfect pure gold kind.

What would not happen, throughout the holiness movement, if God's people generally (for we are pleading only for a faith exercised within, and in accordance with, the divine will), were to put up a faith channel likened to copper, silver and gold! What experiences would come to us, to which we now are strangers! How God would operate over these perfect faith-wires to precipitate upon us refreshings we have never known! What mountains of transfiguration would be ours! What Jerusalem refreshings would we not have, where "the place was shaken where they were gathered together, and they were all filled with the Holy Ghost!" What revivals would we not precipitate? What depleted exchequers would we not replenish! What villages, towns and cities would we not ignite with holy flame!

Is this not the difficulty that confronts the cause everywhere? Our faith is so imperfect! We desire, we pray, but we do not *believe with a perfect faith*. We believe a little, or we believe for a while, and then we quit. We pray much, and ask for many things, that deep down in our own hearts we do not believe we will get. If cornered up, and made to confess we will admit that "I didn't believe that we could do anything there!" Sure enough, and this was the very reason that nothing was done! (Matt. 13:58) We took our faith-wire down, and God had nothing over which He could operate, and the divine power was stayed. "But let him ask in faith, *nothing wavering*," the "wavering" faith, like the broken electric wire, gives intermittent results, that are ineffective.

The radio is teaching us many things. By it, electrical impulses can seize upon a literal word spoken by human speech, and hurtle it through the air with the speed of light, making a literal, though invisible channel from New York to Australia. Now they are able to convey all sorts of powers over this wireless wave. So there is an invisible channel between the

believing heart and Omnipotence. Over it He can operate. Along it He can send His power. Apply this thought to salvation. As soon as the faith channel for regeneration is thrust through, immediately the work is done. What happiness! What joy! One moment a refugee from divine wrath, the next a forgiven soul! What did it? God! How? Over the real faith of the penitent seeker! But ere long a break occurs. Joy is gone. Depression takes place. Sadness prevails. We ask what the matter is, and the person does not know. Have they sinned? Not that they know of. But now, we may know what has happened. They have taken down their faith channel. God's power is no longer delivered onto their hearts. They are in "Doubting Castle." They are now an easy prey for further assaults of the devil. By earnest prayer and skilled instruction they are again induced to believe. The moment the faith wire again touches the divine Dynamo, the lights begin to burn! Joy returns, the heart bubbles over, God is operating over their faith, and they are reclaimed!

The first pair in the garden, lived by their faith in God. The very first offense that was committed was to doubt Him. Thus they broke the invisible channel whereby they lived. Disobedience was wrapped up in doubt, and doubt, the moment it had opportunity flowered into disobedience. The first break of the race with God was at the point of faith. This is also the last connection to be made, when a soul returns to God. We first do everything else in our process back to Him, but believe. When that is done the connection is made! In order to continue to live a Christian life, we must continue to believe. "The just shall *live by faith*" (Rom. 1:17). That is, live by releasing God, moment by moment, upon their own souls, over their faith channel. Our first break with God, (if we do break with Him,) is at the point of faith. Our steps downward are the same as those of the Mother of all living. First doubt, then disobedience. All backsliding begins with doubt. It is not too much to say that *if we would continue*

perfectly to believe God, that we would never fall. There would be precipitated upon us over our faith channel such power, such grace, such obedience, such likeness to Jesus, such humility, such devotion, as forever to preclude us from lapsing from the life of God.

And why do we not accomplish more for the Kingdom of God? If our contention be true, that faith is a literal connection over which the power of God is released upon us and upon the work we are seeking to do, the answer is very obvious. Because we have no faith. Jesus said: "*He that believeth*, out of his heart shall flow rivers of living water!" The believer's faith released them from God, and they flowed out through him onto the parched and barren regions round about. Who of us have not felt, times without number, the need of just such rivers? We have confronted the burned up regions of sin, and sighed, and asked, and prayed for the "rivers," that we might quench the fires and then make fruitful the burned and barren soil. But we failed to ask definitely for them, and then to BELIEVE with a perfect faith. Had we done so, God would have to turn them loose or break His word!

Again He said: "*He that believeth* on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father." And we read it, and are stunned and stupefied. Do we pray healing down on the sick? A few, but not many. Do we cast out demons? No, our insane hospitals are full of them. Do we raise the dead? No, no one dreams of trying any more. But there stands the Lord's statement. If you reject it, you make Him a falsifier. If you accept it, you condemn yourself, for who is doing what He did, to say nothing of greater things? But the secret, no doubt, lies in the first clause: "*He that believeth!*" For with a perfect faith-channel, untold powers could be released covering any field we felt God's will to indicate. Did He not also say. "*All things are possible unto him that believeth?*"

Good reader, have you been praying much, and believing little, or none at all? Have you been satisfying yourself that you had confidence toward God, and trust in His word, when really you had never put a genuine conscious faith-channel through to Him? One that He could operate over, and one that was perfect enough so that He could use it? Have you frequent spells of heart depression, and incipient backsliding? You can now diagnose your own case, and see what the matter is. Have you accomplished little or nothing, and laid the pleasing unction to your soul that you were in no wise to blame? Now you can lay the blame exactly where it belongs, on your own lack of faith.

We once saw a great "Milwaukee" electric locomotive, and asked the mechanic in attendance how much it could pull. His answer was: "You can't stall it!" Said he: "Out in the mountains they have dammed up the great streams and over immense turbine wheels have generated a mighty current of electricity. This is conveyed to the 'Milwaukee' railroad over a wire the size of man's wrist. All this engine has to do is to reach up and grasp the wire, and the power of the irresistible mountain streams is imparted to it. Then it can pull anything. You can hitch on, and hitch on, till you break the draw bar, but you can't stall this machine. It will climb any hill, and pull any load that you can hitch it to!" With a thrilling heart we remembered the words of Scripture: "We will look unto the hills from whence cometh our help." We remembered that faith was the wire that brought this omnipotence to our hands. We re-called that of this faith-wire Jesus had said: "And nothing shall be impossible unto you!" Oh, reader, let us reach up and grasp the heavenly wire! Then let us hitch on! Hitch onto that neighbor's family, and release God upon them! Hitch onto that village and precipitate a revival there! Hitch onto the county in which you live, the state where your home is, the nation, the mission fields, the world! God has never promised to answer just

prayer, but He has declared that He would always answer *believing* prayer. Let us pray and *believe* for a world wide revival. If we do not, then many souls will be lost, for which we shall be to blame. Put up your faith to Him. He will work over it, if you will. "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 those things which he saith shall come to pass, he shall have whatsoever he saith" (Mark 11:23).

CHAPTER THREE

THE TIME ELEMENT IN FAITH.

"And shall not God avenge His own elect who cry day and night unto Him, though He bear long with them" (Luke 18:7).

"Yet because of his importunity he will rise and give him as many as he needeth" (Luke 11:8).

"But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed, for let not that man think that he shall receive anything of the Lord" (James 1:6-7).

"Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my father which is in heaven" (Matt. 18:19).

Let us take the parable of the "Three Loaves," in Luke eleventh chapter, and give it a modern setting so that we can get a little more of the force of it.

A man and his family are living, let us say, on a "claim" near one of the pioneer towns of the far west. He has migrated there from his former home in the east. On the occasion of which we speak, he has neglected to go to the distant store for an additional supply of food, and, though warned by his wife that all supplies are running very low, comes in to supper to find that the last bit of bread, and other provisions in the house, are waiting on the table. He laments the fact that he has let the matter go in this unfortunate manner, but assures his wife that he will go before breakfast to the town and buy more. They are late in retiring on account of the restlessness of one of the children, and it is almost midnight, and they are still up, when there is the sound of an auto in the yard, and finally a knock at the door. On opening it, the head of the

house finds to his astonishment that the late caller is an old acquaintance from the distant east.

"Why, Jones," he exclaims, "what are you doing here?"

"Can this be John Smith," answers the man at the door. "I little realized that you were in this region. But I am thankful that we have found your home. The fact of the matter is, we are motoring across the country, and getting into the desert region of your wonderful state, here, we have lost our way. Since dawn we have been following 'by and forbidden paths.' We are just about out of gasoline, are mortally weary from having been lost all day, and have had nothing to eat since breakfast. If you could give the children a little bread and milk, I will never forget your kindness to us."

"Bring the family right in," exclaims John Smith in his heartiest fashion. And while the newcomer is assisting the wife and children to alight, Smith turns with a grimace to Mrs. Smith, and says in an excited undertone: "Now, we are surely in a pretty fix. A family of hungry children on our hands, and not a bite in the house. How very unfortunate. Wife, what are we to do? About all that we can do, is to explain the unhappy circumstances to Mr. and Mrs. Jones and tell them that we will hurry to town before breakfast and stock up."

"But husband," answers his wife in an earnest tone, "that will never do. They have had nothing since morning. I simply cannot allow little children to go to bed hungry in my house. You go over to the neighbor's and borrow three loaves of bread, and I will go to the barn, and see whether I cannot secure a little fresh milk from that cow, and we can at least give them bread and milk before they retire."

The husband demurred. "Why, wife," he said, "I cannot ask Browns for bread, especially at this time of the night. It is midnight now. They are all in bed. Besides, he and I are not on the best of terms. I set our dog on one of his hogs that

had gotten into our patch of corn, and he has not liked me since. I just will not go there!"

"Husband, you go right on!" exclaimed his wife in decisive tones. "It is better to rouse Brown's up, no matter how they feel, and get some bread, than to let these people who have traveled all day with nothing to eat, go hungry till morning. Now, you go!" And John Smith went.

At Brown's he found the house dark and forbidding. He boldly approached the door and rapped loudly. No answer. Still more rapping. Still no answer. Another spell of thundering on the door, and at last a faint, gruff voice from the upstairs chamber, called "Who's there?"

John Smith made the explanation. He set forth the unfortunate situation at his house. The dearth of provision. The friend from the east. The hungry children. Would he please lend him three loaves!

The answer came back: "Nothing doing! Have just got the baby to sleep, and will under no circumstances get up. Sorry for your friends and their children, but I cannot accommodate you tonight. Please move on!"

Now, the record goes on to say that John Smith did something that not only got that neighbor out of bed, but brought him down stairs, and finally induced him to open the door, and to hand out, not the three loaves only for which Smith had asked, but "as many as he needed." What was the move that he made? What was the trick that he played? What diplomacy did he introduce? What manoeuver execute?

It is all comprehended in that word "importunity!" What does it mean? What moves does it imply? What did Smith do, that could be designated as "importunate?" The answer is, that he just kept right on knocking. Though refused, he resumed his thundering attack on the door. Though turned down cold, he applied his fists with sonorous effect on the panels. He would not quit. He kept right on. He was there for three loaves, and he was bound to have them despite the

unhappy temper of Brown. The only effect that refusal had on his asking, was to induce him to re-double his attacks on the door.

"Will you stop that?" shouts Brown. "Yes," comes back the answer, "when you give me three loaves!" "I will not do that," replies Brown. "I am in bed. The lights are out. It is midnight. You go away. There's nothing forthcoming in the bread line tonight, I tell you!"

The only answer is another roaring attack on the door. Brown waits. The knocking continues. Still in hope that Smith's patience would wear out, he lingers in bed. More and louder attacks on the door. Smith's knuckles now getting sore, he picks up a billet of wood, and with renewed energy assails the panels. He begins shouting as he beats the wood, "three loaves of bread, three loaves of bread, three loaves of bread!" With each exclamation, he beats a tremendous tattoo on the door.

Mrs. Brown intervenes. "Oh, husband," she pleads, "do get up and give him the bread. He will break the door down. He must be insane. Certainly he is desperate. Go on, husband, if you do not, then I will!"

Assailed on two sides, Brown yields. "I am coming," he yells. "Stop your noise, and I will get you some. You are the most insane neighbor that I have ever had." Grumbling, complaining, maledicting, expostulating, wishing he knew how to refuse, and yet get rid of Smith, he, nevertheless, gets up, gropes his way to the room below, searches out the bread container, stored under the stairs, mad, angry, disgusted, outraged, he carries the whole container to the door, jerks the entrance to his house open, dumps the bread at the feet of the apologizing, thanks-uttering, grateful Smith, refuses to listen to his voluminous expressions of regret and gratefulness, slams the door in Smith's face, and grumbles his peeved way back to his disturbed bed. *But Smith got the bread!*

Turn quickly, now, to the Scriptures, and study them for a

moment. Who told this parable? *Jesus, the blessed Son of God!* Why did He tell it? To encourage us to ask, and believe, and keep on, and never quit, and not get discouraged, and refuse to be denied, and get desperate, and the longer the answer is delayed, to redouble our attack on the divine door, with the assurance from His own sacred lips that we should receive.

For, instead of asking at the door of a reluctant, and ugly and peevish neighbor, we are asking of a loving heavenly Father, who has told us to come, and urged us to ask, and begged us to believe. If then, these methods would bring an angry, disgusted, outraged neighbor across, with the answer, what will not faithful persistency at the door of loving divine mercy and compassion do?

