

**JOHN G. LAKE
STUDY LESSONS**

PART FIVE

(LESSONS 35-41)

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35. SPIRITUALISM

“And Samuel said to Saul ...,” 1 Samuel 28:7-19

The old prophet appeared and proceeded to tell what was going to take place and what was going to happen to Saul and his sons in the battle to come.

Now then we read a surprising thing. He had light in the promise of Christ’s redemption. Where did he get it? The word says “sheol” or the regions of the dead. They were there without something. What was it? The deliverance of the Son of God.

The prophets prophesied concerning the deliverance the Son of God was to bring, and after Jesus Christ entered into the regions of death and liberated those who were held by its chains, those who had died in the hope of the promise, those who had died in the fullness of faith that the Redeemer was to come. He came and the actual deliverance from the power of death took place. “He led captivity captive, He ascended up on high” and their place of residence was transferred from that place (sheol) governed by the power of death and the angel of death to where-ever the Lord Jesus Christ went “They ascended up on high” and their place of residence was changed. We do not know where those who went with Jesus stopped. You call it Paradise, but so far as Jesus is concerned, it is perfectly plain in the Word that He never stopped until He came to the Throne of God.

You go through the Book and find where anyone was ever called down out of heaven, and you won’t find it. Those who have their residence with the Lord Jesus Christ, from the day of His resurrection and onward, would have to be called down, not up.

Now one of the things we have lost out of our Protestant faith from the days of the Reformation onward has been the wonderful truth of the ministry of Jesus in the Spirit to the dead. Do you get it? The ministry of Jesus to the dead. “For this cause was the Gospel preached to them that are dead.” Oh, you mean dead in this world, and dead in sins? Not at all, because the rest of the verse explains.

“For this cause was the gospel preached also to them that are dead.”

Why?

“That they might be judged according to men in the flesh.” 1 Peter 4:6

On the same grounds that men in the flesh were. They heard the words of Jesus. They received the words of Jesus, or they rejected the words of Jesus, just as men in the flesh do. Well, what does it mean? You ask, “Are you preaching on the subject of a second chance?” No, brother, but I am calling attention to the state of the dead before Jesus came. They died in the hope of the promise. Jesus came and the promise was fulfilled. He fulfilled it on the cross of Calvary, and went into the regions of the dead and fulfilled it to them, and delivered them and took them out the power of death and transferred them to His kingdom.

“He led captivity captive, and gave gifts unto men.”
Ephesians 4:8

With the above thoughts I have laid a kind of foundation. There is no such thing in the whole New Testament as a re-occurrence of those instances I have just read. No such a suggestion or its possibility in the New Testament. It belonged to a day and an age and a state that ceased to be when Jesus Christ the Lord and redeemer came.

TONGUES GIVEN TO FRED WILSON AND INTERPRETATION

“Oh, listen to the Word, the living Word of God that is coming forth. You shall live, you shall live throughout eternity; but deny the living Word and ye shall go down, ye shall go down into the pit. Believe the Word and ye shall live.”

A number of years ago when I was a missionary in Africa I formed the acquaintance of W.T. Stead, who later was one of the victims of the Titanic. I came to London at his invitation and expense for a personal interview. He took me to his office and after he had become acquainted he introduced this fact. He maintained a spiritualistic bureau associated with his great work known as the Julia Bureau. Julia was a friend who had died, and he believed after she was dead he could contact the spirit of Julia. So eventually he published a book entitled, “Letters From Julia.” Later he changed the name to “After Death,” and these letters from Julia are published in this book.

Stead presented me with a copy of the book and requested that I should read it carefully. I did so and made notations of the various letters, and when I got a chance to talk to him I said, “Julia in a very cunning manner indeed avoids the deity and divinity of the Lord Jesus Christ. Now in order that you may see it, I went over the different letters where reference was made to the Lord Jesus Christ.” I said, “You listen, Stead, that cunningness is altogether out of harmony with the other statements in the other letters of the book.” When it came to that subject of the divinity of Jesus the peculiar cunningness of wording was observable, even to the most ordinary mind, by which she carefully, studiously avoided any reference to the divinity or deity of Jesus Christ. I said, “Stead, I am going to put you up against the Word on this matter; ‘Every spirit that confesseth not that Jesus Christ is come in the flesh. is not of God.’” (1 John 4:3). W.T. Stead was a big man and a great soul. He thought that he might convince me if I were at all reasonable.

Finally a meeting was arranged between Sir Oliver Lodge, Sir Arthur Conan Doyle, W.T. Stead and myself. I want to say a word concerning these two great men. Both have been knighted by the King as knights of the Realm because of their contributions to scientific knowledge.

When a knight is knighted he kneels before the King; the King touches him and says, “Rise, Sir Knight,” and so forth. What I want you to see is that a man must have contributed something of unusual value to the Empire in order to be knighted. He must also be able to maintain his social status as a knight. Both men were great men,

great as men speak of worldly greatness; great men intellectually; great men in the secrets of science.

After we had spent a whole night reviewing these varied things (experiences) that we considered vital, I said, "Gentlemen, I want to tell you of one experience that I think goes further than any of these you have told me. My late wife died in South Africa. I buried her on Christmas Eve, 1908, at Johannesburg. The following sixth of May, which was the anniversary of her birthday, as I sat at the table I occupied an hour telling the family incidents of their mother, and trying to fix the memory of their mother in their young minds. The baby was only eighteen months old and the eldest only fourteen years when she died. Later I went to the Post Office, and a lady tapped me on the shoulder and said, "When you are through with your business, come up to the office," and handed me a card with the address. When I was through I strolled up to the office. I recognized her as one of the members of my audiences. There was a couple of gentlemen in the room, one a Frenchman, Massalie, and another Frenchman.

As we sat talking I wondered why she had asked me to come up. I observed as I watched her she seemed to be distressed, and one side of her face was purple with erysipelas. I stepped over and asked her if it was because she was sick that she had asked me to come, and she said, "Certainly." I laid my hands on her and began to pray, and as I prayed I was conscious of the Spirit coming in power, and that purple disappeared as I watched it. The healing was so remarkable that the gentlemen were surprised.

Massalie said, "Mr Lake, what is that?" I said, "Massalie, that is God." He replied, "Oh, everything is God. I lived among the East Indians and everything is God." The phrase was offensive to my spirit and I said, "Well brother, I do not want to discuss it." He said, "Well if it is God, I'll tell you how to prove it." He said, "I put over a bad business deal, was very angry and in a high temper one day. Instead of opening the door gently, I opened it with a push. A lady happened to be behind the door. It took her an awful blow on the side of the head, she became unconscious, and in a few days we discovered the skull bone was fractured. Not only that, but the optic nerve had been detached and the eye became blind." He had spent quite a fortune on the woman, but nothing availed. The eye remained blind. He said, "If that is God, you put your hands on her eye and pray sight back into that eye." The Spirit was resting on my soul. I stepped over and began to pray. Instantly the Spirit came upon her until she was absolutely submerged in the Spirit. She remained in that condition a little while and this strange thing took place.

She arose from her chair, her eyes quite shut, and came in my direction. I got up and moved my chair. She walked right around and came to me. She slipped her fingers down, gave me a little chuck just like my late wife would have done, and said, "Jack, my Jack, God is with you all the time. Go right on. But my baby, my Teddy, I am so lonesome for him, but you pray so hard, you pray so hard."

After Mrs Lake died the little boy fell into a decline, and it required all the energy of my soul to keep that boy alive for months. Eventually he survived.

After the incident had passed I asked her to write it. You get people to write things down so you can analyse them.

Listen, it is not dragging spirits up, and it isn't dragging some spirits down. There is nothing about calling spirits down from God in the Word; only about calling them up out of the depths. The Apostle Paul says he was "caught up to the third heaven." (2 Corinthians 4:4) The attractive power is where the Lord Christ is. Jesus Christ is the attraction of the blood washed soul. If you are going to travel anywhere, you will go His way.

All right, some where in my files I have that incident as she gave it to me. After a while she sat down and the Spirit came upon her. Presently she said it seemed as if she escaped out of herself and travelled so far and so fast. Presently she said, "I observed I was being approached by a beautiful lady who was tall (and she gave a general description of her.) She said her name was Jene. It is sympathy that brings me. I had a visual defect and the Lord healed me. You come with me and I will take you to Jesus, and He will heal you. I She linked her arm in mine, and we travelled together. As we went along I observed the most wonderful landscape. Presently we came to a mountain, and while we stood there this lady repeated to her the entire 35th chapter of Isaiah:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," and so on.

This dear woman did not know there was such a chapter in the Bible, until I told her it was the 35th of Isaiah. Then they came to a broad stretch of water and on the opposite side were groups of angels, and Jesus stood in the midst of one of these groups. The lady took her to within a respectful distance and bowed her into the presence of Jesus. She said He looked on me sympathetically and said, 'Wherefore didst thou doubt? I am the Lord that healeth thee,' and He stooped down and took the waters of the river and lathed my eyes and bade me see."

All this took place as we sat in the office. Presently her eyes opened and she became normal. Her employer asked her what had happened, and if she could see. She looked out across the street to the market square and proceeded to read the signs on the wall. Then he brought a book of ordinary type and she read that. He handed her a Persian Bible he had on his desk. It had very fine type. She opened the book and began to read.

Well that was the story I recited to W.T. Stead and the others as we five sat together that night in Stead's office. They said, "Mr Lake that is the most wonderful thing we have ever heard. That is the best case of spiritualism we know of. If you will just give us the privilege of publishing that story."

I said, "Brethren, you have not seen the secret of that. No body came up to give that message, and nobody came down." And they opened their eyes. That dear soul got through. She was a child of God and she started straight for the Lord. And so would

you. The day that God sets your spirit free from this old temple, bless God, you will go straight to the Lord Jesus Christ.

Now let me review a moment. Spiritualism is trying to drag the dead up to you. CHRISTIANITY, bless God, is making the blood-washed spirit free to go to the Lord. Just as opposite as night and day.

Last Sunday night a lady came into this audience from upstairs for the first time and got under conviction and was saved and gave her heart to God. On Wednesday night she was sanctified by the precious blood of Jesus, and on Friday night she was baptised in the Holy Ghost. Last night I talked to her for a few moments. She said, "Oh, brother, if I could just tell you the delights of my soul during these last thirty-six hours. If I could only explain how my spirit has found a freedom in God and how it seems to me my heart would rush to Him!"

Would it not? Where do you think it would go? Who occupies your mind? Who keeps your soul? Where is your treasure? In heaven, bless God! Well, you will go where your treasure is. You will go where the attraction is.

Don't confuse yourself with a lot of Old Testament Scriptures concerning the dead. In the Old Testament you read, "the dead know nothing at all", but you never read it in the New Testament. Something happened to the dead when Jesus came. They changed their place of residence, and after that you begin to read "to be absent from the body, is to be present with the Lord."

Now I want to fix this in your mind. The blood-washed always go there, and if you ever talk to any one that is over there you will GO TO THEM. They are not going to leave the throne, but they will say, Brother, come up here. That is the only way you will ever communicate with them.

In these days when this stuff is being proclaimed around the world by men like Lodge, Doyle and others who have been recognized as leaders of thought, naturally people are ready to listen.

But after a night with them in their office, I said, "Dear God it is absolutely impossible to make an unenlightened, unsaved soul to understand the difference between the Spirit of God and every other spirit. The Spirit of God is the attractive power that animates the Christian heart, and they do not want to listen to anything else. "My sheep know My voice."

Years afterward as I considered these things, and discussed them with a brother, he said, "Lake, you had a wonderful opportunity. Tell me, what was the effect in your own soul of that night that you spent with these men?" I said, "Brother, I left there next morning with profound sympathy in my heart. I said as I walked away, 'Dear God, here are the greatest intellects in the world, but concerning the things of God and the light of the Spirit they are just as blind as though their eyes were sealed.'" And their eyes were sealed concerning the light of God.