And immediately following this most amazing and remarkable parable Jesus says: "*And I say unto you, ask, and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you. For (Oh, reader, listen to this revolutionary utterance!) every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened!*" (Luke 11:9-10).

There can be no doubt but that the Master intended this mighty statement about the certainty of securing from God the things that we ask for in faith, to be coupled together with this parable that He had just related. Then, we must not separate them, but must read the one in the light of the other.

Then, the statement of Jesus should read like this: "And I say unto you, that if you will ask in the same importunate, persistent, never ceasing manner that this man asked for bread, that you will receive. That if you will seek as this man did, at midnight, with refusal ringing in your ears, but with a desperate faith, that will not cease till the matter asked for is possessed, *ye, too, will find.* That if you will knock at the door of Almighty God, and knock, *and knock, AND*

KNOCK! Never ceasing, never letting up, never quitting, never despairing, *it shall be opened unto you!* For every one who asks, in this desperate, continuous manner, always receives. That everyone who seeks importunately, ceaselessly, with a faith so perfect that it says, with glistening eyes, 'It's coming,' *always finds*. That to him that knocketh with the thundering tattoo of agonizing intercession, which refuses to end till the thing desired is possessed, *it shall be opened!*"

It is almost needless to inquire: Is this the way we ask? Is this the way we seek? Is this the way we knock? Most of us, will, maybe, pull and lift, and agonize with a genuine faith, for a while, and then our ease-loving age re-asserts its hold on us, and we lapse back into the lines of least resistance, and the work of the Kingdom, that had just begun to move, stops, largely speaking. Who is to blame that millions who are reachable, are not reached? Who is to blame that sons and daughters are plunging headlong into perdition? Who is to blame that the Mission fields are only spotted here and there with any effort whatsoever for the salvation of the millions, and even these are moving very slowly? God surely is not to blame. He has caused His mighty cloud of infinite resources to swell manward, with untold revivals, with unmentioned Pentecosts, with superabundant powers, and that cloud is waiting, waiting, waiting—what for? For some one to pierce it with his faith, and release the abilities of the great God of the skies onto the needs of humanity. Oh, why is it not released? *No faith!* For He says that if we had faith as a grain of mustard seed, we could remove mountains, pluck up sycamore trees, and "*nothing shall be impossible unto you!*" (Matt. 17:20).

God lays His mighty thunderbolts at our feet, and says: "Seize them, and hurl them into the hearts of the King's enemies. 'The work of my hands, command ye Me!'" And we falter, and gasp, and wish, and long, and (almost completely) fail!

We desire, also, to discuss this parable in the light of the contention of this book, namely, that faith is a literal, though unseen cord, or cable, that connects us with God, and over which He releases His power upon us for salvation, or releases it upon the propositions that we are laboring at, for their consummation.

If this be true, then there is an amazing significance in the parable we have just been considering. Why, does God want us to hang on? Why does He desire that we shall admit a time element into the matter of the answer to faith? The answer is, that not only is time needed to prepare us for the reception of the thing, or things, for which we pray, *but God needs the time in order to accomplish the thing for which we believe!*

For instance, we are praying with faith, for the salvation of a loved one. As soon as we really believe, that moment God is released upon the heart, mind and soul of that person. But they are prejudiced, they are ungodly, they really hate divine things in their heart, they want their own way, they fight, with bitter tenacity, the convicting Spirit that our faith has released upon them. The mind of that person must be reached with divine truth, and to that end God must persuade them to attend the preaching of the Word, or else in some way bring truth to bear on them. This takes time, for they are willful. They refuse. They object in their own souls, and will not listen to God's truth. Not only must the mind be reached, but the heart must be softened. The Holy Ghost, released by our persistent faith, is operating on that heart, but it takes time. Prejudices must be burned away. Needs must be emphasized so that they can be felt. Conviction must deepen. It cannot be done all at once. Give the Holy Ghost time! But in order to enable Him to operate, we must keep up our faith. Give Him the faith channel, held up to Him in a persistent manner, and He will convince the mind and convict the heart. The will of that person must

also be reached by the Holy Ghost. However convinced the mind, and however convicted the heart, a stubborn will can still lead a convinced and convicted soul to hell. The Spirit must operate on the will. This may require years. Muller tells us how he prayed and believed for one man for over forty years and finally won him to God. Oh, what a persistent faith channel we must offer to God, so that He may accomplish what He desires to accomplish in the hearts and minds of sinful men and women. Remember that faith enables God to do what otherwise He cannot do. It gives Him the cable over which He can operate. The more perfect the faith, the more effectively He can work. The weaker our faith the less He can do. With no faith at all, He is helpless.

Apply then, this parable of the "Three Loaves." Instead of bread let us imagine that it is a revival that the believer is after. This is in God's will, hence is a matter over which we can pray without a question in our minds. Let the midnight hour, and the fact that the neighbor was in bed represent the cold, dead, desperate condition of the village in which you desire to precipitate that awakening. God's trinity of achievement is first desire, ("whatsoever things ye desire") and the next is prayer, ("when ye pray") and the last, and all important one is faith, ("believe that ye receive them"). And immediately the result is stated, ("*and ye shall have them!*")

Now you are beginning: Let us imagine that you have a real, deep, honest, *desire* for that awakening. Then, how about your *praying*, do you really pray, fervently, eagerly, honestly for that revival? Imagining that you do, then what about your *faith*? Can you, do you, *believe* that God is working in that village, the moment that you believe? This is the all important part. Here is where we so many times fail. We believe for a while, and then we quit. That means that God has a faith over which He can operate for a while, and then that cable is removed, and He has to cease. This accounts for our *defeat*. "~~And He could do no mighty works there, be-~~

cause of their unbelief" (Matt. 13:58). As long as the enemy can beat us out of a persistent faith for that community, so long can he stave off a revival there. Ah, yes, you can *desire*, and you can *pray*, but unless you can *believe*, and do it persistently and continuously, and without wavering, without slumping down, without withdrawing your connection with God, (over which He operates.) He cannot persuade, and convict, and convince, and soften the hearts, and change the wills of the people of that community, and there will be little or nothing done in that place. Who is to blame?

Before closing this chapter on the time element in the matter of faith, we desire to give a few illustrations. There can seemingly be no doubt but that Noah had an achieving and expectant faith, for a great many years before the ark was built, and the flood was precipitated. The eleventh of Hebrews confirms this fact. Moses also had a great faith for the deliverance of his people, and held it through the weary years of his life in the "backside of the desert," and on the mountains around Sinai.

An aged woman assisted to build a church, and prayed for years that it might be used of God for the salvation of many souls. Fifteen years elapsed, and during that time not a person was converted within its borders that there is any record of. Finally the denomination that owned it, grew so feeble that it sold the building to the Nazarenes. The aged lady became a member of that denomination. She soon saw the fulfillment of her long expressed prayer in the salvation of hundreds, and finally thousands of people, at the very altars that she had, by faith, devoted to God years and years before.

A sanctified pastor once prayed and believed, together with a group of holiness people, for the church of which he was pastor, that it might become a genuine center for regeneration, and sanctification. Just when the vision seemed about to be realized, he was moved to another place, by his church authorities, and his successor "scattered the flock." Having

felt that he had prayed the prayer of faith for a holiness church in that town, he kept on believing, though he was not himself permitted for years to have anything more to do with religious matters in that field. After more than ten years, Providence returned him to that same city, and having united with another denomination, he was enabled to see the very thing that his faith had claimed so many years before. God was working all the time, but it required many years, and the change to another denomination to bring the answer.

A mother had an infidel son, for whose salvation she kept a great faith up to God. She prayed at length, that if necessary for his salvation it might be needful to have him lose the use of his feet, it might be done. Ere long he found it necessary to have both his limbs amputated above the knee. Still his heart was hard. His mother prayed that if the loss of his eyes would bring him to God, that they should be taken. Within a few months the sight of both his eyes was gone. In his darkened, helpless condition, he began calling on the God of his parents, and found great peace in Jesus, before he died.

John Newton, the great English divine and song writer, was an exceedingly wayward youth. He ran away from his pious and widowed mother, and made his way to Africa, where in the interior, he gave himself up to every manner of unbridled sin. His mother never ceased to pray for him, and frankly expressed to her more intimate associates her faith that he would yet be saved, and would preach the gospel. Her good-night cry to God was always for that wayward son. Her earliest morning devotions were that he might soon come back to God. She was finally found kneeling at her bedside in an attitude of prayer, with the coverlet wet with her tears, and dead. There can be no question but that she pleaded with dying breath for the salvation of her erring boy. Almost identically with the hour of her death, John Newton in the heart of Africa, was seized with fearful conviction and driven by the frenzy of his own heart to the seacoast. There he found

a vessel and shipped for England. While at sea, a terrific storm came upon them. The lightnings released themselves like liquid cataracts of fire. The thunders bellowed till the crew fled to the hold, and lay face downward waiting the momentary destruction of the ship. The bold, bad heart of John Newton melted like wax before the fire. He called on God for mercy, and amid the hissing of the seething lightnings, and the horrible bursts of extraordinary thunder, he was converted to God. The ship escaped, and they were soon in England. Learning of his mother's prayers, faith, and pathetic death, Newton gave himself to the ministry, and became one of the most devoted and spiritual men that the church of England ever produced.

A brilliant Congressman in Iowa was unsaved. His godly wife was deeply concerned for him. For years she maintained a great faith for his salvation. One day she prayed the prayer of faith for him, and rejoiced that his salvation was close at hand. He was then in Washington, D. C., in attendance on the House of Representatives, which was busy with the exciting scenes of the election of President Hayes, which election was finally decided in that body. In the midst of the most exciting session of the House that he had ever attended, he suddenly became restless, uneasy and ill. He could no longer keep an interest in the proceedings, and left the chamber for his rooms. Enroute he grew worse, till he could hardly walk, and felt so depressed that he was convinced that his death was imminent. He grew alarmed over the unforgiven condition of his soul. Before leaving the business street, he stopped at a stationer's and purchased a small copy of the Bible. He staggered to his room, and lay down on the bed, and began to read it. The more he read, the more his conviction deepened. At length clambering with difficulty from the bed, he threw himself on his knees and pleaded for the forgiveness of his sins. Amid the most powerful emotion, he accepted the atonement of Jesus Christ, and ere

long was comforted with a wondrous conversion. He was restored to his physical health, but could no longer find interest in his congressional duties. He took the train that same night for his home in Iowa. Arriving the next night about midnight, he hastened to his home. A light was burning in his wife's room. He let himself in quietly with his own private key, and called her name softly up the stairs. She responded at once with the statement that she knew it was he, and that she was expecting him. He said, "Do you know what has happened?" She answered: "Yes, you are converted! The Lord told me day before yesterday, and assured me He would bring you home!" He later entered the ministry.

Oh, reader, where is your faith? Thousands are lost every decade because the faith of the church is so spasmodic. Sometimes it is foaming full with the freshets of revival, and then it is dried up with the drought of the barren fields. Shall we not rouse ourselves from our lethargy, and offer to God a faith that He can use, and thus escape the responsibility that shall surely be ours when we face the judgment day!

CHAPTER FOUR.

FAITH IN ITS RELATION TO SALVATION.

“Verily I say unto you, he that heareth my word, and *believeth* on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life” (John 5:24).

“And by him, all that *believe*, are justified from all things” (Acts 13:39).

“Purifying their hearts *by faith*” (Acts 15:9).

“*Believe* on the Lord Jesus Christ and thou shalt be saved” (Acts 16:31).

“For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that *believeth*” (Rom. 1:16).

“That we might receive the promise of the Spirit through *faith*” (Gal. 3:14).

“Them which are sanctified by *faith*” (Acts 26:18).

The relation of faith to salvation is better understood to our readers, no doubt, than its relation to other matters. However for a complete discussion of the subject of faith in the light of the contention of this book, it is necessary to consider it.

The sacred writer states that the “just shall live by faith.” From this we gather that the first human beings in the garden of Eden, must have sustained their spiritual and, ultimately, their natural lives in the same way that we are supposed to do, viz., by a momentary faith in God. Jesus said that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” And, inasmuch as “faith cometh by hearing, and hearing by the Word of God,” we can

see the necessity of God's frequent visits to the newly created pair, that they might have a continual faith in Him, by listening to His voice, in order to live.

When the Tempter came he attacked them at the point of their vital connection with God, and that is, their faith. If this invisible cable or cord could be severed, then there was nothing to keep them alive spiritually, and they would naturally step out into open sin. This would eventually result, (as it did,) in their physical death also. Hence the attack was made at the point of their faith in God. "And the serpent said unto the woman, ye shall not surely die" (Gen. 3:4). Notice the implied questioning of God's veracity. He had said that they surely would die. Satan by a shrewd implication, does not openly give the lie to God's statement, yet nevertheless injects the necessary poison that breaks the woman's faith. "For God doth know in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). With a half truth, that was in effect worse than a whole lie, the Tempter added to the woman's doubt of God's word, till her faith broke completely, and later the faith of her husband also. Thus by severing the vital channel over which they drew their spiritual sustenance from God, and ultimately their physical sustenance as well, the enemy brought about the tragedy of the Garden. On a smaller, but no less vital scale, the same tragedy is enacted in every human life, when the years of accountability are reached.

In passing let us call the reader's attention to the fact that it was at the same point that Satan made his chiefest assault on Jesus Christ. What is the significance of his question to the Master: "If thou be the Son of God, command these stones that they be made bread?" If this remark uttered by Satan is read with the emphasis on the "*be*," it will bring the significance out more clearly. "If thou *be* the Son of God," as much as to say, "I do not believe that you are. You will have to show me! Prove your divinity by a miracle! You are hun-

gry, and need bread. Here are stones, much the size and shape of loaves, prove to me, now, that you are the Messiah, by changing one of these stones into bread!" The temptation lay, as we understood it, at two points. The first, and lesser, was the subtle inducement offered to the Master to supply His own wants by an exercise of His miraculous power, a thing that He never did, with the possible exception of paying His taxes (Matt. 17:27). The second, and the greater, was the far more subtle assault on His faith. The same tactics that had ruined Eve, and had kept the human race, largely speaking, in his power from the dawn of creation was again employed, with even more gentle and soliciting subtlety. At the point where the first Adam fell, the "last Adam" stood His ground. Had He failed, there could have been no redemption for the race, because there would have been no one who could show us by example the way to re-connect our faith with God.

It is very interesting and significant to notice that when a soul is seeking God, the faith link is the last one to be connected up. Confession is made, repentance entered in upon, prayers and pleas indulged, the demands of restitution conformed to, and yet the seeking soul fails to find rest and forgiveness in a loving heavenly Father's bosom—why? Sometimes all of these necessary preliminaries are continued for weeks, and in some cases they have been known to be fully met for years, and yet no peace, no sense of forgiveness, no realization of sonship. What is lacking? Why cannot such a humble, penitent, weeping sinner find forgiveness? *Because of his lack of faith!* Faith, be it remembered, is a law, which must be fulfilled. It is also, as we herein contend, a cable, a channel, that must be offered to God before He is able to release the forgiving streams of mercy, and the renewing powers of regeneration upon the seeking soul. But the moment the law of faith is fulfilled, the moment a genuine channel of releasement is offered to God, instantly the fire falls. The "new creature in Christ Jesus," is created! A child of God is born! Old

things pass away, all things become new! The link that was severed in the garden of Eden, through the sin of Adam, and that was again severed in the first dawn of accountability by the individual on his own account, is restored. The life of God is restored. The life of God is flowing, over the channel of faith, into the being of that person. What joy, what satisfaction, what delight! No wonder his face shines, his step takes on an unwonted spring, his heart bounds, he testifies with a thrill, prays with a wondrous unction, and sings:

“But when I am happy in Him,
December’s as pleasant as May!”

It would also seem to be a corroboration of the truth of our contention, to notice how frequently new converts are subjected to a slump in their Christian experience soon after they are converted. Not realizing the tremendous importance of maintaining the faith that got them the new birth, they are often induced by the subtlety of the enemy to cease believing. Instantly the joy subsides and the glory fades. Listlessly they drag themselves to the services, and testify without unction, and without a thrill. Unless assistance comes promptly to such a convert, he will soon be again in “the gall of bitterness and the bond of iniquity.” What has happened? He has broken the faith channel, over which God saved him. The streams of divine life are no longer coursing through his being and he is slowly, but surely withering away. Induce him again to believe God, and the moment he does so, all is changed! Again he is saved, again he is joyful, again he is unctuously on fire.

In the same way as we have described the reception of the new birth, so believers are sanctified wholly. The law of faith does not permit of a soul receiving but just the thing for which he believed. Hence it is, that people are justified before they are sanctified. We are not discussing now whether God is able to confer both works of grace upon a believing

soul at one time. Neither are we entering into the discussion as to whether a well instructed person might believe for both of them at the same time, we are merely calling attention to the fact that it never happens. No one reports the case of a person who was able to believe but for one work of grace at a time. One experience is all that one receives by that one act of faith. But the law of obtainment is the same. No matter how well consecrated, one may be, no matter how completely dead to self, no matter how fully surrendered to the Holy Ghost, no matter how unreservedly one lays oneself on the altar for the crucifixion of the "old man carnality," no fire descends, no baptism of the Spirit takes place, no crucifying of the self life is realized, no fullness is experienced, till again the faith channel is erected to God for that particular thing, and the moment it is done, the moment that faith is perfect enough so that God can operate over it, there is an instant and automatic response, and the carnality is burned away with "unquenchable fire," released over your faith from God's own limitless resources, and the heart is sanctified wholly, and filled with perfect love.

In this brief analysis we can see why the people who stated that they did "take it by faith," did not receive. Their faith was not perfect, nor genuine. If it had been, the fire would have fallen, because faith is an automatic law. The trouble with them is, that they need to have their faith perfected, for it is only over the perfect faith that God can operate successfully. He may confer a feeble glow, a sense of "feeling better," over the imperfect faith that such a seeker is exercising, but the actual carnality killing baptism cannot be conferred over anything but a perfect faith. A discussion of how to perfect one's faith, will follow in a succeeding chapter of this book.

All backsliding begins at the point of one's faith. Just as the enemy approached Eve, so he approaches each one of us. He knows that if he can ruin our faith connection he will be victorious. That, as long as he can keep us from firmly be-

lieving God, regardless of seeming, feelings, and circumstances, he will keep us down. That, if he cannot break our faith completely, but can keep it feeble, fluctuating and intermittent, then he keeps us from having a satisfactory experience, he can constantly becloud us with gloom and despondency, and prevent our Christian lives from being of the sort that any unsaved person would desire. When one has a triumphant, perfect faith, one is more than a match for all the demons in hell. God's power and salvation is being constantly delivered in mighty streams onto the soul of the perfect believer, and he can bid defiance to the arch-adversary himself. When one's faith is strong, the fire burns! Then the enemy is afraid of us. Holy fire flaming from that triumphant heart combats and resists hell fire. Any attack on the believer who has a perfect faith-cable between him and God, results in the fire of God burning the filthy fingers of our fell adversary. "The wicked one toucheth him not." But when one's faith is down, then he is beaten before the battle begins. God can no longer precipitate Himself upon that person, not having any connection over which to operate, and the man is whipped. The devil browbeats him with suggestions, overwhelms him with inducements to commit open sin, leaps upon him, throws his dark wing over him, hypnotizes him with the dark mesmerism of hell, leads him in the ways of the damned, and finally triumphs over him in the pit of perdition. As Jesus said to Peter, when he saw the boisterous waves, "wherefore didst thou doubt?" So it can be said, a real faith would have brought that demon assailed man through the most troubled experiences, and landed him safe in heaven. *It is not too much to say, that if a person believes God perfectly he will never backslide.* "For His seed remaineth in him, and he cannot sin, because he is born of God." That "seed" is placed there by faith. It is maintained there by faith. As long as it is there, one is safe from sinning against God. But the enemy trains his heaviest guns on the convert's faith-cable, and when he severs that, then all else in

the sin line is easy, natural and inevitable. The contact that maintained the "seed of God" in the heart is broken. The erstwhile believer is now adrift from God. The life-line has been cut. There can be no salvation, no victory, no reclamation till that line is again connected, and the life of God again deluging that soul. When one's faith is down, the chief adversary can take a holiday so far as that man is concerned. He can then detach the puniest imp in all his realm to take care of him who once was a child of God. Like Samson, when he had broken faith with God, the Spirit can no longer fill him. He, who had slain lions single handed, who had dragged brass gates from their hinges, who had slain a thousand men with a bone suddenly picked up from the refuse heap of the town, who had been more than a match for an entire nation in arms against him, *when his faith was perfect*, is later, *when his faith has been destroyed*, made to grind a grist for his enemies, whipped to his task by a Philistine child! But remember, he ceased perfectly to believe God, before he disobeyed Him. Had he perfectly trusted, perfectly believed, he never would have disobeyed!

An application of these principles to the experiences of the holiness people everywhere, will reveal that many are living far beneath their privilege in regard to their own standing before God. How many there are who are compelled to say that they are not as filled with fire, and glory and enthusiasm as they were some years or months before. Imperceptibly they have subsided a bit. As months elapsed they have slumped a bit more. The inner pining of the heart of many is, "Ah, I wish that I had the power of God resting on me as I once did! When I was first sanctified wholly, what glory was mine, what thrills I enjoyed, how close God seemed, how sweet it was to suffer, endure, and go through with Him! How delightful to testify, how luxurious prayer was, what victory over the world, the flesh and the devil, I enjoyed! Now, my spiritual feet seem to drag, my testimony is a trifle forced, my prayer is a

matter of compulsion, I have to pray so much harder to secure victory that was automatic years ago. Oh, I wish that I were back where I was, when God first sanctified my heart!"

To every reader who feels this way, let me say: Your trouble (assuming now that you have not committed any open sin, or taken any consecrated matters off the altar) is with your faith. You have let down in your absolute trust of God. You no longer release Him upon you in the degree that you once did. The faith channel is choked, it is intermittent and wavering, it is possible that you remove it entirely at times. This diminishes the flow of the life of Jesus Christ into your soul. You remember that the apostle said, "Christ in you, the hope of glory." There can be no "glory," in this life or the one to come, unless, He is there in the heart. How is He precipitated onto your heart? *By faith!* If your faith cable fluctuates, His life in you fluctuates, and your glory fluctuates. If at times, through inattention, overwork, absorption in material matters, "the cares of this world, and the deceitfulness of riches," you withdraw that faith line entirely, then you wilt in your soul, you wither up in your heart, you are dying spiritually. If you keep your faith through feebly, then you live a feeble spiritual life; if it is only fifty per cent when it should be a hundred per cent, then you live fifty per cent Christian life. Maybe you go right on testifying in a dull, unctious manner that you are "Saved and Sanctified and Kept," and yet the divine stream in your soul that once flowed in perfect fullness, is now a dribble, and bids fair to cease entirely unless some remedy is resorted to.

What a pitiful shame that we are weak and helpless and almost defeated when God's cloud of salvation, and power, and divine ability is just overhead, swelling toward us and waiting, ready, to pour its torrents of salvation, and power and fire upon the one who will only look up and *believe!* "Fear not, believe only," said the Master, when the centurion faced the fact of the death of his daughter. "If thou canst believe, all things are

possible to him that believeth," He cried again, to the man who sought the healing of a demoniac child. "He that *believeth*, out of his heart shall flow rivers of living water," the same blessed lips declared, to the people as they with parched hearts gathered "on the great day of the feast." Oh, reader, will you not do it right now! Make sure that all is really on the altar, and then look up and believe God. Believe for the best experience that you have ever had. Believe for it now! Claim it by a perfect faith. Release God in copious streams of holy power upon your own heart! The salvation, the power, the holiness is all there, and it is waiting for your faith to release it, or else there is no truth in the Book! Paul catches a vision of this when he shouts: "And what is the *exceeding greatness* of his power to usward *who believe!*" (Eph. 1:19).

And again the same thought flashes from his brain to his pen, when he says: "And God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound unto every good work" (2 Cor. 9:8). Notice that he says, "abound *toward you*," not "*to you*," but it swells toward you, waiting for you to release it upon your own heart. Will you do it, now?

This writer was called from home once, and had to leave a serious case of illness at home. He prayed, and prayed over it, but somehow the burden did not lift. At length the depression over the sickness at home, communicated itself to the matters of the work of the Kingdom upon which he was engaged. These also began to take on a dark and defeated aspect. Finally the enemy seemed to mount the car seat just behind him, and to whisper the gloomiest and most hopeless matters in his ears. Frantically he prayed; groaning within himself for the loved one at home, and for the work of the church that now seemed to have gone entirely to pieces, and at length, under the machinations of the enemy, even for his own salvation that at last began, amid the general gloom to look extremely doubtful. Finally tears poured down his cheeks,

and he called frantically upon God for help. Pleaded the name of Jesus, sought for help through the merits of Him who died on the cross, and in every way, became a humble and pitiful suppliant for help. At length there came a gentle knock at the door of his heart. He ceased weeping and crying long enough to say, "What is it, Lord?" "Can't you *trust* Me, just a little?" came the gentle voice. Like a flash, the writer saw it! He had been praying, and weeping and imploring help, but had not *trusted* or *believed*, once for several hours. With a cry of forgiveness, he said: "Lord, I *do* trust Thee! I *believe* Thee! I take victory, and rest and healing for that loved one, and success in the cause of the church, and all else, from Thy bountiful resources, right now!" His heart was instantly billowed with glory. He shouted, and wept for joy, and rejoiced "with joy unspeakable and full of glory!" He had prayed and agonized for a hundred miles, with no relief, but a constantly increasing depression; he believed God, for a hundred feet, and there was joy, and glow enough to last for several weeks. "Now the God of hope fill you with all joy and peace, *in believing*, that ye may abound in hope through the power of the Holy Ghost" (Rom. 15:13).

CHAPTER FIVE

FAITH FOR ACHIEVEMENT

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Uttered in connection with the healing of a demoniac.