Men come in the name of science. Naturally there is a certain reverence for knowledge, but don't you be fooled. Just because somebody comes along with the light of worldly knowledge, no matter how minute and wonderful it may seem, the knowledge he has is worldly; the knowledge you have is heavenly. The knowledge that his soul possesses is material; the knowledge that your soul possesses is divinely spiritual, bless God. It comes from the heart of the Son of God.

So when I came to Portland and Sir Oliver Lodge was announced to speak I did not take the train a day sooner in order to hear him. I would not take the trouble to go across the street if I could listen to every one of them, because they could not tell me anything that is vital. The vital things belong to the Kingdom of God, to the knowledge of Jesus Christ. The vital things belong to the Holy Ghost.

It would take too long to tell of the thousands that have gone to spiritualism. I mean people honestly deceived. Just one instance. I had a little friend, Jude and his dear old wife. They were old fashioned Methodist people. They had one dear daughter who died at sixteen. I was absent most of the time in the city, but our home in the country joined theirs. Some friends said to me one night, "You know our old friends Jude whose daughter died, some months past a spiritualistic medium came to South Bend and they began attending. They have gone wild over the thing. We did not know how to help them, and wondered if you can not help them. I went over and had a talk with them, and went with them. At the proper time this gentleman was supposed to be giving them a message from their daughter. After they got through I said, "I would like to talk to her," and I began to talk to this spirit. I said, "Are you Miss Jude? Where were you born? Where did you go to school?" "The Willow Street School." Where did you attend Church? "The Willow Creek Methodist Church." The answers were perfectly correct. Finally I said, "I remember a night as the Willow Creek Methodist Church when a very wonderful thing happened to you. Do you remember what that was?" She did not know a thing about it. I said, "Your memory doesn't seem to be good. Don't you remember when a revival meeting was being conducted and you sat with Mr Lake and myself, and when the altar service came I invited you to go and give your heart to the Lord, and you did, and the glory of God came into your soul?" She did not remember anything about that. I said, "That is strange. Don't you remember on certain occasions you used to come to our home and we used to kneel and the glory and presence of God came on your soul?" She did not remember anything about that. I said, "You are not the spirit of Miss Jude. You are an old liar. In the Name of Jesus Christ you get out of here." And it got out. Beloved, do not be fooled by every voice you hear.

One other thing, Conan Doyle is greatly distressed about President Coolidge, and he thinks the proper thing to do is to immediately confer with the spirit of the late President Harding and be directed about the things of state, or he will make some blunder. This is the advice of one of the greatest scientists of all the world, a man who has been knighted by the King of England because of his knowledge of scientific methods. Strange council, a darkened soul. Bright mind filled with knowledge of this world, but a darkened soul without a knowledge of eternal things. Do you see the distinction.

The instance I told you of has been the practice of men whenever they have had opportunity to go to such matters. One of these days, the first time I hear somebody announcing that they are going to confer with President Harding, I am going to present myself. In case of a public man, his speeches are on record and they have been available to everybody. Here is an example. In Edinburgh I attended a seance where the medium was giving a wonderful message, supposedly from the spirit of the late W.E. Gladstone. I put in my pocket several copies of Gladstone's addresses. I had a stenographer take down the message, and I took the old addresses I had in my pocket and this one that had come through the medium and compared them. I said, "It seems to me that something terrible has happened to W.E. Gladstone if he is the author of this message. The thing is not comparable with the things he uttered in his life. It looks to me as if dying has had an awful bad effect on him." They were very much surprised. Most mediums have gotten wise now. Comparison is a wonderful thing.

There is one source of knowledge; that is God. The sin of Spiritualism is in this fact; God said to His ancient people Israel, "Thou shalt not seek unto them that peep an mutter." This describes the conditions prevalent in any seance. What should they do? "Shall not a people seek unto the Lord their God?" This Word of God does not even give me the privilege of seeking guidance of angels, let alone the spirit of the dead, or the spirit of a living man either. It gives me one privilege. There is One Mind that knows all, that is the mind of God, and if I am His child, and if my heart is made pure by the blood of His Son, then I have a right to come into His presence and secure anything my heart may want.

I do not believe the world has ever began to conceive of the treasures of the wisdom of the heart of God. Our conception of the possibility of receiving wisdom and knowledge from God is very limited. Here is an experience from my own life.

In the course of my preaching in Africa I observed I would begin to quote things from historical records that I had never heard. I could not understand it. After a while I became troubled about it and I must stop the practice. I was going on the record as part of my sermon, and I felt if you quoted something historical you ought to be able to lay your hands on the record in order to be convinced. Then I observed there was difficulty when I checked these utterances.

Then I told my stenographer that when these unusual things would come, I would raise my finger and she was to put a special mark on these paragraphs. After a while I had quite a collection of them. When I came to the United States I had them with me. I was visiting in the office of Senator Chamberlain, talking with his secretary, Grant. As I sat talking with Grant I showed him the list and told him my experience. He was a Holy ghost baptised man. He said, "That is an easy matter. We have the most phenomenal man in the Congressional library here. You give him a quotation from any book, and he will tell you where to find it." We sent the list into him one evening and left it with him overnight. The next day when we returned he told us just where we could find each one of these quotations.

Beloved, who knows the facts? Some wondering mind somewhere? Some mind of a dead man? No sir, they were in the mind of God and the soul that enters into the mind

of God can get them at any time. But, Beloved, it is the blood of Jesus Christ that enters there. "In Him are hid all the treasures of wisdom and knowledge."

Oh, God, some day may we become big enough to know God, to appreciate our Christ, and our Saviour and the wonder of His soul and the Christian privilege of entering there!

36. THE VISION

Given to John G. Lake October 10, 1909, in tongues with interpretation.

Jesus thou King! Glorious and eternal!
Mighty and loving! Powerful and grand!
Who through the blackness and darkness infernal
Guideth and holdeth Thy child by the hand.

Pierced is Thy soul! Grieved is Thy Spirit!
Bleeding Thy feet are! Wounded Thy hand!
Sorrowing Christ, through the Veil now uplifted
See I Thy beckoning with uplifted hand.

Hear I Thy voice as to me Thou now speakest!
See I Thy teardrops silently fall!
Know I the anguish Thy sorrowing Spirit
Feels as Thou didst feel this wormwood and gall.

What, Lord, the cause of Thy anguish of Spirit?
Why doth this suffering come to Thee now?
Crucified once, on the cross wast Thou lifted?
Have not the cruel thorns pierced Thy brow?

Have not the sins of mankind on Thee rested
Causing Thy soul in anguish to be torn?
Has not the blood-sweat from Thee been wrested?
Have not Thy saints for the crucified mourned?

Why is it then that again now I see Thee
Bruised and bleeding, anguished and lone?
Why is the Spirit of Christ now within me
Witnessing thus of Thy sorrow again?

List to the answer! Let all the world hear it!
Jesus is speaking! Let all hear His voice!
It is because of the sins of my people.
It is because ye will not heed My voice.

Do ye not bite and devour one another?
Do ye not slay with your tongue and pen
Many of my precious daughters and mothers,
Young men and maidens, E'en boys and old men?

Have ye e'er stood in the fire where they're tested?
Have ye e'er felt of the withering blast?
Know ye how long and how hard they've resisted
Fighting and struggling unto the last?

Why did ye not stretch your hand out to help them?
Why from thy soul did not sympathy flow?
Did not My Spirit within Thee say, "help them
Out of their bondage, or darkness or woe?"

Thus am I crucified! Thus My soul anguished!
This is the cause of My sorrow and woe!
This is the reason that Satan has vanquished
Many who once were as pure as the snow!

Oh, let thy heart in yearning compassion,
Gentleness, meekness and tenderness mild,
Give of My grace to the soul swept with passion
Power to live at My feet as a child.

Then shall the gladness and brightness of heaven
Flood thine own spirit and cause thee to move
Among the crushed and the wounded and broken
Bringing them sunshine, gladness and love.

Then shall thy spirit in tune with the heavenlies,
Rapturous joys in the Spirit shall know.
Then shall the power of God rest upon thee.
Then in the fruits of the Spirit thou'lt grow.

Then shall the earth know the glory of heaven.
Then shall dominion o'er death and o'er hell
Reign in thine own soul, spread as the leaven
Causing angels and men My praises to swell.

Then shall the Christ o'er the earth be victorious!
Then shall the power of My gospel be known!
My kingdom shall come! Eternal and Glorious!
United! The heavens and the earth shall be one!

37. TRIUNE SALVATION

This sermon was delivered in London, England, by Rev, John G. Lake at a conference of Church of England ministry, presided over by Ingram, Bishop of London, who said, "It contains the spirit of primitive Christianity and reveals the distinction between the Christian soul of the first and twentieth century, the spirit of Christ dominion, by which primitive Christianity attained its spiritual supremacy. It is one of the greatest sermons I have ever heard and I recommend its careful study by every priest."

"Mr Lake had been invited to address us and has travelled 7000 miles to be here. A committee of the Church of England was sent to South Africa to investigate Mr Lake, his work, his power, teaching and ministry, and his presence here is the result of their satisfactory report."

Sermon delivered at London, England, and Washington D. C. by Rev. John G. Lake.

Text:

"I pray God your spirit and soul and body be preserved blameless (without defilement, corruption) unto the coming of our Lord Jesus Christ. Faithful is he that calleth You, who also will do it." (1 Thessalonians 5:23-24)

In the beginning of all things, even before the creation of man at all, there was a condition in which all things that then existed were obedient to God. Angels were obedient to the Lord. But there came a time when angels themselves rebelled against the government of God. In Isaiah Satan is spoken of as "Lucifer, son of the morning." Again the Word. says in substance concerning him, "Wast thou not pure and holy until pride was found in thine heart?"

Pride was the condition which, in the angel who was pure and holy, generated the desire to be separated from God, and to rebel against Him.

It was the same pride, or desire to substitute his will for the will of God, which caused Adam to sin. From Adam humanity has derived the same instinctive desire to insist on their way instead of God's way; through the continued exercise of the human will and the world's way, the race has drifted into misty conceptions of the real will and the real way of God. This is particularly true in regard to the nature and substance of God.

It seems difficult to think of Him as a being and a substance. God is Spirit, but Spirit is a materiality. And God Himself is a materiality, a heavenly, not an earthly materiality. The forms of angels are a substance otherwise they would not be discernible. It is not an earthly substance or material, but a heavenly one.

As we think of the substance of which heavenly beings are composed, and of which God Himself must necessarily be a composition, the mind settles on light and fire and spirit as a possibility.

Then the Word tells us that God breathed into Adam the breath of life, and man became a living soul. There came a time when God made man. The Word tells us, "He made man's body of the substance of the earth." He made man, the Word says, "in His own image, in the image of God created He him;" not just in the form that God was, but God breathed into him His own self, His own being - that heavenly materiality of which God consists. He injected, or breathed, Himself into the man, and the man then became a composition of that heavenly substance, or materiality, and earth, or the substance of earth.

Adam was the created Son of God. He was just like God. He was just as pure as God was pure. God fellowshiped with him. The Word of God tells us that God came down into the garden in the cool of the day, and walked with Adam, and talked with Adam. There was perfect fellowship between God and Adam. He was a sinless man. He could look right into the face of God, and his eyes nor his spirit did not draw back. The purity of God did not startle him. He was just as pure as God was pure. That was the original man.

Man being composed of God, of heaven, of a heavenly materiality, and his body of the earth, being a sovereign like God, being on an equality with God in sinlessness, God treating him on an equality and giving him dominion over the earth, man as a reigning sovereign on the earth. Everything, all conditions, spiritual and physical, were subject to that God-man. The way of sin was this, that man chose to follow the inclinations of his earth-being, animal consciousness, or body, instead of his God-man, God-being, or spirit. The result was that because of the suggestion of Satan there developed calls of the earth for the earthly. After awhile he partook of things earthly and became earthly himself. Therefore the fall of man was his fall into himself. He fell into his own earthly self, out of his heavenly estate, and the separation was absolute and complete.