"Be not afraid, only believe" (Mark 5:36). For the resurrection of a dead child.

"Where is your faith?" (Luke 8:25). For the stilling of a tempest.

"If ye have faith, as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove and nothing shall be impossible unto you" (Matt. 17:20). For moving mountains and anything else desired.

"Again, I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven" (Matt. 18:19). For just anything!

"He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my father" (John 14:12). For casting out demons, turning water to wine, healing sick, raising the dead, stilling tempests, multiplying loaves and fishes, etc., and then greater things.

We desire that our readers shall hold carefully in mind the contentions of this book, namely, that faith is a law, and that if its conditions are fulfilled, it will always produce the same results under the same circumstances. Also that it is a literal connection between man and God, over which the divine power operates. In the case of regeneration, we have seen that though confession, and repentance, and restitution may be needed to bring the seeker up onto believing ground, or into the

atmosphere where the faith faculty can perfect itself, yet there is no forgiveness of sin, nor regeneration of the heart, till the faith connection is made, and then immediately and automatically there is released from the divine storehouse the necessary power to forgive, justify and regenerate that soul.

In the case of the salvation of one's own soul, the faith-cable is lifted to God, for the release of His power upon the seeker himself. But after the soul is converted and sanctified wholly, then it is possible to take a further step, and begin believing for the release of God upon other souls, or upon various projects around us. This is what we call "*achieving faith*." Faith for one's own salvation is called "*salvation faith*." This has just been discussed in chapter four. Now we desire to consider the matter of *accomplishing* things by faith.

Let the reader remember that one of the characteristics of faith is that you receive just what you believe for. "*According to your faith, be it unto you*," said the Master, enunciating the law of faith. Again He repeats it, when He said: "Go thy way, *as thou hast believed*, so be it done unto thee." Referring to the same law, He said one time: "If your son ask bread, will he give him a stone?" intimating that if an earthly father would give the thing that was asked, and not something else, then the heavenly father would do the same. He reiterates this, when He says; "And shall believe in his heart *that those things which he saith*, shall come to pass, *he shall have whatsoever he saith*;" not something else, but the thing that he had asked for.

This goes to show that one can believe for justification, and not have any faith for sanctification. And, until he gets light on the latter, he can stay beautifully justified, but not have any faith for the second work of grace. It also throws light on the fact that one can be both converted and sanctified, and not have any faith for the second coming of Jesus. Later on, when he gets light on the wonderful advent of our Lord, and begins to believe it, he gets another illumination from the

skies, and rejoices in another great vision that faith has brought to him from God. In the very same manner a person can be genuinely converted, and gloriously sanctified, and yet fail to believe God for the accomplishing of very much. That is, he can have a fine faith for his own salvation and yet have little or no faith for the salvation of others. In a thousand communities, in this land of ours, there are little bands of devoted people who have gotten the light on salvation, and are rejoicing in the possession of both works of grace, that is, are both converted and sanctified, and yet when it comes to believing for a genuine awakening in their own village, or town, they have no faith at all, or at least comparatively little. Put it to the test. Ask people who you know are converted and sanctified wholly, and who will testify with shining faces that they are living the holy life, as to the prospects of a revival campaign in their home town, and there will be, in literally hundreds of cases a reply something like this: "A revival in this town? Oh, brother, this is the worst town in the state. You do not realize how dead and sodden in sin and rejection this town is. We have tried here, and tried again. We do not believe that you can have a meeting here. Oh, you can, no doubt, secure a soul or two, but as for any real sweeping work of grace, it is an impossibility here!" In this very statement they have given the reason why no awakening can be had. "I don't believe!" That is the reason. They have a real faith for their own salvation, but they have no faith for achievement. Consequently they are, themselves, well saved, but when it comes to getting things done for God, there is no faith there. Inasmuch as we are contending here that faith is a literal cord or cable that connects the soul with God, over which He operates to deliver His power upon the believer, for the very thing for which his faith stands, the reader can see in an instant, how the situation stands, in such a community as we have just now been considering. The person speaking above, had a channel

up and open between his heart and God, over which the life of salvation and holiness was streaming, constantly keeping him a sanctified child of God. But he had no faith channel up for the salvation of others, and consequently was not releasing any of God's power and conviction on any one else. But suppose that he had gone to believing—faithfully, patiently—asking, seeking, knocking at the door of heaven, and had agreed with one or two others to do this, and had persistently believed “in his heart that those things which he said should come to pass,” he either would have received, and precipitated an awakening, or else, there is no truth in the Book of God. Either God would have to respond over such a faith, or else Christianity is a “cunningly devised fable.” It is a faith like this, releasing God upon objects and projects outside of one's own salvation, that we term “achieving faith.”

It either requires a greater faith than the faith that saves, to release God upon a situation for achievement, or else we have been so unaccustomed to doing this, that it *seems* to demand a greater faith. We are convinced that the former statement is the truth. This writer contends that the intensity of faith runs in the following order: First, a person begins believing “that God is, and that He is a rewarder of them that diligently seek Him.” This degree of faith is not necessarily very strong, and thousands believe to that extent, who never go one step farther. Second, a person then begins to believe strongly enough so that his own ultimate accountability to God, becomes to him a certainty. This is followed with a degree of faith in the truth of God's word, such as the certainty of judgment, retribution, and the possibility of salvation through the atonement of Jesus. Third, a still further degree of faith, makes all this truth extremely personal, and a deep personal conviction for sin sets in. This, in case the truth is being strongly preached (for “faith cometh by hearing, and hearing by the word of God,”) and God's power is being released by the faith of others, upon this person, speedily results

in that one becoming a seeker for the forgiveness of sins, and the justification of his soul before God. Then he comes to the place where the greatest degree of faith up to that point is necessary—to believe that one is, actually is, right now, through the atonement of Christ Jesus, forgiven and regenerated. Only a perfect faith for that particular thing, will release God in such power upon that heart as to bring him the new birth. Here the enemy puts up a terrific struggle, and at this point there is much failure. Finally, when the seeker has passed from the “seeking” stage, to the “agonizing” stage (Luke 13:24), his faith becomes sufficiently perfect, as to release God upon him in justifying power, and instantly his soul is suffused with the wonderful consciousness of the new birth. Later on, when he has come into the possession of light on the second work of grace, something of the same process is passed through. While retaining full faith for his own regeneration, he begins faintly, it may be, at first, to believe in holiness. Then follows conviction that he must have that experience. Then he becomes a seeker, then an “agonizer,” and soon thereafter a happy possessor. But faith for sanctifying power is a greater degree of faith, than that for justification. It requires a greater releasement of God’s power upon the human soul, to burn out the inherited depravity, and eradicate the inbred corruption of the soul, than is required to forgive sins, and to plant a new Christ nature in a spiritually dead being. This has been, thus far, the greatest exercise of faith that heart has known. But now, it enters another and greater field, that of releasing God, not so much onto itself, as upon other men and women, and upon the inanimate forces of nature ’round about it. To release God in sufficient power so that He can convict another person, is, we believe, a greater exercise of faith than to believe Him for one’s own salvation. Then, to believe Him for the release of His power upon nature, so that He can readjust her laws in harmony with the petition and faith of the

believing petitioner, is still a greater exercise of faith. At last, the believer has reached the realm of "*achieving faith*."

The reader can thus readily see why it is that so little is being achieved in spiritual lines, in this age. It is because there is such a dearth of that degree of faith that can release God onto any given proposition, so that He can bring it to pass. With few exceptions, none of us were converted until we became *desperate* about the matter, and thus perfected our faith to that degree that God could be released in regenerating power. This is also true, with few exceptions, in regard to our being entirely sanctified. By careful observation, it will be found to be strikingly true with regard to securing the salvation of other people. Not many of us have ever gotten desperate about that lost son, or daughter, or husband, or neighbor, or Sunday school class, and consequently we have not perfected our faith to any great degree, and while we have released God's power upon them for a degree of conviction, still we have failed to hold our faith channel through with a desperation, and the conviction that was upon these persons has subsided. Who cannot recall numberless instances where souls were "almost persuaded," and yet failed to be brought in; and can we not see, now, that it was because of a lack of one more exercise of a desperate faith, and they would have been reached. Perhaps to this, can also be traced, the speedy lapse of many souls. Who, among us has continued to believe for their walk with God, after they were led into salvation? Have not most of us let down in our own faith for him, as soon as the convert was landed? With the let down of our faith concerning him, has come a lapse of his own faith for himself, and the life and salvation of God was automatically cut off from him.

There is another phase of the question that comes into view at this point, also, and that is this: Inasmuch as achieving faith is a greater exercise of that faculty than faith for one's own salvation, then is it not true, that many have been endeavoring to achieve over the faith that they have exercised for their

own salvation? A person might move into a town where there was a great electric dynamo in operation, but as long as he failed to connect over a wire, he would have no light in his house. But, we will imagine, that he does connect, and immediately his home is illuminated. Let this much of this illustration stand for putting up our faith "wire" for our salvation. Now, suppose that person suddenly, owing to war and famine in the land, desires to operate, in the basement of his home, a mill for making flour, with which to feed the hungry multitudes. He finds that he can run this machine with electricity. Would he connect it onto his electric light wire? Almost anyone with little or no technical knowledge of electricity would know that to do so, would either result in blowing out his fuse, or in failure to have the machine run. The obvious step to take would be to ask the electric company for a "power wire." Such a wire is usually larger and capable of carrying a greater current than one for illumination. When a transmitter is installed, it releases the same kind of power, from the same dynamo, into the same building, but with greater force and now, for achievement. The difficulty with the church of Jesus is that it has been, largely speaking, endeavoring to achieve over the faith channel of its own salvation. 'Tis true, that a slight degree of achievement can thus be wrought. Even over an electric light wire, people can make toast and coffee, and can run a small washing machine, and heat a pressing iron or run a pea-nut roaster! But the reader will notice that all these are, for the most part, for personal use, only. When it comes to supplying food for a hungry multitude, or washing for a great unwashed public, or pressing out the wrinkles of a multitudinous humanity, an electric light wire will never do. One needs, then, a *power wire*. In exactly the same way the church has been doing something, but almost wholly over its faith for its own salvation. For the most part, its people have been running around in a circle, supplying toast and coffee for their own pressing spiritual needs, feeding a few of their own chil-

dren, washing the soiled linen, so to speak, of a few of their own church following, and an occasional stranger; pressing out a few of the wrinkled hearts of humanity, but almost entirely within their own little circle. In the meanwhile, the hordes of sinful humanity swirl in awful currents and eddies about the church, their hearts "like muffled drums are beating funeral marches" to the pit! They are needy, but we are helpless to feed them. They are lost, but we are helpless to reach them. All the time the Infinite Dynamo is throbbing with spiritual ohms and amperes, more than sufficient to redeem, regenerate and sanctify wholly, the lost millions of human kind, and yet it is not released because there is no "power wire" of faith stretched skyward to connect with the resources of Almighty Compassion, over which the Divine current can be precipitated upon a damned and death struck world! In the meanwhile the holiness people circle around and shout: "Saved, sanctified and kept," the truth of which we do not deny, but nevertheless do we believe that the blame for the lost condition of the race, rests with us! We do not have to be wise, nor cultured, nor gifted, nor smart, nor in possession of office or position! No, all that the Bible declares to be needful is that we be purehearted believers! The more child-like and humble, the better. The more simple and unaffected, the more efficient! We have exercised faith for our own salvation, and obtained it. Why not then exercise faith for achievement, and release God upon the community, the town, the city, the state, the nation!

It is the profound conviction of this writer that there is a thousand times more in the atonement of Jesus Christ than any of us are getting out of it. Does not the blessed volume say that "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death" (1 Jno. 5:15). Does this not, in the light of the law of faith, that we have been discussing, open up significances to which most of us have hitherto been blind? Does this not

lay the salvation of at least our circle of acquaintances upon us? Are we not then responsible? Perhaps not to the degree that would exclude us from the kingdom in case we were derelict to this duty, but at least in the degree that will make a very uncomfortable judgment day for us? To a degree also that will tremendously affect the distribution of rewards, when our names are called? If a member of our family, a neighbor, or well known acquaintance dies in sin, and we have not done our best to pray the prayer of faith for his salvation, is it not recorded in the books of God as a demerit on our part, not, perhaps, as we have said, sufficient to exclude us from heaven, but sufficient at least to affect our rewards, and to become a matter of grievous regret on our part, when "the books are opened!"