God had said, "In the day that thou sinnest, thou shalt die." That is, in the day thou sinnest, partaking of that which is earthy, the conditions of the earth, being that of decay, the death process begins. So death reigneth from the time that sin came.

Sickness is incipient death. Death is the result of sin. There is no sickness in God. There never was, there never will be, there never can be. There was no sickness in man, in the God-man, until such time as he became the earth-man, until by the operation of will he sank into himself and became of the earth, earthy. Therefore, sin is the parent of sickness in that broad sense. Sickness is the result of sin. There could have been no sickness if there had been no sin.

Man, having fallen into that condition and being separated from God, needed a Redeemer. Redemption was a necessity because the Word says, "Ye must be born again." God had to provide a means of getting man back into the original condition in which he had once been. One man can not save another because one man is of the earth, earthy, even as another is, and man in the natural can not save another. One can not elevate another into a spiritual condition or put that one in a spiritual condition which is not in himself.

Thus it became necessary for God, in order to redeem the race, to provide a means of reuniting God and man. So Jesus was born, even as Adam had been made. He was begotten of God. He was born of God, but he partook of the tendencies of the natural life and received his natural physical body through his mother, Mary. The Word of God speaks of the first Adam and the last Adam. They were both Adams. They both came to produce a race. The first Adam had fallen and sinned. Therefore the race that was produced through him was a race of sinful people with the same tendencies in their natures which were in his.

The last Adam, Jesus, had no sin. He had exactly the same privilege that the first Adam had. He could have sinned if he so chose. Jesus was a man in this world just as every man is. "He took not on Him the nature of angels, but He took on Him the seed of Abraham." (Hebrews 2:16) He did not take upon Him a heavenly condition. He took upon himself the natural condition of the human family - fallen human nature.

But Jesus Christ triumphed over that condition of fallen human nature and did not sin, though the Word of God emphasises that, "He was tempted in all points like as we are, yet without sin" (Hebrews 4:15). The Word also says, "Having been tempted, He is able to succour (or to save, or deliver) them that are tempted, having Himself been tempted even as we are tempted." (Hebrews 2:18) This is what makes Him a sympathetic Saviour and Christ.

The purpose of Jesus in the world was to show us the Father. So Jesus came and committed Himself publicly at His baptism at the Jordan before all the world in these words, "unto all righteousness," to do the will of God. He willed not to obey his own natural human will but to do the will of the Father, and to be wholly and solely and entirely obedient to the will of God. He declared, "I came not to do mine own will, but the will of him that sent me."

When a Christian is born of God, and becomes a real Christian, he is made a Christ-man. If the world wants to see Jesus, it must look upon the Christian, who is the Christ-man, just as we who want to look upon the Father, and understand Him, look upon the man Jesus, who was the embodiment of the Father. Everything that Jesus did was the will and the word of the Father. So everything the Christian does, if he is a real one, should be the will and word of Jesus Christ. The Christ-man commits himself as entirely to the will of Jesus, and becomes a Christ-man as Jesus, committed Himself to the will of the Father, and became a God-man.

A low standard of Christianity is responsible for all the shame and sin and wickedness in the world. Many Christians think it is all right if they pattern after Jesus in a sort of way. They imitate Him and they do the things which He did; that is, they outwardly do them. They perform kind acts and they do other things which Jesus did. But the secret of Christianity is not in doing. The secret is in being. Real Christianity is in being a possessor of the nature of Jesus Christ. In other words, is being Christ in character, Christ in demonstration, Christ in agency of transmission. When one gives himself to the Lord and becomes a child of God, a Christian, he is a Christ-man. All that he does and all that he says from that time on, should be the will and the words and the doings of Jesus, just as absolutely, just as entirely, as He spoke and did the will of the Father.

Jesus gave us the secret of how to live this kind of life. Jesus showed us that the only way to live this life was to commit oneself, as He did, to the will of God and not walk in his own ways at all, but walk in God's ways. So the one who is going to be a Christ-man in the best sense and let the world see Jesus in him, must walk in all the ways of Jesus, and follow Him, he must be a Christ-man, a Christian, or Christ-one.

Therefore, the things which possess the heart and which are unlike God fasten themselves because the inner being is not subject to the will of God. One of the reasons for this low standard of Christian living is the failure to recognise the trinity of our own being. Man is triune - body and soul and spirit - just the same as God is triune, being Father and Son and Holy Ghost.

Salvation begins at the time when the spirit is surrendered to God, where the name is written in the Book of Life, and we receive the conscious knowledge of sins being forgiven. Then God witnesses to the spirit that our sins are blotted out. The Word, in the eighth of Romans, says: "His spirit beareth witness with our spirit that we are the children of God." That is, the testimony of the Spirit of God to our spirit is that we are the children of God when we surrender our spirits to God.

People wonder why, after having given their hearts to God and after having received a witness of the spirit, they are troubled with evil desires and tempted in evil ways. The nature has three departments, and therefore, the surrender of the spirit to God is not all that He demands. God demands also the mind and the body.

The mind is the soul life; and it continues being of the earth and doing earthy things until God does something to that mind, until we seek God for a new mind. It is similar to the change which occurs in the spirit; and the mind that formerly thought evil and that had wicked conceptions becomes as the mind of Christ.

The Church at large recognises the salvation of the spirit. But they have not recognised the salvation of the mind from the power of sin, and that is why many Church people will say there is no such thing as sanctification.

There are Christian bodies that believe in the power of God to sanctify the mind, even as the spirit is saved. John Wesley, in defining sanctification, says that it is, "Possessing the mind of Christ, and all the mind of Christ." An individual with all the mind of Christ can not have a thought that is not a Christ thought, no more than a spirit-fully surrendered to God could have evil within it.

In later years, as the revelation by the Spirit of God has gone on, man has begun to see that there is a deeper degree of salvation than these two. He is a triune being. As he needed salvation for the mind and spirit, so he has a body which needs to be transformed by God. The whole question of physical healing, the redemption of the body, the possible translation, the resurrection, are included there.

Christ is a Saviour of the whole man; of spirit, of soul, of body. When Jesus, at the Jordan, committed Himself unto all righteousness to His Father, He committed His body just as He committed His mind and just as He committed His spirit. Christians

have not been taught to commit their bodies to God, and therefore they feel justified in committing them to someone else or something else, rather than to God.

Therefore, it is clear that in a whole salvation it is just as offensive to God to commit the body to the control of man, as it would be to commit the spirit to man for salvation. Salvation for the spirit can only come through Jesus, through the blood of Christ, through receiving His Spirit. Salvation from natural thoughts and ways, and the operation of the natural mind, can only come through the natural mind being transformed into the mind of Christ. Salvation for the body is found in the same manner, by committing the body now and forever to God.

No one would think of sending to any other power than God for a remedy for the spirit. There is no spirit that one could go to, unless it is the spirit of the world or the spirit of the devil; and one goes not to either of these for the healing of the spirit or mind.

The real Christian is a separated man. He is separated forever unto God in all the departments of his life, and so his body and his soul and his spirit are forever committed to God. Therefore, from the day that he commits himself to God, his body is as absolutely in the hands of God as his spirit or his mind (soul), He can go to no other power for help or healing, except to God. This is what gives such tremendous force to such Scriptures as this, "Cursed be the man that trusteth in man, and maketh flesh his arm and whose heart departeth from the Lord." 2 Chronicles 16 relates that Asa, the king of Israel, who in the thirty and ninth year of his reign, became diseased in his feet, and in his disease he trusted not the Lord, but the physicians, and he died. Asa had been trusting God for many years, by taking his little, insignificant army and delivering the great armies into his hand. But when he became diseased in his feet, he trusted not the Lord, but the physicians, and that was the offense of Asa against God.

The impression I wish to leave is this, that an hundredfold consecration to God takes the individual forever out of the hands of all but God. This absolute consecration to God, this triune salvation, is the real secret of the successful Christian life.

When one trusts any department of his being to man, he is weak in that respect, and that part of his being is not committed to God. When we trust our minds (soul) and our bodies to man, two parts are out of the hands of God, and there remains only our spirits in tune with heaven. It ought not to be so, The committing of the whole being to the will of God is the mind of God. Blessed be His Name.

Such a commitment of the being to God puts one in the place, where just as God supplies health to the spirit and health to the soul, he trusts God to supply health to his body. Divine healing is the removal by the power of God of the disease that has come upon the body, but divine health is to live day by day and hour by hour in touch with God so that the life of God flows into the body, just as the life of God flows into the mind or flows into the spirit.

The Christian, the child of God, the Christ-man, who thus commits himself to God ought not to be a subject for healing. He is a subject of continuous, abiding, health.

And the secret of life in communion with God, the Spirit of God, is received into the being, into the soul, into the spirit.

The salvation of Jesus was a redemption of the whole man from all the power of sin, every whit - sin in the spirit, sin in the soul, sin in the body. If salvation or redemption is from the power of sin and every sin in our being, then the effects that sin produces in us must disappear and leave when the source is healed. Thus, instead of remaining sick, the Christian who commits his body to God becomes at once, through faith, the recipient of the life of God in his body.

Jesus gave us an example of how perfectly the Spirit of God radiates not only from the spirit or from the mind but from the body also. The transfiguration was a demonstration of the Spirit of God from within the man radiating out through his person, until the illumination radiated through his clothes, and his clothes became white and glistening, and his face shone as the light. It was the radiation of God through his flesh.

In a few instances God permitted me to see Christians thus illuminated in a measure. I am acquainted with a brother in Chicago, whose face is illuminated all the time; there is a radiation from it. His countenance is never seen in a condition of depression or as if the pores of his flesh are closed. There is an unmistakable something that marks him as one through whom the Spirit of God radiates.

God radiated through the purified personality of Jesus so that even his very clothes became white and glistening. Christians are Christ-men and stand in the stead of Jesus. The Word of God says to the Christian and to the Church, "Ye are His body." The accumulated company of those who know Jesus, who really have the God-life within, are the body of Christ in the world, and through that body of Christ all the ministry of Jesus is operative.

The nine gifts of the Holy Ghost are the divine equipment of God by which the Church, His body, is forever to continue to do the works of Jesus. "To one is given the word of wisdom, to another the word of knowledge, to another the distinguishing of spirits, to another faith, to another the gifts of healing, to another working of miracles, to another prophecy, to another tongues, and to another the interpretation of tongues." All these gifts Jesus exercised during His earthly ministry. The people who exercise these gifts create another practical Christ, the Church which is His body, Christ being the head.

Then this truth is seen, Christianity will be on a new-old basis. The illumination of God, the consciousness of our position in the world, the consciousness of our responsibility as the representatives of Christ, places upon us as Christ-men and Christ-women the burden of Christ for a lost world. Of necessity this lifts the heart and spirit into a new contact with God and the consciousness that if a son of God, if a Christ-man to the world, then one must be worthy of his Christ. The only way to be worthy is to be in the will of Jesus.

Men have mystified the gospel; they have philosophised the gospel. The gospel of Jesus is as simple as can be. As God lived in the body and operated through the man

Jesus, so the man on the throne, Jesus, operates through His body, the Church, in the world. Even as Jesus Himself was the representative of God the Father, so also the Church is the representative of Christ. As Jesus yielded Himself unto all righteousness, so the Church should yield herself to do all the will of Christ.

“These signs shall follow them that believe,” not the preacher, or the elder, or the priest, but the believer. The believer shall speak in new tongues, the believer shall lay hands on the sick and they shall recover. The believer is the body of Christ in the world. The Word says, “There shall be Saviours in Zion.” As Jesus took us and lifted us up to the Father, and as He takes the Church and lifts it to the Father, and gave Himself to sanctify and cleanse it, so the Christian takes the world and lifts it up to the Christ, to the Lamb of God that taketh away the sin of the world.

The wonderful simplicity of the gospel of Jesus is itself a marvel, The wonder is that men have not understood always the whole process of salvation. How was it that men mystified it? Why is it that we have not lived a better life? Because our eyes were dim and we did not see and we did not realise that God left us here in this world to demonstrate Him, even as the Father left Jesus in the world to demonstrate the Father.

The man with Christ in him, the Holy Ghost, is greater than any other power in the world. All other natural and evil powers are less than God; even Satan himself is a lesser power. Man with God in him is greater than Satan. That is the reason that God says to the believer, he shall cast out devils. “Greater is He that is in you than he that is in the world.” The Christian, therefore, is a ruler; he is in the place of dominion, the place of authority, even as Jesus was. Jesus, knowing that all power had been given unto Him, took a basin and a towel, and washed His disciples’ feet. His power did not exalt Him. It made Him the humblest of all men. So the more a Christian possesses, the more of a servant he will be. God is the great servant of the world. The one who continually gives to men the necessity of the hour. Through His guidance and direction of the laws of the world, He provides for all the needs of mankind. He is the great servant of the world, the greatest of all servants.

Yea, Jesus, knowing that all power had been committed to Him, and as God gave the power to Jesus, so Jesus commits through the Holy Ghost, by His own Spirit, all power to man.

I tell you, beloved, it is not necessary for people to be dominated by evil, nor by evil spirits. Instead of being dominated, Christians should exercise dominions and control other forces. Even Satan has no power over them, only as they permit him to have. Jesus taught us to close the mind, to close the heart, to close the being against all that is evil; to live with an openness to God only, so that the sunlight of God shines in, the glory radiance of God shines in, but everything that is dark is shut out. Jesus said: “Take heed how you hear,” not what you hear. One can not help what he hears, but he can take heed how he hears. When it is something offensive to the Spirit and the knowledge of God, shut the doors of the nature against it, and it will not touch you. The Christian lives as God in the world, dominating sin, evil, sickness, Bless God. I would to God, He would help us to so present Jesus in the true light, that this Church, and the Church that is in the world, the Christian body, would be lifted up until they would realise their privilege in Christ Jesus. Bless God, it is coming.

By the God within we cast out or expel from the being that which is not God-like. If you find within your heart a thought of sin or selfishness, by the exercise of the Spirit of God within you, you cast that thing out as unworthy of a child of God, and you put it away from you.

Beloved, so should we do with our bodies. So must we do when sickness or the suggestion of sickness is present with us. Cast it out as evil; it is not of God. Dominate it! Put it away! It is not honouring to Jesus Christ that sickness should possess us. We do not want disease. We want to be gods. Jesus said, "I said ye are gods." It is with the attitude of gods in the world that Jesus wants the Christian to live. Blessed be His Name!

Evil is real. The devil is real. He was a real angel. Pride changed his nature. God is real. The operation of God within the heart changes the nature until we are new men in Christ Jesus, new creatures in Christ Jesus. The power of God, the Holy Ghost, is the Spirit of dominion. It makes one a god. It makes one not subject to the forces of the world, or the flesh, or the devil. These are under the Christians' feet. John said, "Beloved, now are ye the sons of God."

Beloved, God wants us to come, to stay, and to live in that abiding place which is the Christian's estate. This is the heavenly place in Christ Jesus. This is the secret place of the most high. Bless God!

The Word of God gives us this key. It says, "That evil one toucheth him not." When the Spirit of God radiated from the man Jesus, I wonder how close it was possible for the evil spirit to come to him? Do you not see that the Spirit of God is as destructive of evil as it is creative of good? It was impossible for the evil one to come near him, and I feel sure Satan talked to Jesus from a safe distance.

It is the same with the Christian. It is not only in his spirit that he needs to be rid of sin, nor only in his soul that he is to be pure. It is God in the body that the individual needs for a well body. It is just God that he needs.

The complaint of the devil concerning Job was, "Hast thou not built a hedge about him?" He was not able to get through that hedge to touch the man. Don't you know that the radiation of the Spirit of God around the Lord Jesus was His safeguard? The artists paint a halo around the head of Jesus. They might just as well put it about his hands, feet, body, because the radiation of the Spirit of God is from all the being.

Now the Spirit of God radiates from the Christian's Person because of the indwelling Holy Ghost and makes him impregnable to any touch or contact of evil forces. He is the subjective force himself. The Spirit of God radiates from him as long as his faith in God is active. "Resist the devil and he will flee from you." "For this purpose the Son of God was manifested, that He might destroy the works of the devil." "Whatsoever is born of God overcometh the world, even our faith." "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" The reason people become sick is the same reason that they become sinful. They surrender to the suggestion of the thing that is evil, and it takes possession of the heart.

Sickness is just the same. There is no difference. The suggestion of oppression is presented, and becoming frightened, the disease secures a foothold. "In my Name they (the believer) shall cast out devils." The believer says, "In the Name of Jesus Christ I refuse to have this thing."

For 15 years God has let me move among all manner of contagious diseases and I have never taken one of them. The devil could not make me take them. I have prayed with small pox patients when the pustules would burst under the touch of my hands. I have gone home to my wife and babies and never carried contagion to them. I was in the "secret place of the most High." Indeed contact with diphtheria, smallpox, leprosy, and even bubonic plague, and the whole range of diseases, was in line of my daily work in connection with the work of the Apostolic Church of South Africa.

"Behold I give you authority over all the power of the enemy, and nothing shall in anywise hurt you." So the prayer of the apostle comes to us with a fresh understanding. "I pray God your whole spirit and soul and body be preserved blameless (without corruption, defilement) unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

CONSECRATION PRAYER

My God and Father,

In Jesus Name I come to Thee, Take me as I am. Make me what I ought to be, in Spirit, in Soul, in Body. Give me Power to do right. If I have wronged any, to repent, to confess, to restore. No matter what it costs, wash me in the blood of Jesus, that I may now become Thy child, and manifest Thee, in a perfect Spirit, a Holy Mind, a Sickless Body. Amen.

38. LAKE'S REPLY TO DR ELWOOD BULGIN

Spokane, Washington
February 28, 1920

Dr Elwood Bulgin,
Spokane, Washington

Dear Brother in Christ:

It was my privilege to be present at your meeting at the St. Paul Methodist Church at Spokane last Monday night and listen to your sermon. I was deeply impressed by the masterful manner in which you marshalled your facts, and the spirit in which they were presented to your great audience.

Your presentation of the deity of Jesus Christ, and the sharpness with which you brought the facts of the denial of the deity of Jesus by the Christian Scientists, were striking. The masterful handling of the whole subject commanded my admiration, and I believe the admiration of a great majority of your audience.

Men can speak with frankness to each other, particularly when their interest in the Kingdom of Jesus Christ are identical. You have lived, loved, and denied yourself, and suffered for the cause of the Kingdom of Christ in the earth. I, too, have loved and suffered for my fidelity to the vision of the redemption of Jesus Christ which God revealed to me.

For twenty-five years I have laboured, as few men in the world have laboured for so long a period, to bring before the world as far as I could the magnificent truths of the redemptive blood and life and power of the Son of God.

Your methods and my methods have been different. You, in your forceful, philosophical manner, have undertaken to destroy faith in Christian Science through opposition, ridicule, and exposure of what you believe to be its fallacies. On the other hand I have undertaken by specific revelation of the truth of Jesus Christ concerning the healing power of God and its availability for all men today to show the world that there is no need for any man to leave any stable Christian body in order to secure the benefits of salvation and healing specifically declared by Jesus Christ Himself to be available for every man.

Jesus, in contrast with the ancient philosophers and reformers of the past and present, first gave Himself in consecration to God, body, soul and spirit, thereby establishing the pattern consecration for all Christians forever. His baptism was the dedication and commitment of Himself "unto all righteousness." He undertook to reveal the righteousness of God. Note the nature of this revelation.

Having definitely committed Himself, His body, His soul, His spirit, to God forever, immediately there descended upon Him the witness to His hundredfold consecration. The Holy Ghost came from heaven as a dove and abode upon Him, as it ever will upon every man who will meet Almighty God with the same utterances of real consecration to God, of spirit and soul and body. This reveals the demand of God

upon the Christians' person and conscience, and the answer of God from heaven to this fullness of consecration.

Being thus definitely equipped, He proceeded to the wilderness for testing by Satan to see if this consecration of body and soul and spirit would endure.

He overcame all the efforts of Satan to tempt him in the specific departments of His life; first, the body; second, the soul; third, the spirit. He overcame through reliance on God and His word, and came forth in the power of the Spirit. He announced the constructive platform of His life and ministry, containing the following six planks:

“The Spirit of the Lord is upon me, because He hath anointed me.”

First- “To preach the gospel to the poor.”

Second - “He hath sent me to heal the broken hearted.”

Third - “To preach deliverance to the captives.”

Fourth - “Recovering of sight to the blind.”

Fifth - “To set at liberty them that are bruised.”

Sixth - “To preach the acceptable year of the Lord.”

God's acceptable year had come. No more waiting for the year of Jubilee and all its consequent blessings. God's never-ending Jubilee was at hand in Jesus Christ.

He then went throughout all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people, and so established forever the ideal of Christian ministry for the Church of God.

Then He empowered twelve men, and “sent them to preach the Kingdom of God, and to heal the sick.” Profiting by their experience, and advancing in faith and knowledge of the power of God, He “called seventy others also.” But in sending forth the seventy He reversed the order of instruction. To the seventy He said, “Go into the cities round about. Heal the sick that are therein, and say to them, the Kingdom of God is come nigh unto you.” And they returned rejoicing that even the devils were subject to them “through thy name.”

Then came His Wonderful entrance into death, His redemption on the cross, His resurrection from the grave, His interviews with His disciples, His last commission in which, according to Mark, He established in the Church of Christ, to be born through their preaching in all the world, the very same ministry of salvation and healing that He himself during His earth life had practiced. That ministry contained the message of Jesus to all the world and the anointing with power from on High, just as He had received it at His baptism. Indeed He commanded them to wait in Jerusalem until “Ye shall be baptised with the Holy Ghost, not many days hence.”

He declared to them that certain signs should follow, saying, “These signs shall follow them that believe.” Every one, every Christian soul, was thus commissioned by Jesus to heal the sick and sinful from sickness and sin.

“In my name shall they:”

First - “Cast out devils.”

Second - “They shall speak with new tongues.”

Third - “They shall take up serpents.”

Fourth - “And if they drink any deadly thing, it shall not hurt them.”

Fifth - “They shall lay hands on the sick and they shall recover.”

The same Holy Spirit of God which flowed through Jesus Christ, the anointing that was upon Him and which flowed through His hands and into the sick, was an impartation of God so real that when the woman touched the hem of His garment she was conscious of the instant effect of the healing in her body through it. “She felt in her body that she was healed of that plague,” while Jesus Himself was likewise conscious of an outflow. He said: “Somebody hath touched me, for I perceive that virtue is gone out of me.”

Divine Healing is the particular phase of ministry in which the modern Church does not measure up to the Early Church. This failure has been due to a lack of knowledge of the real nature and the real process of Christian Healing. The above incident reveals the secret of what the power was, how the power operated, by what law it was transmitted from the disciple to the one who needed the blessing. The power was the Holy Ghost of God, both in Jesus Christ after His baptism in the Holy Ghost, and in the disciples after the baptism of the Holy Ghost came upon them on the day of Pentecost. It flowed through the hands of Jesus to the sick, it permeated the garments He wore. When the woman touched even the hem of His garment there was sufficient of the power of God there for her need.