This is the explanation, we confidently affirm, for the dearth of old-fashioned conviction upon the unsaved among us. Few, if any, are believing with any sort of a perfect faith, for such conviction to seize sinners, consequently there is little or no heart agony for sin, on the part of the outside fringe that touches the church. Many pray for sinners to be convicted, but their prayers have little or no faith in them. For the most part these prayers never rise above a *hope*, and hope is a long, long way from being faith. In many others, their prayers do not even rise to the point of hope, but are mere benevolent wishes. They kneel down and glibly recite: "Lord bless—, Lord bless—, Lord bless—," but do not tenaciously, and consistently *believe* that they are going to see their prayers answered, and of course, with no real channel offered to the Divine Spirit, there is no current released, and nothing accomplished. A pastor in the early days of Methodism in this country, was conducting a revival meeting in his own church, and noticed that a large group of the church young people, were attending regularly, but were not, apparently, being affected by the meeting. At the close of one of the evening services, he accosted the leading young man of

the group, and said: "John, my precious young brother, why do you not give your heart to God?" "Why, pastor," answered the young man, "none of us have any conviction!" "No conviction," echoed the man of God! "None whatever," responded the young leader. "We have no fight against religion, but when we have no conviction, there is no use seeking the Lord!" The pastor immediately replied: "We will attend to that, my brother!" That night, calling a few trusty souls, who knew how to pray, and believe God, to the parsonage, they continued far into the night to pray and believe for conviction to rest upon that group of young people. Finally, they were comforted with the consciousness that they had not agonized in vain, but that they had prayed the prayer of faith. The pastor was eating his early breakfast, after the vigils of the night, when his attention was attracted to a figure making his way across the common, approaching the parsonage. The near approach of the early visitor revealed it to be John, the leader of the group of young people. His face showed signs of grief, and his eyes had traces of tears. As soon as he had knocked, and the pastor had opened the door, he exclaimed: "Oh Brother Blank, pray for me, my soul has been in hell since midnight!" To prayer they went, and ere long he was a happy convert. Before the day was done, every one of that group was converted, all of them having been under conviction since about the same hour that was mentioned by John.

Oh, church of God, awake, awake! Thou hast believed for thine own salvation, now put on the beautiful garments of achieving faith! The outside world is offering defiance to the God of Holiness. They are challenging us to show that our God has power. They are saying: "Where is the Lord God of Elijah? You claim that He is all powerful, that He can deal mighty convicting blows upon us. We do not believe it. We defy Him. We fear Him not. Show us what He can do, and we will believe! We hold that He is impotent! We allege that He is nothing but an impersonal force! Some fire-mist!

A bit of protoplasm! If He is what you holiness people claim He is, turn Him loose on us! We are not afraid!" And in the face of this challenge, we are helpless! God has laid His thunderbolts at our feet, and bidden us hurl them into the hearts of the King's enemies. He has said: "And nothing shall be impossible unto you!" "He shall have whatsoever He saith!" "The works of my hands command ye me!" "It shall be done for them of my heavenly Father!" But we lift and pine, and sigh, and agonize, and wonder, and away down deep in our hearts, ourselves, echo the challenge of the enemy, "Where *is* the Lord God of Elijah!" And we fail to hurl the thunderbolts! The challenge of the enemy goes unaccepted! The enemy walks proudly! He talks boastfully! And God's people, with faces in the dust, wonder why!

It is because we have no faith! We do not mean for our own salvation, *but for achievement!* If we did but put genuine faith through to God, He would release Himself upon that graceless, godless company, and precipitate among them such a revival as the world has never seen! Either this is true, or the religion of our Lord Jesus Christ is an imposture! He always did it in Old Testament days. He has done it time and again through church history. God's answer to every age of infidelity has been a revival! But everywhere that one has been found, there was found first a company of believing souls, over whose faith God was operating to bring to pass the thing for which they were believing! That is exactly the trouble today! No faith for achievement! If Luther and his coadjutors could release God over their faith and precipitate a reformation that struck the proud enemy a fearful blow in the very face, and if Wesley and his Holy Club could release Omnipotence upon the world over their faith so as to usher in the greatest revival that the world has seen since apostolic days, then what is the matter with us? Are we one whit less able than were the fathers to give God the faith over which He can change this age? We don't have to change it ourselves.

All that we need to do, is to give God a perfect faith, and He will do it!

“And now there breathes that haunted air,
The sons of sires who conquered there;
With arms to strike and souls to dare,
As quick, as far as they!”

Oh, church of God! Oh, people, called the Holy People! Shall we blench in the midst of the greatest tempest that hell has ever brewed, and see the cause of God labor, wallowing in the waves of the most awful sea of unbelief that has ever lifted its slimy waves to swallow the church, *when all it needs is faith?* He doesn't ask merely for labor, or gifts, or toil, or tears, but for FAITH! To-be-sure, real faith will bring all these others, but they are not alone what is needed now, it is the faith that we lack! Let us venture to believe! Let us dare really to trust! Let us put through a genuine faith to God and see what happens! His mighty cloud of resources is swelling, swelling, swelling, just over our heads! In it is the greatest revival that earth has ever seen! Imprisoned there is the greatest pentecost since the first one flooded the world! Not a dribble, not a sprinkle, not a gentle shower, but a deluge of grace! Already one can hear the mutterings of the restrained lightning! Already the preliminary peltings of the rain can be distantly heard! But the storm does not break, its floods are not released, its fury against sin is not poured forth, why, why? It requires faith! Achieving faith! Unwavering faith! Faith that asks without a doubt! That knocks and knocks and knocks with tear-wet eyes. That calls frantically before the midnight-darkened house for the bread of revival! That refuses to let down, or cease, or hesitate, or abandon the divine door, till the storm of salvation is released! *Oh, where is our faith!*

If, at some general gathering of the church, there had been much prayer offered to God for a great revival, and,

while men and women were on their faces calling on God, there should suddenly appear a real, bona fide angel from heaven in their midst, and, clothed with flowing garments of light, should walk majestically to the platform, while general officers and secretaries gave shrinking room, and an astounded audience lifted their heads and looked with amazed eyes on the visitor, or leaped to their feet and, spell-bound, beheld him with wondering glance, and he should lift dignified hand for silence, and, with face shining with heavenly beauty, and words touched with the resonance of golden bells ringing vesper chimes in the world beyond the sky, should speak and say: "Children, I am Gabriel! From the presence of God, I come! A message to the praying, believing church, I bear! Your prayers and alms have come up before God, as a sweet memorial. Your labors have all been noted in His book. Your petition for a nation-wide revival is heard, the answer is at hand. Just outside are a myriad of angels like unto me. They are waiting only till I have delivered unto you this message, and then they will scatter, to place under holy conviction for sin, a hundred and thirty millions of people! Rejoice, for the desire of your hearts, is accorded you! Give praise to the Eternal Son of God!" And should then ascend straight through the ceiling, disappearing from the amazed vision of an astounded church, **WOULD WE NOT BELIEVE HIM?** Would we not exclaim, with ecstasy of joy? Would we not embrace one another, with tears and hallowed laughter? Would we not march in solemn procession and sing with believing hearts, "A Mighty Revival is Sweeping this Way"? Would we not send telegrams all over the church, and broadcast the fact on every radio obtainable, that the revival for which the fathers desired and believed, and for which all our labors had for years tended, was on hand? Did not the angel say so? Have we not the changeless word of Gabriel himself? Would we not launch campaigns by the thousands, and meetings by the tens of thousands, in full faith that amazing re-

sults would follow? There can be no manner of doubt but what we would, and also lay our last cent on the altar of such a sacrifice, and expend our last energy for its consummation!

But, you say, why all this recital? No angel has appeared in two thousand years, nor are we expecting any. Hence we have no angel's word on which to launch out. Very true, friend, but we have something vastly better. In the New Testament we have *the words of Jesus Christ, God's eternal Son*, and He says: "Whatsoever things ye desire," (what does that include?) "when ye pray, believe that ye receive them, and ye shall have them!" And again, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my father which is in heaven!" And again, "If thou canst believe, all things are possible to him that believeth!" And again, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God!"

BELIEVEST THOU THIS!

CHAPTER SIX.

ALL POWER RELEASED OVER FAITH

"And what is the exceeding greatness of His power to us-ward, *who believe*, according to the working of His mighty power" (Eph. 1:19).

Who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33 and 34).

"By faith Abel offered . . . a more excellent sacrifice than Cain. . . . By faith Enoch was translated that he should not see death. . . . By faith Noah . . . prepared an ark. . . . By faith Abraham . . . went out, not knowing whither he went. . . . By faith Moses . . . forsook Egypt. . . . By faith they passed through the Red Sea as by dry land. . . . By faith the walls of Jericho fell down" (Heb. 11).

The caption of this chapter is "all God's power is released over somebody's faith." A better wording of the thought that we have in mind would possibly be that none of God's power is released except over some one's faith.

After God's dealings with the first pair in the garden, it appears to be a truth that little or nothing is ever accomplished on this earth that concerns the welfare of mankind especially in its relation to his moral and spiritual nature that is not brought to pass because of the faith of some human being.

Having broken with God first of all, at the point of faith, God seems to be determined finally to convince the race that it must be along this very channel that all His activities are

released in connection with mankind's restoration to the estate from which it has fallen. Practically all Christians are aware that all salvation activity is precipitated over the faith channel, and it is our contention that the same can be said of all achievement that is in any way related to moral and spiritual conditions. Hence we have coined the expression that "*all God's power is released over human faith.*"

Following this thought let us review the occurrences that were brought about in the Old Testament. The writer of the epistle to the Hebrews states in the famous eleventh chapter that what was accomplished by the men and women of the age of Israel was wrought by faith. In that classic recital of the victories of faith, there is little that is said about faith for salvation, but the great bulk of it was exercised for achievement. The contention of this chapter might almost be allowed to rest on a careful commentary of that one chapter in Hebrews. Let the reader notice that wherever there was something being accomplished that related itself to the moral and spiritual purposes of God, there we find some earnest human beings *believing God*. In other words we find some one releasing God's power over his faith cable for the performance of that desired thing.

In fact, there are several instances mentioned in the Old Testament where God distinctly promised something, and then insisted that men exercise a conscious faith in order, so we contend, to enable Him to do what He had promised to do. Notice the promise to Abraham of a son, and then recall the statements concerning the faith that he exercised with regard to this: "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, . . . he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform" (Rom. 4:18 to 21). If, as we allege, faith is an invisible cable that releases the power of the Infinite over it,

as a wire does the electric current, then here is an explanation as to why God insisted on the faith of Abraham and other Old Testament worthies. It was because He had to have that channel, in order to bring to pass the very thing that He had promised.

Take the case of Elijah praying on Mt. Carmel. God had promised rain. Why, then, did not Elijah calmly await the coming of that promised event? Why did he go to prayer with such earnestness after the contest with the priests of Baal? Why bury his face in his knees, and grow desperate, when already he had a promise from God that rain would come? Why send the boy repeatedly to the hill-top to look for it, while he, was, himself, praying? We insist that he was offering to God a perfect faith cable so as to enable God to do what He had already promised to do. Soon the boy reported the coming of the "cloud the size of a man's hand!" "The rain is at hand," shouts the prophet, and starts for the shelter of the city! Would that rain have come, if he had not held a faith steadily up to God? Was not that faith the very means of releasing the power that produces the rain storm? Is this not the answer to the many failures to secure what we pray for? We started to ask in faith, and while that faith was real, and touching the Divine, He worked over it. But we "wavered" in the matter, and in this manner broke the connection, and stopped the flow of the creative power of God, and the thing asked for was not received.

Take the case of Daniel. He learned from reading the prophecies that the time for the return of the Israelites to their own land had come. Consequently he betook himself to prayer in order to furnish God the faith that would enable Him to bring about the very thing that He had stated in the prophecies that He would do.

As we pass from the Old Testament over to the New, we find that the same law holds good. It would not be difficult to make out a case showing that the Lord Jesus' first advent

coincided with the faith of a number of the saints of God. All through the ages, the faithful Israelite had believed that He *would come*, some time. But only in the few years that antedate His actual appearance in Judea, do we find some who believed that His coming was near at hand, and that they, themselves, would see it. Was it not on account of her child-like and humble faith that Mary was made the ideal channel for His physical birth? Were not Simeon, Anna, Zacharias and Elizabeth confidently looking "for the consolation of Israel"? And, if the contention we offer, stands, was it not *their faith*, perfect and complete in this matter, as it was, the very channel over which God could operate in order to consummate "the fulness of times"?

While our Lord was Himself on the earth, then for the first time since the Garden of Eden incident, God had a perfect channel of faith over which He could operate to accomplish that for which a divine wisdom was asking. Notice the calm faith that He manifested when He turned the water into wine, healed the multitudes of sickness and disease, produced great draughts of fishes, walked on the water, stilled the tempest, multiplied the loaves and fishes, made the deaf to hear, the blind to see, and the lame to walk, cleansed the incurable lepers, and raised the dead! Although on the great errand of atoning for man's sins, nevertheless the exercise of His perfect faith in God, was times without number for achievement. Though His faith failed Him not when it came to the tragic crisis of the Garden and the Cross, nevertheless His miracles were for the most part for accomplishing things, outside the realm of purely spiritual transactions. One of His parting injunctions, close to the end of His life, was that almost incomprehensible statement: "He that *believeth* on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father," thus commissioning His church to duplicate His deeds.

After His departure, as long as the church was in a pure

state, it followed in His footsteps, of achieving by faith. By faith, they precipitated the greatest spread of salvation that the planet has ever witnessed. The lame were cured, the blind were made to see, the dead were raised, prison doors leaped open of their own accord, multitudes believed, the gospel ran like fire in the grass, till from the narrow streets of Babylon to the palace of the Cæsars, the power of the Lord Jesus Christ was felt and known.

The enemy assailed the church of Jesus just as he assailed the Mother of all living, and just as he assails the individual heart of humanity: *he struck at the faith of the church!* As fast as possible he induced men to cease believing God. Soon the burning achievement of the apostolic days was a memory. In spite of the fact that Jesus had said that "He that believeth, the works that I do shall he do also, and greater works shall he do because I go unto my father," nevertheless, the church refused to give Him the necessary faith, consequently, the achievement ceased. From doubting God's ability to do things, to doubting God for personal salvation, is a short and almost inevitable step. Soon personal salvation changed to a devotion to the church, a fanatical insistence upon creeds. Then doctrines began to disappear, and at last the "Dark Ages" were on in all their unbelieving horror.

The dark ages were precipitated because of unbelief. They persisted through the centuries because of the same gloomy severance of the only channel over which the life of God can come to the hearts of men. The wars, the tortures, the hatred, the inquisition, the baleful fires that consumed human beings were a direct result of the fact that the enemy had broken man's faith cable, and light, uplift, liberty, salvation and holiness were excluded. The only way that man can live the life of God, is by faith—"the just shall *live* by faith"—and that faith connection was for the most part, completely severed during the middle ages.

It is very interesting to note that the recovery of the race

from the dark ages, began at the point of faith. Nothing was accomplished till someone began believing God. The first glimmer of an historical size occurred when St. Francis of Assisi stepped out by faith, and precipitated the revival that spread over much of Europe. Faith again released God, and men began to find forgiveness and cleansing, regeneration and a satisfied soul life. God was again among men, but, mark you, He came only as a faith channel was offered Him, over which He could come. His long pent-up power was again released upon the sons of men, because there was a connection by which that power could leave the heart of Omnipotence, and find its way to the needy souls of humanity.

From the time of St. Francis to the present day, whenever there has been anything accomplished along moral and spiritual lines, you will find some there offering a more or less perfect faith channel to God, and instantly, automatically, he flashes His power over it, and accomplishes the very thing for which that believing soul was exercising faith. We find Savonarola believing God and deluging the great city of Florence, Italy, with a holy revival; Martin Luther re-discovers the long lost doctrine of justification by faith, and through his own, and the faith of his associates, precipitated the reformation that covered much of Europe with salvation, and recovered some of the ground that was lost during the dark ages; George Fox takes another advanced step and realizes that men can not only be justified by faith, but be sanctified by faith as well; John Wesley and his brother, with the Holy Club of Oxford, reinforce Fox's teaching, and with a mighty faith inaugurate the greatest awakening of modern times; by faith, John Knox conquered Scotland; John Calvin captured Geneva, Switzerland; Jonathan Edwards, the Tennants, and Francis Asbury subdued the wilderness of the new world; Charles G. Finney swept through the central states with a flame of fire in the forties and fifties; Dwight L. Moody led his tens of thousands to God, and the modern holiness movement precipitated

itself upon the world of our day, with revivals, conventions, campmeetings and schools. But, reader, you will find that it was faith, *faith* FAITH, that brought victory, secured every advance, toppled the walls of hoary superstitions, translated the Bible into hundreds of languages, inaugurated missionary enterprises, founded holiness churches, and brought us to the present hour with every thing that we now know of God, His salvation, and His Book, that is precious to our hearts! Where there was no faith, nothing was done, but the race staggered on in its darkness, sin, horror, wickedness and "old night!" Let the Latin races and countries be a witness! Where there was faith, there immediately God operated. Where there was more faith, there He poured Himself forth more abundantly, whether in spiritual experiences, or in achievements to spread the faith! Where there was, for a season, a perfect faith, there the lightning of God struck with flashing spontaneity and with amazing accomplishment, somewhat as in Jesus' day. When faith waned, experiences died down, achievement went into an eclipse, and God's power was stayed!

Faith is the "lost key!" A man may have a new automobile, that is perfect in all its parts, filled with the best high test gasoline, the battery loaded, and just waiting to flash its intense spark into the expectant gas. The family may, indeed, be in the car, and every thing ready for the desired trip, pleasure or pressing business. Why does not the machinery move? Why is everything at a stand still? *The key is lost!* No key, no spark! No spark, no explosion! No explosion, no whirling machinery, and no journey, no pleasure, no business! The owner is frantically seeking for the key. He perspires with anxious searching. He groans out his anxiety and eagerness. Things wait, and stand still! Everything depending on the key. At last, with a shout, he finds it! The anxiety is over, the perspiration ends, the eagerness vanishes! With calm certainty he thrusts the key into the aperture, turns it with quiet assurance, confidently opens the throttle, unhesitatingly

steps on the starter—when w-h-i-r-r—the burning spark is released, the eager gas explodes, the wheels spin, the journey is on, the business transacted! *Faith is the lost key!* There is sweating, anxiety, and groans, only when we do not believe, *but are trying to do so!* As soon as faith, perfect faith, has made the connection with God, the trying has ended, the quiet confidence has come, the power of God is released, and the project under the perfectly able hand of Omnipotence is as good as done! May God, grant unto thy people the possession of the lost key! All power is released when we have “the key!”

Some writers on the second coming of Jesus, have been so bold as to say that *His advent* is dependent on our faith. That the thing that has kept Him from this old needy earth so long has been the fact that the “Bride had *not* made herself ready!” That just as it was the faith of the holy people of God, that enabled Him to come the first time, so it will be the faith of His Bride on earth that will enable Him to come the second time. At all events this line of thinking would enable us to understand how His coming had been imminent in all ages, but had not occurred yet, because of the fact that no perfect faith channel for His second coming had been accorded Him so that He could come. It might also lend significance to the statement in the New Testament, as to why the unbelieving steward who said: “My Lord delayeth His coming,” was punished so severely. *He blamed the delay onto Jesus*, while the teaching that He cannot come till He has a perfect faith over which to come, lays the blame where it belongs, *onto the church*. The steward lied, and was taking advantage of his lie, and “beating the men servants and maidens, and eating and drinking with the drunken.” If the age that gives Him the necessary faith to come on, gets Him, then it behooves us to lift up our heads, for our redemption as a people of God may be more nearly within our reach than when we first believed!

An early Methodist preacher had sadly neglected both his soul and his service, and, so the story goes, came to the years

of superannuation, so dry and dead, that his church superiors ordered his retirement with little compunction. The vote to retire him awakened his dormant spiritual desires, and he begged to have the vote rescinded for one year more, till he could see whether some victory was not to be his before his ministry ended. His wish was granted and he was appointed to a backwoods place that had never known a revival in its history. With his crippled wife, he moved there. His audience was a pitiful affair, that came from habit, but not because of salvation. Realizing that this was his last year of service, he began desperately to examine his soul. Soon he discovered that he was really not saved, and quickly prayed through with a great cry for forgiveness, and rejoiced in an experience that he had not sensed since he was a boy. His wife soon followed in this spiritually unaccustomed territory, and they rejoiced together. But, their appetites now awake, they pushed on, and were in a short time, under conviction for the fulness of the Spirit. After much seeking, many tears, and great humblings before God, this aged minister and his wife believed God for holiness of heart, and were wondrously baptized with the Holy Ghost. They began praying for a revival in their backwoods village. For weeks, they pushed their faith upward to God for this, and finally were rewarded by the happy consciousness that they were praying the prayer of faith. He asked his church board to allow him to begin revival meetings, but they refused. Again he approached them, and after wringing from him the assurance that he would pay for all the fuel, attend to the janitor work, and furnish the kerosene for the lamps, they consented. He cleaned the church, brought up the fuel, filled the lamps, and on the approaching Sunday announced that on Monday the revival would begin. He built the fires, lighted the lamps, and when the hour for service was at hand, was in the pulpit with sermon ready. Not a soul came! After waiting a while, he communed thus with himself: "I am responsible only for my part. God is responsible for the part

that I cannot attend to. I have the house ready, and the songs selected, and my sermon prepared. I think that I shall go ahead with my part, and trust God for His part." Thereupon, He announced a hymn and sang it through. He kneeled and prayed fervently. He then announced his text, and preached to the audience that was not there! He closed, and dismissed his absent hearers, and went home. This he did the next night and the next, until the week was gone, and not a person came near his revival. On the Sunday, he announced that the revival had been on all week. That God had wonderfully visited the place! That he was encouraged to continue another week! Would they not tell all their friends and neighbors about the meeting, and every one be sure and come! The pitiful little audience filed out, and after some whispered inquiries among themselves learned that not a person had attended the old preacher's revival. The next week he did the same. No one came. He was there every night with a warm fire, lonesome hymn to be sung, an unctuous prayer to be offered, and a ringing exhortation based on a text to be delivered. Night after night this continued. The village was stirred. "He is stark crazy," said they.

"He thinks that the house is full of people, and doesn't know that it is empty!" They talked seriously of summoning the commissioners for the insane. Still no one went up to the church, but the old preacher, and faithfully he built his fires, sang his hymn, prayed his prayer, and dismissed the empty seats, and went cheerfully home. When the customary audience gathered on the second Sunday, the old man happily announced: "The revival is growing in power! God has come, brethren! The meeting will continue all the coming week. Let every one bring his neighbor!" The people were aroused! The village was excited! What to do with this apparently insane minister occupied the conversation of all. On the following Monday of the third week, four youths suggested to one another that they go up and hear "the old lunatic. He

will never know we are there," they averred, "he is as crazy as a March hare, and it will be great fun to slip in and hear him, and he not realize that we are present." They went. The preacher certainly seemed not to know that they had arrived. He sang his hymn, as before. He prayed his prayer, and then preached to the invisible audience. He dismissed them, and the boys passed out, to tell all over the village that they had been there, and the old man never knew it! "He is completely demented," they said. Amazed by this, the whole village turned out the next night. They filled the house. At last, he seemed actually to be unaware of their presence. He announced the hymn and sang it through as though the house was empty. He prayed as he had done for over two weeks. He gave out his text and preached an endless hell, a topless heaven, a blazing, searching judgment, and a glorious forgiving Savior! He dismissed. All hands left the church sick with conviction. At last the Holy Ghost was talking to them. The next night they came. Still he preached as though he knew not that they were there. Pouring his heart out in burning periods, he released God onto them through his faith, and by means of the truth. He gave no altar call. He simply soaked them down with truth. About the middle of the third week, several young men came sobbing forward, without an invitation. The whole house broke up in crying, screaming, seeking, praying, hungry sinners searching for Jesus' forgiveness. The revival was on! Over four hundred people were saved!

But ah, reader! *What did it?* It was that old man's faith! Surely, steadily, persistently, he gave God the necessary faith channel for Him to work over, and He worked! Would you have done it? Would we have done it? Is this not the identical place at which the modern holiness movement stops? We have faith for our own salvation, but when it comes to faith for achievement, we stop, we hedge, we falter, we hesitate, we lie down, we fail! Although God's unlimited resources are just swelling above our heads, filled with a plenitude of power.

Although His pentecosts are pent-up just awaiting release-ment. Although He, Himself, has said that we can have any-thing that we will really believe for, and reiterates it with almost painful frequency, and assures us that every thing that has been accomplished in the past was brought about because some one had the audacity to believe God, nevertheless we are still shorn of power, stalled in our efforts to advance the King-
dom, sometimes weak as to our own salvation, and ready to blame onto this age, the failures that are due to our own lack of faith.

We dreamed a dream one night. We seemed to be on the train, and were told by the brakeman that Henry Ford, the millionaire, was traveling on the same train, in his private car. While we were discussing the matter with the train man, a mighty crash took place and we were hurled with irresistible force through an open window, far out onto a plowed field, while the coaches and engine were piled in a fearful heap of burning debris. Finding ourselves unhurt, we hurried toward the wreck to assist in rescue, if that were possible. Seeing a man struggling under the wreckage, right in the path of the devouring flames, we succeeded, after much stress, and no little danger to ourselves, in extricating the man and dragging him to a place of safety. There we resuscitated him, and with much difficulty saw him at last to a hospital. At his request we visited him the next day, and found to our amazement and utter surprise that we had rescued the multi-millionaire, Henry Ford! In his gratitude to us for the rescue, Mr. Ford was determined to reward us with some unusual token of his appreciation. We demurred, but he at last forced into our hands a bank check-book, each check of which was signed at the bot-
tom with the millionaire's name, but the amount on each, left blank. He stated that he trusted that we would not be hesitant about filling in the blank spaces as liberally as we saw fit. He remarked in a modest manner that he was rated at a thousand million dollars, and that fifty checks, though each carried a

million, would not be missed by him. Dazed and dumfounded we backed out of the wealthy man's presence, and started toward the city where we lived. Realizing that we had ruined the suit of clothes that we wore, we determined to have them cleaned and pressed, and borrowing a suit temporarily, we took the other suit to a cleaner's and drew a check from the precious bank book of *two dollars and fifty cents* to pay for the suit. We also found we had ruined the hat we wore, and finding a suitable one for *a dollar and a half*, we drew another check, and paid for that. Hunger overtook us while we were executing these errands, and we drew another check for *fifty-five cents for dinner!* Calling on a ministerial friend, the next day, we excitedly told him what wonderful, and rare fortune had befallen us. We related the rescue of the noted man, and told of the marvelous gift of the check-book. Our friend was, if anything, more excited than we were. He leaped to his feet and almost shouted with the wonder of the opportunity that was ours. He said: "Have you cashed any of the checks yet?" "Yes," we answered. "We drew one for two dollars and fifty cents, to pay for cleaning and pressing the suit that was ruined in the wreck, and—" "TWO DOLLARS AND FIFTY CENTS," fairly yelled our friend! "MAN ARE YOU INSANE? Did you use a whole check just to get two dollars and fifty cents?" He looked at us critically for a moment, and then promptly phoned for one of the leading physicians in the city, and also for the judge of probate and several other officers and they began an investigation of our soundness of mind! Just as the insanity board was reading its verdict, and assigning us to the insane hospital for prolonged mental treatment, *we awoke!* It was a dream!