The disciples healed the sick by the same method. Indeed, the apostle Paul, realising this law, permitted the people to bring to him handkerchiefs and aprons that they might touch his body, and when they were carried to the sick, the sick were healed through the power of God in the handkerchiefs, and the demons that inhabited their persons went out of them.

Herein is shown the secret of the early Church, that which explains the whole miracle-working power of the apostles and the early Church for four hundred years. The same is evident in branches of the modern Church. Herein is revealed the secret that has been lost. That secret is the conscious, tangible, living, incoming, abiding, outflowing Spirit of God through the disciple of Christ who has entered into blood-washed relationship and baptism in the Holy Ghost.

This is the secret that the modern Church from the days of the Reformation onward has failed to reveal. We have, however, retained a form of godliness, “but have denied the power thereof.”

When Jesus laid His hands on people the Holy Ghost was imparted to them in healing virtue. When the disciples and early Christians likewise laid their hands on the sick, the Holy Ghost was imparted through them to the needy one. Likewise the Holy Ghost was imparted to preachers “for the work of the ministry,” including healing. Primitive Church history abounds in examples of healing in the same manner. Paul

specifically enjoins Timothy to “forget not the gift (power) that is in thee, that came through the laying on of my hands.” It was an impartation of the Holy Ghost to Timothy for the work of the Christian ministry.

In the whole range of Church history we have retained the form, but have lost its power in a great degree. The pope lays his hands on the head of the Cardinals, the Cardinal lays his hands on the head of the Bishops, the Bishop lays his hands on the head of the Priest, the Priest lays his hands on the head of the communicants when he receives them as members of the Church.

In the Protestant Church in all her branches, the laying on of hands in ordination for the ministry is practiced. But in the early Church it was not the laying on of hands alone, but through the laying on of hands the impartation of the definite living Spirit of the living God to the individual took place. Through its power in him he was constituted a real priest, a real elder, a real preacher with grace, healing power and faith anointed of God from on High.

God gave the blood of Jesus to the Christian Church. God gave the power of healing to the Christian Church in the Holy Ghost, and as long as they lived under the anointing of the Holy Ghost and exercised the faith of Jesus in their hearts, the healing power of God manifested and is still manifest where this condition exists. Christian Science exists because of the failure of the Christian Church to truly present Jesus Christ and His power through the Spirit and minister it to the world.

Robert G. Ingersoll assailed the Holy Scriptures, laughed at the Christian God, destroyed the faith of men, wrecked their hopes and left them stranded and abandoned amid the wreckage. Through this means he brought the just condemnation of the world upon himself. The world condemns him to this hour in that he destroyed the faith of men without supplying to their souls something to take its place, as he should have done, and as any man who is honourable and true must do.

You recommended Divine Healing in one breath and denied its potency in the next. You have attacked Christian Science, the followers of Dowie, and others and arraigned them at the bar and condemned them, without giving to men a tangible way by which the healing of God might be brought to them. Why do you not study and practice Jesus Christ’s own way of healing and so make your ministry constructive? What are you going to do with the multitude of dying that the doctors can not help? Leave them to die? The doctors have got through with them. And in many instances even though they are still prescribing for them and are perfectly aware of their inability to heal the sick ones and are candid and willing to say so. Dr Bulgin, what have you got for these? What have you given to these?

If a man were walking down the street with a very poor set of crutches and a ruffian came along and kicked the crutches from under him and let him fall, every honest soul would rise in condemnation of the ruffian’s act and demand reparation.

You come to the dying, kick their hope from under them, and let them fall to the ground, and leave them there to die without bringing them the true healing power in

the blood and Spirit of Jesus. It is not sufficient to say "I believe in Divine healing." If they are sick they must be healed.

This must not be construed as a defence of Christian Science. It is not given with that thought, nor in that spirit. It is given rather in the hope that as an influential man in the Christian Church, you may see the weakness of your position and of the position of the Church, and by the grace of God call the Church back again to faith in Jesus Christ, the Son of God, for healing for every man from every disease, as Jesus Christ intended it should be and as the scriptures definitely, positively teach, and make proper scriptural provision for a definite healing ministry.

In the hope of supplying this need of the Church, the Protestant ministers of the city of Los Angeles have agreed in formal resolution to begin the teaching and study and practice of healing, How has this come to pass, and why? They have been whipped into it by the success of Christian Science.

A recent issue of a New York daily paper announces that the pastors of New York have likewise undertaken to teach the people the power of God to heal.

The Protestant Episcopal Church is endeavouring through the ministry of a layman of the Church of England from the old country, a Mr Hickson, to educate their people in the truth of healing through the atonement of Jesus Christ, the Son of God, by the laying on of hands and the prayer of faith. In a few days the gentleman will appear at All Saints Cathedral, Spokane, for that purpose, and the sick will be invited to be ministered to in the name of the Son of God and healed through His blood purchase.

The Church of England in England and also in Africa for ten years has been endeavouring to organise societies, not to teach their people Christian Science, psychic therapeutics, or mental healing, all of which belong to the realm of the natural, but to teach and demonstrate the pure power of God from Heaven by the Holy Ghost, purchased by the blood of Jesus Christ, to heal diseases.

Frank N. Riale, a secretary of the Presbyterian Board of Education of New York, with sixty-three universities and colleges under his control and supervision, is the author of a remarkable book, "The Sinless, Sickless, Deathless Life," in which he recounts in a chapter entitled "How the Light and the Fire Fell" the marvellous story of his own conversion. He was a minister of the Gospel and a graduate of Harvard. He found his Lord at the hands of an Indian in Dakota. He tells of the light of God that came to his soul in sanctifying power through the ministry of a Salvation Army officer, Colonel Brengle. He related his marvellous healing, when a diseased and dying wreck, through the reading of a religious tract on healing and his experience in seeing many healed of all manner of diseases by the power of God. You are a Presbyterian, my Brother. You need not go out of your own Church for the truth of God concerning healing.

The question before the Church, now that the break toward healing has come, and it has come, is who is prepared to teach and demonstrate the truth of God concerning healing? Will it be a fact that in the absence of knowledge of God by the ministry of the Church for healing, will the Church in her blindness and ignorance and

helplessness be overwhelmed by Christian Science, New Thought and the thousand and one cults which teach psychological healing?

There is the prophet of God who should come forward, teach and demonstrate the pure spiritual value and power of the Holy Ghost, secured for men because Jesus Christ, the Son of God, gave His blood to get it for them? Is it not time that such men as yourself arise in the dignity of Christ and throw off the shackles of formal religion and by the grace of God enter into the real life of living power through the Son of God in the Holy Ghost, and rescue the Church out of her present degradation, re-establishing forever Divine Healing on its true and scriptural basis, the atonement of Jesus Christ?

Twenty-five years ago the light concerning healing came to my soul, after four brothers and four sisters had died of diseases, and when four other members of the family were in a dying state, abandoned by the physicians as hopeless, and after my father had spent a fortune trying to obtain human help. One man of God who had the truth of God in his heart came to the rescue. All four sick ones were healed. I was an ardent Methodist. I loved my Church. My parents were members of an old Scotch Presbyterian Kirk, The Presbyterian Church had no light on the subject of healing; the Methodist Church had no light on the subject of healing. I received my light through a man who had been a minister of the Congregational Church. He knew God. He knew Christ the Lord. He knew the power of God to save, and the power of God to heal.

When I accepted this blessed truth and saw my family healed out of death, what was the attitude of the Church? Just what the attitude of all the leading Churches has been. When I declared this truth before our conferences, she undertook to ostracise me; and from that day to this many, of her ministry, who have prayed through to God and secured the blessing and power of God upon their soul to heal the sick, have been forced out of her ministry.

Dr Bulgin, is it not time to quit attacking forms of faith, whether good or bad, and turn your attention and the attention of the Church to the only thing that will deliver her out of her present wretchedness and inability to bless, and to bring her back again to Christ, to the foot of the cross, to the blood of Jesus, to the Holy Ghost from on High, to the power of God and the real faith including healing, "once delivered to the saints." Through this healing ministry the Church at Spokane reports 100,000 healings by the power of God through five years of continuous daily efforts and the kindred blessed fact that the majority of those healed were saved from sin also.

The dying world is stretching out her hands for help. The Church on account of her laxness in this matter opens the doors for the existence of Christian Science and all the thousand and one worn out philosophies that follow in her train. Let the manhood of the Church arise, take the place of the prophet of God, call her back to the ministry of real salvation, a blessed salvation not alone for men after they are dead, or that will give them bliss in heaven when they die, but to a salvation that gives eternal life in Christ, health for the mind, and health for the body, and supplies likewise the power of God for the immediate need, for the need of the sick, for the need of the sinful, the wretched and dying and sin-cursed and disease smitten.

Let the Church return in the glory of God and the power of Christ to the original faith as clearly demonstrated in the New Testament, as perpetuated forever in the Church through the nine gifts of the Holy Spirit, demonstrating beyond controversy that as long as the Holy Spirit is in the Church so long are the gifts of the Holy Spirit, not only present but exercisable through faith. See 1 Corinthians, Chapter 12.

“For to one is given by the Spirit”

First - “The word of wisdom.”

Second - “The word of knowledge.”

Third - “Faith by the same spirit.”

Fourth - “The gifts of healing.”

Fifth - “The working of miracles.”

Sixth - “To another prophecy.”

Seventh - “To another discerning of spirits.”

Eighth - “To another divers kinds of tongues.”

Ninth - “To another the interpretation of tongues.”

The unchanging order of government, spiritual enduement, and ministry of the gifts of the Spirit are further declared as follows; “And God hath set some in the Church, first apostles, secondarily prophets, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.”

When the Church exercises these gifts then she may condemn Christian Science, Dowieism, or New Thought; then she may condemn every other philosophical cult; then she may condemn Unitarianism, and everything else that you preach against. Though she will not need to. Jesus never did. There were just as many strange philosophies in His day as in ours. The constructive righteousness of Christ, the presence of the living Son of God to save and heal, the revelation to the world of His divine power, will stop the mouths of every ‘ism’ and manifest one glorious, triumphant, all-embracing power of God through Jesus Christ, His Son, and its everlasting superiority. Neither will you be compelled as you are to glorify doctors, medicines, surgery, and so on, when the greatest physicians on earth have deplored their inability to deliver the world from its curse of sickness. Then you can not only teach the theory of the atonement of our Lord and Saviour Jesus Christ but demonstrate its reality and power to save both soul and body.

All the abstract criticism in the world is powerless to stop the drift from the Churches to Christian Science so long as Christian Science heals the sick and the Church does not. Men demand to be shown. When the authority of Jesus to forgive sins was challenged, He met the challenge with the healing of the palsied man, not with negations and criticisms. He said: “Whether is it easier to say, thy sins be forgiven thee or to say, arise and walk? But that ye may know I say arise and walk.” He was too big for abstract criticism. So must the Christian and the Church become.

John G. Lake

This letter was printed in the leading daily newspaper in Spokane, Washington, 1920.

39. HAVE CHRISTIANS A RIGHT TO PRAY “IF IT BE THY WILL” CONCERNING SICKNESS?

I am going to read a familiar portion of the Word of God. It is the Lord's Prayer as recorded in the 11th chapter of Luke.

I purpose this afternoon to speak on this subject, “Have Christians a right to Pray, “if it be Thy will” concerning sickness?” Personally, I do not believe they have, and I am going to give you my reasons.

“And it came to pass that, as he was praying in a certain place, when He ceased, one of His disciples said unto Him, ‘Lord, teach us to pray, as John taught his disciples.’ And He said unto them, ‘When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive everyone that is in debted to us. And lead us not into temptation; but deliver us from evil.’” Luke 11:1-4.

Beloved, if there is one thing in the world I wish I could do for the people of Spokane, it would be to teach them to pray. Not teach them to say prayers, but teach them, to pray. There is a mighty lot of difference between saying prayers and praying.