But ah, reader, can you not detect the significance of the dream? In place of the American millionaire, place the Lord Jesus Christ. In place of the bank check-book, place the unlimited pledges of God in the form of the Bible statements

about faith. Here is one check: "*And nothing shall be impossible unto you!*" Here is another: "*Where two of you shall agree as touching anything that they shall ask, it shall be done for them of my Heavenly Father!*" Here is another: "*And shall believe in his heart that those things that he saith shall come to pass, he shall have whatsoever he saith!*" From these unlimited checks, signed by the Lord Jesus Christ, in His own blood, wherein He tells us to ask *anything that we desire*, and if we will believe, He will do it for us, how much are we getting?
OH, YE OF LITTLE FAITH!

CHAPTER SEVEN

THE PERFECTING OF OUR FAITH

"How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only" (Jno. 5:44).

"Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, but he that hateth his life in this world, shall keep it unto life eternal" (Jno.12:24, 25).

"In full assurance of faith" (Heb. 10:22).

"And being not weak in faith" (Rom. 4:19).

"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God" (Rom. 4:20).

"And might perfect that which is lacking in your faith" (1 Thess. 3:10).

Mankind is possessed with a faith faculty at birth. This automatically reaches out and connects itself with other human beings about us, and receives comfort, consolation and soul sustenance. Many persons can clearly remember when first they doubted the human beings around them. What dark dread and horror possessed the childish mind. Some children are so tricked and beguiled as to grow up without any faith in parents or neighbors. When properly reared, a child has natural and almost perfect faith in parents. This, when suitably trained may extend itself naturally to the great Heavenly Father, and that child rejoice in a juvenile conversion that is real and delightful. Faith in God is begotten in one because of evidence. It may be the testimony of others, or the evidence that gathers around the Bible, but it is reasonable evidence that stirs one's faith faculty. It continues to grow through consciousness of results that come to one by its exercise. If a person trusted

God for some time and obtained no results, he would soon lose faith in God. But just as soon as a real cable of faith is extended to God, and He begins operating over it upon our hearts, there is at once a conscious result. The burden of sin is lifted, the sense of peace enters in, and the realization of the blessed Fatherhood of God, and the Saviourhood of Jesus Christ, is manifest and the presence and communion of the Holy Ghost is felt. All of this witnesses to one's faith, and strengthens it. Faith grows by rehearsing these facts, or listening to others rehearse them, hence the value of testimony.

There is a sense in which our faith is perfected before we are regenerated. The seeker urged on by hearing the glowing testimonies of others, or because of the exhortations and prayers of the workers, usually gets desperate, before he is able to offer to God a perfect enough faith, so that God can be released in power enough to forgive and regenerate that soul. It appears to be a fact that *desperation* or *agony* brings about a perfecting of the faith channel. People are often found who claim to be converted by what one might term "dry" faith, but there is always a question mark hanging over their experience in their own minds. The real fact seems to be that they did not get genuinely converted at all, but were blessed up a bit over the faith of the ones who were interested in them, and themselves never offered God a perfect faith channel over which He could give them the desires of their own hearts. Others have been noted who got desperate, and began agonizing, and seeking in such desperate earnestness that ere long they believed God with such whole heartedness and abandon that a perfect faith was offered, and a perfect case of obtainment was realized.

In this same way people seek holiness. Some seek awhile, and then "take it by faith," but this seems to be more of a head-faith than a heart-faith. At all events few, if any, such cases are satisfactorily baptized with the Holy Ghost, but are

chronically dissatisfied. We contend that they never offered God a perfect faith for their entire sanctification, and because of this, never did release the necessary fire from the skies to burn out the old carnal nature, and fill them with the Holy Ghost. If they had done so, they would have received what they sought for, and been entirely satisfied, as well as entirely sanctified. The soul that gets sanctified wholly, is compelled, as a rule to develop a fine degree of desperation, and no little agony before it can perfect its faith enough so that God can operate over it, and pour upon it the "unquenchable fire" that eradicates the inbred sin nature and fills with perfect love.

This will explain to the reader, why it is that we are unable to achieve to any greater degree than we do. Our faith for achievement may be real, but it is much of the time very imperfect, and faulty. People will often begin grandly on some enterprise for God, and then at the first serious opposition, or misunderstanding, or lukewarmness on the part of helpers, or lessening of the finances, or some other obstacle, will give up, and turn toward something else. This means that their faith for accomplishing that particular thing was exceedingly thin, and brittle and easily broken. A real faith for the achievement of something, will hang on, retreating when it is compelled to do so, but returning as soon as possible to the attack, turning, twisting, seeking new avenues of approach, assaulting from some other direction, camping in the neighborhood while it prays and fasts, and believes God afresh, but finally wins! Why? Because it has offered to God a perfect channel, and He is operating, and bringing the matter to pass.

In many theaters, the electric lights are adjusted with a "dimmer" on them, so that special effects can be realized by turning the lights very low. The effect of the "dimmer" is to lessen the current of electricity, and the full effect of the dynamo is checked. This seems to be the condition of the faith-cable of most believers, especially for achievement. In many places

we are satisfied to sow seed, and leave the reaping of the harvest to some one else, we do not know whom. Others are satisfied with a soul now and then. Still others are complacent over the almost total failure of their evangelistic efforts, and instead of locating the difficulty in their own lack of faith, they comfort themselves with the thought that it was not God's time. Most of us are satisfied with little. Just enough experience to keep us from actual defeat satisfies us in our souls, and instead of exercising a great faith for a mighty, spilling, splashing, "joy-unspeakable-and-full-of-glory" experience, we are satisfied to jog along, no better, and sometimes worse, than we were years ago. In achievement, we are comforted if the church bills are paid, and the salary coming in. If we can get a few accessions from the Sunday school, so that we can show a little growth in church membership each year, we let it go at that. Instead of realizing that the lack of achievement is due almost totally to our lack of achieving faith, or due to the lamentable quality of what faith of that description we had, and bestirring ourselves to perfect that faith, we creep lazily along, and blame the age, and the peculiar character of humanity in these days, for our failure. The simple fact of the matter is, we have a "dimmer" on our faith for achievement. If we will throw that "dimmer" back, and release the whole of God's mighty Spirit onto ourselves and onto the propositions for which we labor, we will be able to "stand still and see the salvation of our God!" A recent translation of one of David's psalms makes it read thus: "Trust in the Lord, and He will work!" This is our contention throughout this little volume. God works over our faith. No faith, no work. Little faith, little work. Perfect faith, great achievement! The special theme for this chapter is to show the reader how to throw the "dimmer" back from his faith, and release the full power of God!

A recent magazine devoted to the manufacture of steel,

states that manufacturers now subject the great bars of steel to an X-ray photograph, so that any imperfections may be discovered. It declared that in many bars of the finished material, the photograph would show tiny white spots pitted through the entire bar, revealing the soft places in the material. Can there be any doubt, but that if God should photograph our faith, especially our faith for achievement, that He would find it specked with the soft spots of unbelief? Does not the text that Jesus uttered, prove that it is possible to have faith, and yet have it shot through with unbelief, when He said: "If ye have faith and doubt not" (Matt. 21:21)? Is not this the actual condition of our faith for achievement? We have a little faith, but it is so largely neutralized with unbelief and shot through with hesitation and vacillation, surrounded with mixed motives, and checked and handicapped with selfishness and human honors, that comparatively speaking, little is accomplished.

We have said above, that few, if any, ever received conversion, until they became desperate, and agonized for it. We have shown that not many, if any, ever became sanctified wholly, till they perfected their faith by agony, so now we desire to call the attention of our readers, to the fact that when it comes to the matter of achievement, there is very little agony. In regard to the salvation of the other fellow, we can remain very complacent, and allow him to perish in multitudes around us, and seldom or never weep, or fast, or grow desperate over his lost condition. Does not the Holy Book declare that "he that goeth forth *and weepeth*, bearing precious seed shall doubtless come again with rejoicing, *bringing his sheaves with him?*" This shows that there is some relation between "weeping" and "sheaves bringing." There is not much weeping over the lost. There is comparatively little agony over the hell-bound millions. For this reason we offer a very faulty faith-channel to God, and He can do but

little to change the situation, and usher in a mighty awakening.

In the life of Bishop Taylor, that apostolic hero, who sowed much of Africa down with the gospel, we read that he once journeyed many miles to preach to a large village of native Africans, only to find, when he arrived, that the whole village was on the move, because of a lack of water. Their supply had diminished, and they could locate no more near at hand, and consequently were packing up preparatory to moving the whole village a number of miles, where a plentiful supply could be found. They were in great haste, as it would take several days, and the supply of water on hand, was practically exhausted. When Bishop Taylor arrived, and asked to see the head chief, he was denied the privilege, because the man was too busy. When the good Bishop made known that he was a minister of the most high God, and wanted to tell the chief and his people about Him, the savage came to see him. He told the Bishop about the lack of water. Assured him that they must hasten their removal, or endure great suffering especially to the women and children. They could not possibly stop to listen, no matter how important the minister of God might be. But, a thought struck the black skinned leader: "If you are a representative of the most high God, maybe your God could tell us where to find water near here. We prefer to remain here, and like this locality, but we must move on account of this matter of the water supply. If your God can tell us where to find plenty, we will be glad to listen to Him and to worship Him." Taylor listened, and then humbly asked the chief for an hour in which to commune with his God, and consult Him about the matter of revealing a water supply. In this the chief acquiesced, and the Bishop and his party all betook themselves to prayer. The aged white leader was especially drawn out in supplication, that his journey to this great village should not be frustrated by a mere lack of water. Was there not plenty of water near at hand? Did

not the great God know exactly where it was? Would He not reveal it, so that these dark skinned peoples could stop their activities and listen to his message? Thus with great earnestness and strong cryings he pressed his desires upon his Almighty Heavenly Father. Ere the hour was gone, the Bishop was rejoicing and thanking God for answered prayer. He stated certainly that God would locate some water for them, and arose from his knees in the happy consciousness that God was working. When the chief returned, the Bishop commanded him to secure some workmen, inasmuch as the most high God was going to indicate where to dig for water. The workmen with their tools were quickly secured. Together, the Bishop and his party and the black savage and his attendants walked toward the edge of the village. The Bishop glanced about with keen eyes, and soon joyfully pointed out a small tree, that was peculiarly twisted. He declared that he had never seen that tree before, but had seen it in his prayer. Walking a few steps in a certain direction from that tree, he indicated a sunken spot in the surface of the ground, and directed the workmen to dig there. They dug a few feet and immediately found an unlimited supply of water. The Bishop witnessed a wonderful revival during his stay in that village. A desperate faith, because of his very great desire to witness the salvation of men to God, had enabled him to offer God a perfect faith, and thus release the power of God for the purpose for which he believed.