“The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.”

The prayer of faith has power in it. The prayer of faith has trust in it. The prayer of faith has healing in it for soul and body. The disciples wanted to know how to pray real prayers, and Jesus said unto them, “When ye pray say, Our Father which art in heaven ...Thy will be done.”

Everybody stops there, and they resign their intelligence at that point to the unknown God. When you approach people and say to them, “You have missed the spirit of the prayer,” they look at you in amazement. But, Beloved, it is a fact. I want to show it to you this afternoon as it is written in the Word of God. It does not say, “if it be Thy will,” and stop there. There is a comma there, not a period. The prayer is this, “Thy will be done on earth as it is done in heaven.” That is mighty different, is it not? Not “Thy will be done,” let the calamity come, let My children be stricken with fever, or my son go to the insane asylum or my daughter go to the home of the feeble minded. That is not what Jesus was teaching the disciples to pray. Jesus was teaching the people to pray, “Thy will be done on earth as it is in heaven.” Let the might of God be known. Let the power of God descend. Let God avert the calamity that is coming, Let it turn aside through faith in God. “Thy will be done on earth (here) as it is in heaven.”

How is the will of God done in heaven? For a little time I want to direct your thought with mine heavenward. We step over there and we look all about the city. We note its beauty and its grandeur. We see the Lamb of God. We do not observe a single drunken man on the golden streets; not a single man on crutches; not a woman smelling of sin.

A man came in the other day and was telling me what an ardent Christian he is. But after he left, I said, "Lift the windows and let the balance of the man out." Men ought to smell like they pray. We defile ourselves with many things.

A dear man came to me the other day in great distress. He said his eyes were going blind. The physician told him he had only a year of sight, perhaps less. As I endeavoured to comfort him and turn his face toward God, I reverently put my hands on his eyes and asked God for Christ's sake to heal him, and as I did so the Spirit of God kept speaking to my soul and saying, "Amaurosis." I said, "What is amaurosis?" As soon as I could get to a dictionary, I looked up the word to see what it is. It is a disease of the eyes, caused by the use of nicotine. That was what was the matter with the man. The Spirit of the Lord was trying to tell me, but I was too dull; I did not understand. I do not know what the man's name is, but the other day God sent him back to my office. As we sat together I related the incident to him and said, "My brother, when you quit poisoning yourself the probability is that you may not need any healing from God."

We defile ourselves in various ways; we go on defiling ourselves; and some people are able to stand the defilement a long time and throw it off. Others are not able to. It poisons their system and destroys their faculties. One man may drink whisky and live to be an old man. Another may go to wreck in a few months or years. Some systems will throw off much; others will not.

Now, when we get to the beautiful City, we did not find any of these conditions, and so we say, "Angel, what is the reason you do not have any sin up here?" "Why the reason we do not have any sin here is because THE WILL OF GOD IS BEING DONE."

I have been used to looking for the sick, and if I see a man with a lame leg or a woman with a blind eye, I will see that a way-down the street. I have mingled with the sick all my life. So I look around up there, and I do not see anybody on crutches or anybody that is lame, no cancers or consumption, or any sickness at all. So I say to my guide, "Angel, tell me what the reason is that you do not have any sickness up here." The Angel replies, "THE WILL OF GOD IS BEING DONE HERE." No sin where the will of God is being done. No sickness where the will of God is being done.

Then I return to the earth, and I can pray that prayer with a new understanding. "Thy will be done in me on earth as thy will is done in heaven." Just as the will of God is done there, so let the will of God be done here. Let the will of God be done in me. "Thy will be done, as in heaven, so in earth."

But some one says, "Brother, do you not remember on the 8th of Matthew how a leper came to Jesus one day and said to Him, "Lord, if Thou wilt, Thou canst make

me clean?" "The leper said, when he prayed, 'If it be Thy will,' why should I not say that too," Well, he was ignorant of what the will of Christ was concerning sickness. Perhaps he had been up on the mountainside and had heard Jesus preach that wonderful sermon on the mount, for it was at its close that he came to Jesus and said, "If thou wilt, thou canst make me clean." He knew Christ's ability to heal but did not understand his willingness. Jesus' reply settled the question for the leper and it should settle the question for every other man for ever. Jesus said, "I will, be thou clean." If He ever had said anything else to any other man, there might be some reason for us to interject "if it be Thy will" in our prayers when we ask God for something He has declared His will on. If always doubts. The prayer of faith has no if's in it.

Suppose a drunken man kneels down at this platform and says, "I want to find God. I want to be a Christian." Every man and woman in this house who knows God would say, "Yes," right away. "Tell him to pray, to have faith in God, and God will deliver him." Why do you do it? Simply because there is no question in your mind concerning God's will in saving a sinner from his sins. You know He is ready to do it when a sinner is ready to confess his sin. But you take another step over, and here is another poor fellow by his side with a lame leg, and he comes limping along and kneels down, or tries to, and right away a lot of folks say, "I wish he would send for a doctor," or else pray, "if it be Thy will, make him well" forgetting "who forgiveth all thine iniquities, who healeth all thy diseases."

Instead of Christians taking the responsibility, they try to put the responsibility on God. Everything there is in the redemption of Jesus Christ is available for man when man will present his claim in faith and take it. There is no question in the mind of God concerning the salvation of a sinner. No more is there concerning the healing of the sick one. It is in the atonement of Jesus Christ, bless God. His atonement was unto the uttermost, to the last need of man. The responsibility rests purely, solely and entirely on man. Jesus put it there. Jesus said, "WHEN ye pray, believe that ye receive, and YE SHALL HAVE." No questions or if's in the words of Jesus. If He ever spoke with emphasis on any question, it was on the subject of God's will and the result of faith in prayer. Indeed, He did not even speak them in ordinary words, but in the custom of the East, He said, "Verily, verily." Amen, amen - the same as if I would stand in a American court and say, "I swear I will tell the truth, the whole truth, and nothing but the truth, so help me God." So the Easterner raised his hand and said, "Amen, amen." or "Verily, verily" - "with the solemnity of an oath I spy unto you." So Jesus said, "When ye pray, believe that ye receive, and ye shall have."

James, in expounding the subject, says concerning those that doubt, "Let not that man think that he shall receive anything of the Lord." Why? Well, he says, a man that doubteth is like a wave of the sea, driven with the wind and tossed. There is no continuity in his prayer. There is no continuity in his faith. There is no continuity in his character. There is no concentration in God for the thing that he wants. He is like the waves of the sea, scattered and shattered, driven here and there by the wind because there is if in it "Let not that man think he shall receive anything of the Lord."

Now that leper did not know what the mind of Jesus was concerning sickness. Perhaps he had seen others healed of ordinary diseases, but leprosy was a terrible thing. It was incurable and contagious. The poor man was compelled as he went down

the road to cry out, "Unclean, unclean," in order that people might run away from him.

In my work in South Africa I saw dozens of them, hundreds of them, thousands of them. I have seen them with their fingers off of the first joint, at the second joint, with their thumbs off, or nose off, their teeth gone, the toes off, the body scaling off, and I have seen God heal them in every stage. On one occasion in our work, a company of healed lepers gathered on Christmas eve and partook of the Lord's supper. Some had no fingers on their hands, and they had to take the cup between their wrists, but the Lord had been there and healed them. That was not under my ministry but under the ministry of a poor black fellow, who five or six years did not even wear pants. He wore a goat skin apron. But he came to Christ. He touched the living One. He received the power of God, and he manifests a greater measure of the real healing gift than I believe any man ever has in modern times. And if I were over there, I would kneel down and ask that black man to put his hands on my head and ask God to let the same power of God come into my life that he has in his.

You have no more right to pray "if it be Thy will" concerning your sickness than the leper had. Not as much, because for two thousand years the Word of God has been declared and the Bible has been an open book. We ought to be intelligent beyond any other people in the world concerning the mind of God.

"But Brother," someone says, "you have surely forgotten that when Jesus was in the garden He prayed 'Lord if it be possible, let this cup pass from me. Nevertheless, not as I will but as thou wilt.'" No, I have not forgotten. You are not the Saviour of the world, beloved. That was Jesus' prayer. No other man could ever pray that prayer but the Lord Jesus. But I want to show you, beloved, what caused Jesus to pray that prayer because a lot of folks have never understood it.

Jesus had gone into the garden to pray. The burden of His life was upon him. He was about to depart. He had a message for the world. He had been compelled to commit it to a few men - ignorant men. I believe that he wondered, "Will they be able to present the vision? Will they see it as I have seen it? Will they be able to let the people have it as I have given it to them?" No doubt, these were some of the inquiries besides many more.

Do you know what the spirit of intercession is? Do you know what it means when a common man comes along, as Moses did, and takes upon himself the burden of the sin of the people and then goes down in tears and repentance unto God until the people are brought back in humility and repentance to His feet? When in anxiety for his race and people, Moses said, "Lord, if you forgive not this peoples blot my name out of thy book." He did not want any heaven where his people were not.

Think of it! Moses took upon himself that responsibility, and he said to God, "If you forgive not this people, blot my name our of thy book." God heard Moses' prayer, Bless God!

Paul, on one occasion, wrote practically the same words. "I would be accursed for my brethren, my kinsmen according to the flesh." He felt the burden of his people. So

Jesus in the garden felt the burden of the world, the accumulated sorrows of mankind, their burdens of sin, their burdens of sickness. And as He knelt to pray, His heart breaking under it, the great drops of sweat came out on His brow like blood falling to the ground. But the critics have said, "It was not blood." Judge V. V. Barnes, in his great trial before Judge Landis, actually sweat blood until his handkerchief would be red with the blood that oozed through his pores. His wife said that for three months she was compelled to put napkins over his pillow. That is one of the biggest men God has ever let live in the world. His soul was big, and he saw the possibility of the hour for a great people and desired as far as he could to make that burden easy for them. He did not want the estate to go into the hands of a receiver. The interests of one hundred thousand people was in his hands, the accumulated properties of families who had no other resource. He was so large that the burden of his heart bore down on him so that he sweat blood and did so for three months. But people of these days say, "It looked like blood," and are so teaching their Sunday School scholars. The Lord have mercy on them! The blood came out and fell down to the ground.

Jesus thought He was going to die right there in the garden, but He was too big to die there. He wanted to go to the cross. He wanted to see this thing finished on behalf of the race of man, and so He prayed, "Lord, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." What was the cup? Was it the cup of suffering that was breaking Him down, that was draining the life blood out right then, and that would be His death instead of the cross? But He towered above that and prayed, "Lord, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." Instantly the angels came and ministered to Him, and in the new strength He received, He went on to the cross and to His death as the Saviour of mankind.

Beloved, I want to tell you that if there was a little sweating of blood and that kind of prayer, there would be less sickness and sin than there is. God is calling for a people who will take upon them that kind of burden and let the power of God work through them.

People look in amazement in these days when God answers prayer for a soul. A week ago last night my dear wife and I went down to pray for a soul on the Fort Wright line, a Mr McFarland. She is going to be here one of these days to give her testimony. Ten years ago a tree fell on her and broke her back. She became paralysed, and for ten years she has been in a wheel chair, her limbs swollen, and her feet a great senseless lump that hangs down useless. She says many preachers have visited her. In these years, and they have told her to be reconciled to the will of God, to sit still and suffer longer. She said, "Oh, I would not mind not walking; if the pain would just stop for a little while, it would be so good." We lovingly laid our hands upon her and prayed. You say, "Did you pray, 'if it be Thy will?'" No! You bet I did not, but I laid my hands on that dear soul and prayed, "You devil that has been tormenting this woman for ten years and causing the tears to flow, I rebuke you in the Name of the Son of God. And by the authority of the Son of God I cast you out." Something happened. Life began to flow into her being, and the pain left. In a little while she discovered that power was coming back into her body. She called me up the other day and said, "Oh, such a wonderful thing has taken place. This morning in bed I could get up on

my hands and knees.” Poor soul, she called in her neighbours and relatives because she could get on her hands and knees in bed.