An earnest, godly woman, with her numerous family, started to meet her husband who had gone west to better their condition. She had her tickets through, but was short of money. She saved out what she considered would be enough to buy meals and pay incidental expenses to her destination, when she learned, to her dismay, that a certain connection with another railroad was no longer made, but that she would be compelled to remain all night and all the next day, till almost

the same hour, in order to take the other railroad train, and continue her journey. The difference in time was about an hour. She had no money for beds, and none for extra meals. They were all very weary, and the smaller children were becoming fretful. They were all dusty, travel-stained, and disheveled, and now to wait twenty-three hours in addition to the time they had expected to spend, was disheartening, indeed. She betook herself to silent, but importunate prayer. The more she prayed the more agonized she became. She spread the matter wholly before the Lord, and implored His intervention. Her inquiries addressed to the conductor of the train she was on, brought her no comfort. He assured her that the other train *never* waited for his, any more, and that she must prepare to spend almost twenty-four hours before getting away from that city, toward which they were rapidly approaching. The woman redoubled her agonized petitions to God. She grew bold in her addresses to her Father. She implored Him to stay the departure of the other train. Such a soul exaltation took possession of her, that, but for the presence of other passengers, she would have shouted with the joy of communion. She utterly believed God, and thanked Him, with silent tears running down her cheeks, for the fact that she knew He was hearing and answering her desperate plea. As they neared the suburbs of the city, the conductor passed and asked her whether she would go to some hotel, and wait for the next day's train. She answered simply: "No, I believe that the train will be waiting for us, when we reach the depot." When they rolled into the great station, there the other train stood. The locomotive was panting with suppressed eagerness to be gone, the engineer was in his cab, with hand on the throttle, the fireman nervously tolled the engine bell, expecting each moment the signal to go, the conductor came running down the depot stairs from the offices above, watch in hand, and as the woman and her weary flock climbed thankfully aboard, with tears of gratitude in

her eyes, the anxious train-chief waved his hand to the engine men, exclaiming impatiently: "How in the world could we have lost a whole hour here, this has not happened before in over a year, something is wrong in that dispatcher's office!" No, no, conductor, nothing is wrong, only an agonized woman with a half-sick flock of little children needed to ride with you, and she had been for hours offering to God a perfect channel of faith, asking Him to hold that train. It was a small thing for Him to work, and readjust matters in that dispatcher's office, so that Train No. 99 had to wait an hour! A perfect faith did it!

Charles G. Finney once spent an agonized day at sea, pleading, praying and offering a desperate faith to God for the advance of the cause of Jesus. Ere long, he was greatly comforted and claimed by faith the answer to his long and anxious prayer vigil. Returning from the voyage, he was prompted to write his lectures on Revivals. These had a tremendous sale among the ministers of that day, and among many, in subsequent days. From the reading of that one volume, it has been estimated that over a hundred thousand souls were brought into the kingdom of God, through the revivals that were thus precipitated. "Believe in God, and He will work!" The agonized faith of this great evangelist, so perfected the channel over which God could operate, as to accord Him the perfect channel that He needed, and He promptly enabled Finney to answer his own prayer, by inspiring him to write that wonderful book on Revivals.

In the darkest hour of the Reformation in Scotland, Mary Queen of Scots came onto the scene, and threatened to overturn all that the great reformer, John Knox, had thus far accomplished. For days, Knox agonized before God in believing prayer. Mary finally left Scotland and falling into the hands of Queen Elizabeth of England was imprisoned. There was a lull in the matter until news reached Scotland that Mary was

about to be released, and all knew that if she returned to Scotland, she would endeavor to stop the Reformation there. Again Knox betook himself to agonizing prayer. He pleaded for Scotland, and begged God to intervene. One day of fasting found him in the garden of his home, in hours of agony before the throne. At last he came in with a joyful look on his face, "God has answered," he exclaimed, "we are delivered!" "In what way?" was asked. "I do not know," answered the old hero, "but I know that God has totally lifted my burden, and that Scotland is safe!" It was learned later, that it was on that very day that Queen Mary was executed, Queen Elizabeth having suddenly changed her mind and signed her death warrant.

Our chief difficulty today, seems to be that we can scarcely bring ourselves to become desperate in the matter of putting the cause of salvation across. The circumstances of our lives are so convenient, we live so comfortably, we are protected on almost every side, cushions, rocking chairs and deeply upholstered autos abound, food is plentiful, danger for the most part at a distance, electricity floods our homes with light, luxurious trains, with diners and sleepers, bear us swiftly across the country, not much is exacted of us that is grinding, hard, or taxing, and our faith has grown so flabby, that many cannot keep themselves decently saved, to say nothing of endeavoring to accomplish anything. We look for a Christianity that moves along the lines of least resistance, that disturbs us not, that continues to lull us to sleep, and to keep things easy. Our efforts at achievement are largely damned because of the innate laziness that has afflicted the age, and through the age, entered the fiber of our own souls. Our faith becomes infected with the ease-loving tendency of the times, and we cannot offer a perfect channel for achievement to God, and hence the mighty commissions of His word mean little or nothing to us. When He states: "He

that believeth on me, the works that I do, shall he do also," we gape, and wonder, and try to imagine a variety of things that this can mean other than what it says, and then relapse again into our spiritual comatose condition, and sleep on. Little wonder that Jesus said, "when the Son of man cometh, will He find faith on the earth!"

In order to perfect our faith we must divorce ourselves, in our thinking, from anything that will prevent us from living the crucified life. It is said that George Muller spent many months in humble, self-crucifying prayer, waiting before God, to be sure that he was, himself, dead to all self, and exaltation, before he began to believe for the support of an orphanage. He knew that if his effort was successful, fame would come to him, and consequently he waited in agony, to know that God had killed Muller sufficiently, that He could trust him with the necessary notoriety and fame, that success was bound to bring. It is recorded of him that to the day of his death he was the same humble, lowly, plain, George Muller that he was at the very beginning. The self-crucifixion so perfected his faith, that he was able to release God in the terms of thousands and, finally, millions of dollars. How few of us can God trust? How speedily, the least bit of God's power and ability on us puffs us up! Scarcely does He dare to endow anyone with the power of divine healing, in these days, or he at once sets himself up as a superior being among us. Hardly any one can make any sort of success of any line of religious work, without getting spiritually proud, religiously boastful, denominationally conceited, or hopelessly astray in some fanatical way as to doctrine. No one can offer God a perfect faith within the matters of His will, without living a lowly, humble, self-crucified life.

A second necessity in the perfection of one's faith-channel, is to sacrifice the conveniences of life. At this point we are very liable to be misunderstood. We do not mean literally

to do away with conveniences, but we mean not to be enslaved by them. Like the soldier at the front in the world war, when he was in the rest camp at the rear, awaiting his turn to take the trenches, he enjoyed, if he had them, the means of comfort, and cleanliness. Rocking chairs, soft beds, hammocks, plentiful and unusual food were all his, in case they were to be had, and no one objected to his enjoying every ease that was within his reach, while resting there. But what was expected when the bugle sounded? He would don his muddy uniform, lace up heavy boots and leggings, strap his helmet to his head, and seizing his arms, march for the trenches cheerful in the performance of his duty. He left his soft bed, and slept gladly on the ground. He abandoned cleanliness and secured what little he could while on duty. He bade goodby to his choice foods and ate hard bread and drank stale water, till his turn came again to rest in the camps at the rear. This is something of what we mean. Can we not have conveniences, and even some luxuries, without being enslaved by them? When the call of God's house, God's day, and God's revival meetings, sounds, can we not leave our comforts, and conveniences, and fare forth, as soldierly, to a genuine self-sacrificing campaign for souls, as ever did American soldiers in war? Are we not in the midst of a great rebellion now? Is not the holiness movement about the only thing that has not succumbed to the enemy? Are we not fighting a desperate rear-guard action now, to keep the whole cause from being swallowed by the foe? Then, we ought to be ready, at all times, to leave home, fireside, soft bed, gentle rocking chair, interesting book or magazine, choice food, soft raiment, and all else, for the strenuousness of a battle for souls. Clothe yourself in garments in which you can kneel on any floor and wrestle with God for the lost. Forget everything but the fury of the fight. Call for your muddy uniform, your heavy helmet, and your arms, and fare forth as joyously as the man

of literal battles, and the God of spiritual contests will be with you. In this way you can so perfect your faith as to offer a channel that God can honor.

It is quite possible that this age will have examples of so-called holiness people who will be among the list, labeled at the judgment, "Damned by a Rocking Chair!" or "Trundled to hell in a Limousine!" or "Ruined by Beautiful Pictures and Soft Rugs!" or "Out of Commission through Surfeiting and Drunkenness!" Downright laziness is a real vice among the folk who call themselves God's people, these days. Too lazy to pray much. Too indolent to fast. Too weary of doing their own work, to work much for souls. May God stir our hearts till we throw off the sloth of spiritual ease, and enable us to perfect our faith, to the end that achievement may be ours!

A third method of perfecting one's faith is fasting. How little we practice it! Yet there is something about the hunger of the body, that assists in a better realization of the necessary agony of soul, such as brings a perfect medium between one and God. The whole subject of fasting is difficult, because no scheduled rule can be laid down that will fit every case. Some are ill, and cannot endure fasting. Some are working hard, and must adjust their fast to that. Others find it difficult to fast regularly because of its relation to those with whom they chance to come in contact. Nevertheless all should do something at this blessed matter, and make it as regular as they can. Jesus clearly intimates that there is a certain kind of demon that cannot be dislodged without the perfect faith that only fasting brings. May we be stirred to undertake more of it, and to follow it more systematically!

A fourth method that affects one's faith-channel, is financial faithfulness. Any lack at this point, and a direct blow is struck at a perfect faith. How can one fully believe God, when there is the essence of disobedience in the matter of finance?

Consecrate all to God, and administer that trust as faithfully and devotedly, as though it were not your own at all, but belonged to Him, and the ability to pray the prayer of faith will be greatly increased. An honest tithe should be the minimum, which should be increased with offerings and lovingly, loyally, laid at His feet. The "storehouse" tithing, which brings into the church, of which you are a member, your tithes and offerings, thus making it your "storehouse," is a happy arrangement. Financial faithfulness will not only enable you to perfect your faith, but will also place funds at the disposal of God, so that as He operates over your faith, He will also have some resources, of a material kind, to use in connection with His operations. Much of the work of God's church is stalled and hindered, because His people do not faithfully recognize their obligations to Him in the matter of money.

A final step in faith perfection is to cultivate the "sufferings of Christ." Paul in his epistles has something to say about fellowshiping the sufferings of Christ (Phil. 3:10), as though they were, in some manner, needful for the performance of the highest service. Again (2 Tim. 2:11) he says, "If we suffer, we shall also reign with Him," as though the possibility, of being included in the sacred number of the Bridehood, might depend on whether we had advanced into the mysterious fellowship of His sufferings. Just all that this may mean, we do not pretend to know, but we feel sure that it indicates some sort of soul travail for the salvation of the lost, that comparatively few of us ever participate in. It indicates that there is such a union of mind and heart, between ourselves and the Lord Jesus Christ, as to enable us to enter into the heart agony that He had to endure, and that He must be enduring yet, and that He will continue to endure until the sin problem of the world is ultimately settled. It involves the idea of intercession, that takes upon itself something of the woes and sorrows, heartaches and miseries, of the ones for

whom it intercedes. This identifies us so fully with Jesus Christ in His Saviorhood, and fills up so completely our lives with that "which is lacking of the sufferings of Christ," as to enable us to offer Him a perfect faith for achievement and release God's power, almost one hundred per cent, upon any given enterprise. The story of "Praying Hyde," a missionary to India, and how he would spend hours in prayer, till he forgot meals, rest, and all else, in his heart to heart communion with our blessed Lord; how he would pray for a certain number to be saved, and realize that very number in meeting after meeting; how he asked for one soul a day on an average for the year, and got it; how he advanced year-by-year to two souls a day, then to three, and finally to four, and saw the results as he prayed and believed, will illustrate the point at hand, and give us a shining example of the cultivation of the "sufferings of Jesus," at its best. The life of David Brainerd, and his wonderful work among the Delaware Indians, wherein he ate their nauseous food, slept in their filthy cabins, prayed in the snow drifts till he acquired tuberculosis, preached to them, loved them, lived with them, led them to Jesus by thousands, and was then carried to the settlements to die, arriving on a stretcher, like a warrior from the gory field of battle, laying down his life while still in the thirties, adds another to the list that illustrates the entrance into the sufferings of Jesus, and the perfecting of a faith, that delivered God in mighty power on the hearts of the savages.

The wife of General J. B. Gordon, (who was a distinguished soldier from Georgia in the war between the states) a sensitive woman, followed her husband to the battle field, and tells how, when she was overlooking a battle in which he was engaged, she saw the Federal artillery trained on her husband's troops, and knew that he was about to receive from those death dealing guns a discharge that might mean his instant destruction, that the flash of the guns carried to her own

heart, a stab like that of a knife. Again and again, when the gray smoke burst from the artillery nozzles, and the boom rolled over the hills, that fearful pain shot athwart her heart, as she suffered with him. This is something of what we mean. Can we not get so close to Jesus, and feel so keenly His death grapple with the sin of this world, as to love somewhat as He loves, labor a bit as He labored, and suffer in unison with Him? In this way, all imperfections in the faith channel can be removed, and with a pure faith lifted to the Omnipotence of the skies, we can perfectly achieve.

Let the reader but think for a moment of the souls unsaved, because we are failing to do this. Of the millions who are marching to hell, because so few of us are desperately enough in earnest. Will not the Judgment Day reveal some things, that will compel us to give our account, at that great occasion, with grief and not with joy! Are there not a few more who will offer themselves to God for the perfecting of their faith, in this age, so that we may precipitate a great awakening, a great shower of the "latter rain," before the days of the Tribulation set in? Have not the holiness churches been called to such a time as this? They have the greatest experience known to the Bible, and the highest religious standards the world has ever seen, why, then, can we not develop a faith that will release the restrained Pentecosts of God, and win untold thousands to Him before the sun sets for this age? We can, *if we will!* May God grant that it may be—**WE CAN AND WE WILL!**