Do you not know you have painted Jesus Christ as a man without a soul? You have painted God to the world as a tyrant. On the other hand, He is reaching out His hands in love to stricken mankind desiring to lift them up. But He has put the responsibility of the whole matter on you and me. That question of the WILL OF GOD was everlastingly settled long ago, eternally settled, no question about the will of God.

The redemption of Jesus Christ was an uttermost redemption, to the last need of the human heart, bless God, for body, for soul, for spirit. He is a Christ and saviour even to the uttermost. Blessed be His Name. Who shall dare to raise a limit to the accomplishment of faith through Jesus Christ? I am glad the tendency is to take down the barriers and let all the faith of your heart go out to God for every man and for every condition of life, to let the love of God flow out of your soul to every hungry soul.

Instead of praying “Lord, if it be Thy will” when you kneel beside your sick friend, Jesus Christ has commanded you and every BELIEVER to lay YOUR hands on the sick. This is not my ministry nor my brethren’s only. It is the ministry of every believer. And if your ministers do not believe it, God have mercy on them; and if your Churches do not believe it, God have mercy on them.

In these days the Churches are screaming and crying because Christian-Science is swallowing up the world, and that it is false. Why do the people go to Christian Science? Because they can not get any truth where they are. Let the day come when the voices of men ring out and tell the people the truth about the Son of God, who is a redeemer even unto the uttermost for body and soul and spirit. He redeems back to God. Beloved, believe it and receive the blessing that will come into your own life. Amen.

40. THE POWER OF DIVINE HEALING

My soul used to be able to enjoy as much lightness in the Lord Jesus as anybody, but various processes of life reduced my capacity to enjoy jingle, and God brought me down into the solids of life. No man could live in the environment in which a large portion of my life has been spent, without realising that unless men can contact the living God in REAL POWER, power out of the ordinary, power sufficient for tremendous needs and unusual occasions, he could not live. Man could not live!

In South Africa some years ago, in a single night a fever epidemic struck the country for three hundred and fifty miles. As I rode through the section of that country I found men dead in their beds beside their wives, children dead in their beds alongside the living, whole families stricken, dying, and some dead. In one single month one quarter of the entire population of that district, both white and black, dies. We had to organise an army to dig graves, and an army of men to make caskets. We could not buy wood enough in that section of the country to make caskets, so we buried them in a blanket, or without a blanket, when it was necessary to save the blankets for a better purpose.

I had a man in my company who perhaps some of you know. God had appointed that man to pray, as I have never found anybody else anointed to pray. For days he remained under a thorn tree, and when I passed that way in the morning I would hear his voice in prayer, and when I returned in the evening I would hear his voice in prayer. Many times I got a prepared meal and carried it to him, and aroused him long enough to get him to eat it. I would say, "Brother, how is it? Are you getting through?" He would reply, "Not yet." But one day he said, "Mr Lake, I feel today that if I had just a little help in my faith that my spirit would go through into God." And I went on my knees beside him, joined my heart with his, and voiced my prayer to God.

As we prayed the Spirit of the Lord overshadowed our souls, and presently I found myself, not kneeling under the tree, but moving gradually away from the tree some fifty or one hundred feet. My eyes gradually opened, and I witnessed such a scene as I had never witnessed before - a multitude of demons, like a flock of sheep. The Spirit had come upon him also, and he rushed ahead of me, cursing that army of demons, and they were driven back to hell, or to the place from whence they came. Beloved, the next morning when we awoke that epidemic of fever was gone. THAT IS THE POWER OF DIVINE HEALING. God destroying Satan.

Now when you consider that I have been a man of some scientific training, you can understand what an introduction into a life where everything was made new, and of a different order, meant. Instead of being on the hard, natural plane of materialistic life and knowledge, suddenly introduced into the Spirit you can realise what a revolution has brought to pass in my soul, and how gradual discovery revealed the wonder of God and the mighty action of God through the souls of men. There is a little keynote in one of Paul's epistles that gives the real key to successful prayer. In successful prayer there is a divine action, a divine interaction, an interaction just as real as a chemical interaction in any experiment in the world. You bring two opposite chemicals together, and you realise a little flash or flame, an explosion. There has been an interaction, your chemicals have undergone a change. They are no longer the

same properties they were before. For instance, oxygen and hydrogen united is water. So it is in the spiritual realm. Paul said in giving us this key, "The Word did not profit them, not being mixed with faith." There is a quality and content in the soul of man, a necessary quality. That quality is the **POWER OF THE SPIRIT**. And when faith and Spirit come together there is an interaction. There is a movement of God. There is a manifestation of the Spirit. There is a divine explosion! **FAITH AND GOD UNITED IS DIVINE HEALING**.

When I was a boy a neighbour employed a chemist. They were trying to manufacture a new explosive of some kind. A section of the barn was being used for the experiments. Johnnie was strictly reminded that he had no business around the barn, but like many johnnies his curiosity was aroused. One day when they had gone to town he discovered that the door was not thoroughly locked. Just a little picking and prying and it opened and Johnnie was inside. There were some packages on the bench and some liquid on the floor. Presently Johnnie bungled; a package fell into a bucket of liquid and that is the last Johnnie remembered. When he came to himself he was some fifty or seventy feet away, and they told me I was carried there by a section of the wall. It just went off. That package in the liquid interacted.

We look at the wonderful powers in nature and marvel. A group of scientists not long ago compressed such a quantity of nitrogen in a solid block thirteen inches square that they declared if it could be placed in the heart of the city of Chicago and permitted to explode it would wreck the city. One can imagine somewhat of the terrific energy stored up in that little block of nitrogen thirteen inches square; and when you come to think of the marvel of the nature of God, the dynamic of His being, how staggering His almightiness becomes.

The world's conception of religion is that it is a matter of sentiment, for in the minds of most men religion is just sentiment to them, it is not a thing of power. They do not understand the properties of the soul of God, nor the quality of His life, nor how it is that God moves in the nature of men to change their hearts, to dissolve the sin out of their souls, to cleanse them by His life and power, to heal their bodies, and reveal His light and life in them.

I believe the very beautiful thing we call **SALVATION**, and the holy statement of Jesus Christ, "Ye must be born again," is itself a scientific fact and declaration of God's divine purpose and intent, based on the law of being. We are inclined to think that God just desires, and our hearts are changed. But I want to tell you, beloved, that there is a process in a man's soul that admits God into his life. Your heart opens because it is touched by the love of God, and into the heart, into the nature of man there comes the divine essence of the living Spirit, and bless God, it has an action in him. Sin dissolves from his nature and from the mind of man. The Spirit of God takes possession of the cells of his brain, and his thoughts are changed by its action. There is a new realisation of divine holiness. By the grace of God he discovers himself **SANCTIFIED** in deed and in truth because Christ in truth dwells there.

Beloved, Jesus Christ had His eye and His soul fixed on that one dynamic power of God, the **HOLY GHOST**. And His holy life, His death, His resurrection, His ascension to glory were all necessary in the process of soul development to arrive at

the Throne of God where He could receive from the Father the Gift of the Holy Ghost, and have the privilege of ministering to your soul and mine.

So in my heart there has grown a wondrous reverence for the mighty Son of God, who saw beyond the ken of man, who visioned in the distance, who sought in His soul for the key to the mighty powers of the nature of God, who determined for our relief and for our benefit and salvation to leave the Throne of God, come to earth, be born as a man, take upon Him the nature of man (not the nature of angels). He looked to God as men do, overcome by His power, through reliance on His Word, and so believing, so advancing step by step in the nature of God and the likeness of God, one day He stood forth, the Eternal Sacrifice before the throne of God, and received the eternal reward of His fidelity - the Holy Ghost. In life, Jesus the man was in the LIKENESS of God. In resurrection, the NATURE of God. In glorification, the SUBSTANCE OF God, and thus "became the author of eternal salvation."

And the man or the woman who does not understand the Holy Ghost, and His magnificence and the wonder of His power, must turn his heart again heavenward and see the price that Jesus paid in order to secure Him for you and me, in order to give Him to the world that was in sin, sickness and death, to lift it out of darkness. I love that blessed old hymn, "Ye Must Be Born Again." Can we not sing it?

A ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain;
"Ye must be born again!"

Chorus:

"Ye must be born again!
Ye must be born again!
I verily, verily bay unto thee,
Ye must be born again!"

Ye children of men, attend to the word
So solemnly uttered by Jesus the Lord;
And let not this message to you be in vain;
"Ye must be born again!"

O ye who would enter this glorious rest,
And sing with the ransomed the son of the blest;
The life everlasting if ye would obtain,
"Ye must be born again!"

A dear one in heaven thy heart yearns to see,
At the beautiful gate may be waiting for thee;
Then list to the note of this solemn refrain:
"Ye must be born again!"

There is a process of divine TRANSMUTATION. But beloved, by the power of God's Spirit in a man's heart, that process is going on every single day of your life, sister, where God takes that which is natural, that which is earthly, touches it by His divine power, moves upon it by His heavenly nature, and in the name of Jesus Christ you come forth no longer self and selfish, but now TRANSFORMED, changed, by the power of Christ, into the nature of the Son of God, into the likeness of the Lord, into His character and nature and understanding and knowledge. Blessed be the God and Father of our Lord and Saviour Jesus Christ!

“To us is given exceeding, great and precious promises, that BY THESE we may become partakers of the divine nature.” And being a partaker, in consequence “Escape the corruption that is in the world through lust.” Bless God, His divine purpose is not to whitewash the soul, but to change the character, transmute the life by the grace of God, make the man a christ and king, a deliverer and a saviour, in common with the Lord Jesus Christ, his elder Brother. If I am a brother of the Lord, then I am bone of His bone, and flesh of His flesh, and substance of His substance, like my elder brother. The source of life is the same source of life that is in Him. The same purpose that is revealed in Him is His high purpose for you and for me.

Men have little understanding of the quality of faith, or what it accomplishes, because of the fact that they are not aware of the process by which that work is done. FAITH has the quality and power, with the Spirit of God, to do what a match does to powder. It is the touch of God. It is the touch of FAITH through us that ignites the Spirit and produces the divine action that takes place in the soul, when sin is rebuked and cast out, when sickness is destroyed and dissolved from the life, the nature set free, and man rejoices as a son of God, saved in spirit, soul and body.

One day there came to my healing rooms a little boy that we know on the streets as a newsboy; just one of the little ragged chaps. A lady had observed the little fellow on the street in an epileptic fit, afterwards took him by the hand and led him into the healing rooms. We talked to the little chap about the Lord, prayed for him, and told him to return again. The Lord healed him. He was a manly little urchin, and one day he said, “Mr Lake, I haven't any money to reward you with now, but you are not going to lose any money on me.” We smiled and were glad to see the spirit of the little chap, and he went his way. About two weeks later, in the midst of a great meeting, he strutted in, marched up and laid five silver dollars on the table, and marched out again.

Then he got up against his first real problem of living his new life in his business. Every boy has a corner. He can sell papers on his own corner and it is up to him to keep all other boys away. He had given his heart to the Lord. One day he came around with a long face. He said, “It's all off.” “Well, my boy, what's the trouble?” “They were going to rush my corner, until I could not stand it, and I cleaned up the whole bunch.” The little chap was getting his first introduction into the real problem of being a Christian in this old world, under a competitive system, the outgrowth of human selfishness, devised by the devil.

One day a gentleman came along and wanted to buy a paper. His arm was disabled, and he could not get his purse. He said to the boy, “I have put my purse in the wrong

pocket. Put your hand in and get it for me.” The boy said, “What is the matter with your arm?” He replied, “I have what is called neuritis. My arm is paralysed.” The little chap said, “Well, if the doctors can’t do you any good, I’ll tell you where you can get it fixed up. There are some men up in the Rookery Building that pray, and folks get well.” The man said, “How do you know?” He replied, “I used to take fits, and fall on the street, and they would carry me off to the police station. I was like that for four years, but I don’t take fits any more. If you want me to, I will take you up there.”

So he brought him up. He was the head of a great lumber concern; his name was Rose. He sat down and told me how he was moved by the child’s simple words, but he had no more idea of how God could heal a man or save man from sin than anyone. So we began to tell of the Lord Jesus and His power to save, and continued to minister to him each day. Three weeks afterward he returned again to the medical clinic, where two hundred and seventy-five physicians had declared four weeks before that they could do nothing for him. They re-examined him and found him perfectly well, healed by the power of God. **THAT IS THE POWER OF DIVINE HEALING.**

I went to the medical association and got a copy of the lecture that was given by Dr Semple on the seriousness of the disease, and the utter impossibility of medicine ever to help him, or change his condition. In so far as they were concerned, he was a cripple. The nerves were dead, atrophied. It would require a miracle, they said, to reproduce the original life and restore power in the tissue of the arm. But the miracle took place, because there is a Fountain of Life, the Life of God, available for every man. Bless His Name! **THAT IS THE POWER OF DIVINE HEALING.**

When the LIFE of Jesus comes in, the death of your soul ends. When the Spirit of God comes in, your DEAD nerves come alive. God, by the Spirit, takes possession of the blood, and the brain, and the bone. He dwells in the very cellular structure of your whole being. His quickening LIFE regenerates you, and generates LIFE in you, and by the Christ of God you come forth, not a dead senseless lobster, but a living man, a LIVING Christian.

Let me tell you a story to illustrate this point. They say a man died, and he appeared at the Beautiful Gate, and said to Peter, “I am from Philadelphia. I subscribe for the Ladies’ Home Journal. I have a bed of mint in the back yard, but I never drink intoxicants. Peter replied, “Go on to heaven and stay dead.” He was dead already. Some folks think you know that because they are not committing this sin and that sin that they are dutiful, beautiful children of God. But, beloved, there is an awful lot more to Christianity than delivering a man’s soul from the power of sin.

Professor Riddell tells this story; “I was walking along the Sea Beach and I encountered a lobster. I said, ‘Lobster, did you ever chew tobacco?’ ‘Never!’ ‘Lobster, did you ever stay out nights?’ ‘Never!’ ‘Say, Lobster, shake hands. We are both lobsters!’”

Oh, there is a negative thing, and that negative thing in religious life is what is killing the real power of God. That negative thing, when we are all the time NOT DOING

this and that and something else. It is a religion of DON'T do this and DON'T DO THAT. My God! When Christ comes into the soul and into the spirit it is all changed. Instead of deadness, there is LIFE in God. Instead of in-action, there is POWER by the Spirit of God. The Christian is a MAN, not a lobster.

“Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore.
Touched by a loving heart,
Wakened by kindness,
Chords that were broken
Will vibrate once more.”

Oh, the grace of God is the lovely thing, the grace of God is the powerful thing. The grace of God is the life and Spirit of the Lord and Saviour Jesus Christ. And ministered to the soul, breathed into the heart, transmitted to the life, MAN becomes like Christ, because the Christ of God is moving in the heart of him, generating and regenerating, and man comes forth a finished product by the hands of the Lord, saved from sin, healed of disease, kept by the indwelling Christ, who is the power of God.

I am looking to God for some real finished products these days, real men grown up in the Lord Jesus Christ, established in the splendid solidarity of His Holy nature and divine character, beautified by His holy glory, enriched by His divine nature - LIKE THE SON OF GOD.

So, my brother, my sister, I want to bring your heart this afternoon into this blessed confidence, this holy truth, this divine reality. If religious life has been a sort of sentiment, let me tell you beyond it there is the power of God, the moving, dynamic, burning force of LIFE in Christ Jesus, waiting to come into your heart, to revitalise your thought and change your spirit, and indwell the very flesh and bone and blood of you and make you a new man and a new woman in the Lord Jesus. Say, Beloved, that is the POWER OF DIVINE HEALING.

On one occasion I was entertaining myself by examining some typhoid bacteria, as they developed in dirty water. A neighbour woman came one morning and was anxious for me to show her one of her hairs under the microscope. I told her I had the microscope set, and was waiting for the development of the bacteria, and would be obliged if she would come back another day, when my experiment was over. Instead of paying attention to what I said, she returned the next day with the same request. Again I explained to her, but the next morning she was back again, and finally the fourth morning I was annoyed and thought I would just take one of her hairs, let her see it anyway and not disturb the microscope. So I pulled it through under the microscope, and let her look. Presently she jumped up and hurried away, and never even said, “Thank you.”

When I came home that evening Mrs Lake said, “What did you do to Mrs B___?” I said, “I really do not know. Why?” She said, “Well, she has been on the back porch all day, and the servant has been drenching her hair with kerosene.” Why, she saw

more crawling things than she ever saw before. She saw the bacteria and believed the crawling beasts were attached to her hair. Her hair and head were perfectly clean. The presence of the beasts she saw was explained in another way.

I want to bring home the truth of God. In the minds and lives of many, religion is simply an illusion. There is no divine reality in it. But, beloved, real religion is God's divine reality, for it is the heart of God and the life of Christ. And when it comes into the soul of man it generates the same divine reality and heavenly power in him, and man becomes God's new creature.

In my younger days, when I first touched the ministry of healing, and as yet had developed a very small portion of faith in God, a young lady who lived nine miles in the country had a tubercular limb. Her physicians had tried to build her up in strength so they could amputate the limb, but on final examination the disease was found to have made such progress that the amputation would not save her. One day we received a request to join in prayer for her the next morning at nine, and to invite all the people who knew God and had faith in Him, to unite with us. So I telegraphed all around the country to those I knew.

The Physician told me that the knee had become so decayed that he could put his finger through the joint. Her suffering was more than ordinary. It required three men to hold her in bed the night before she was healed.

But in the morning she desired to be left alone for the last half hour before prayer. She lay with her eyes closed and her body still, and after a while she said, "I opened my eyes and saw it was just exactly the time for the people to pray for me." She said in soul, "It is time for the people to pray for me. It is the time I ought to be healed." And letting her faith reach out to God, she said, "In the Name of Jesus Christ it is the time I AM healed." And she made a motion towards the side of the bed and landed out on the floor, perfectly whole. She rushed downstairs, two steps at a time. Her sister-in-law had a tub of water on the floor. She stuck her diseased limb into it, and the entire mass of rotten flesh of the leg disappeared in the tub, and there was a new leg, as new as a newly born baby, both flesh and bone. That is the POWER OF DIVINE HEALING.

I travelled down to Chicago and met old John Alexander Dowie, and I told him. He said, "Do you know the facts in this case?" I said, "I do." He said, "I want to see the woman." And he handed me one hundred dollars, and I wired for her to come. Beloved, even in that man's life he had never realised the creative power of God. He had seen wonderful healings, but here was the creative action of God making muscle and bone and flesh, by God's power instantly.

Beloved, may every one of these holy demonstrations work out in your life, as they worked out in mine, a divine consciousness that God by the Spirit never comes to a man's life to whitewash him over or smooth him over or clean him up, but God comes to him to make him NEW and give him a new heart, and a new mind, and a new spirit, new blood, and new bone, and new flesh, and to send in him out with a new song in his mouth, and a new shout of praise in his heart and a new realisation of holiness - a truly REDEEMED man.

TONGUES AND INTERPRETATION

Thou God eternal, who lifts the soul of man from degradation and shame and sin, and exalts him in Jesus Christ, and lifts him by God's grace into His presence and power, we pray Thee this day that Thy action in our heart will prify our souls forever, and illuminate our natures in God, and fill us by The Divine Spirit, and send us forth among men, not whitewashed, but **WASHED WHITE** with God's power and God's grace.

First commit your body and soul and spirit in entire, hundredfold consecration to God forever. Do not be satisfied with sins forgiven. Press on, press in, let God have you and fill you, until consciously He dwells, live, abides in every cell of Your blood, of your bone and your brain, until your soul (psychic) (mind), indwelt by Him, thinks His thoughts, speaks His word, until your spirit assimilates God, and God's Spirit assimilates you, until your humanity and His divinity are merged into His eternal Deity. Thus **BODY, SOUL and SPIRIT** are God's forever and forever. Amen. **THAT** is the **POWER OF DIVINE HEALING**.

“THAT EVIL ONE TOUCHETH HIM NOT”

When the Spirit of God radiated from the man Jesus, how close do you suppose it was possible for the evil spirit to come to Him? I believe it was impossible for the evil one to come close to Him. The Spirit of God is as destructive of evil as it is creative of good. I am sure that Satan talked to Jesus from a safe distance.

“Behold I give you authority over all the power of the enemy; and nothing shall by any means hurt you.” Luke 10:19

41. THE HABITATION OF GOD

God has been seeking a habitation a long time. God found a habitation in Jesus Christ, and He became the dwelling place of God. Christ's purpose for the world was that men like Himself should become the dwelling place of God. It was not purposed that Jesus Christ was to be a particular or special dwelling place of God. It was rather purposed that mankind should be just as much a holy and desirable dwelling place of God as Jesus Himself was. The purpose of the Gospel of God was that through Jesus Christ His Son many sons who would be begotten of God, should be begotten of Christ.

Christ's undertaking was to save mankind from their sins and transform them into sons of God like Himself. That is the purpose and work of our Lord and Saviour Jesus Christ.

In the 15th of 1 Corinthians we read of the consummation of His purpose, that is, the finality, the conclusion of that purpose, when Jesus Himself having subjected all things unto Himself, is Himself also subjected unto the Father, that God may be all in all. There will not be a dissenting voice nor a rebellious heart. The will of God has been received, and as a result of the will of God having been received, there is no longer a necessity for a Saviour, and Jesus Christ in His capacity of Saviour of the world has been completed. His mission is completed.

We are so liable to feel in this great struggle we see about us, and the struggle we recognize in our nature, that there can not possibly be a time of ultimate and final victory of the Lord Jesus Christ in the souls of men.

I want to encourage you, beloved. The Word of God portrays a time and conception of the purpose of Jesus Christ when the world, being redeemed unto Christ, no longer needs the redeeming merit of the Saviour. So Jesus having subjected all things unto Himself is Himself also subjected unto the Father, that God may be all in all.

God is not all in all, and never will be all in all, until the will of God rules in the heart of every man, in the soul of every man, until the redemption of Jesus Christ in its great and ultimate purpose becomes a reality, a finality.

PAUL SEES CHRIST'S PURPOSE

I have always regarded the first and second chapters of Ephesians as two of the most remarkable in the entire Word of God. Perhaps no soul ever visioned the real purpose of God and portrayed it in words with more clearness than did Paul in these two chapters.

In the first chapter he begins by showing us that Jesus fulfilled the purpose of the Father. That as a reward for His consecration to the will of God, his death, resurrection, ascension and glorification, the power of God ruled in His nature, and in very truth He was the Son of God, to whom was committed all power - principalities and powers, Paul says, being subject unto Him.

Then, in the second chapter he begins to make this truth applicable to our own heart, and he undertakes to show us that just as Jesus Christ was dead and in the grave, so mankind, possessed and dominated by the powers of sin and selfishness, have become “dead in sin,” that is, senseless to the Spirit of God. And as Jesus was raised from the dead, so He has purposed to lift the veil or could, the obsession or possession of sin, and cleanse the nature of man and unify him with God.

When he reaches this climax he puts it in this terse form: “For to make in himself of twain one new man, so making peace.” He shows that the ultimate and final peace that comes to the soul of man comes as the result of a divine union having taken place between Jesus Christ and the Christian soul, and there is no longer any worry or discussion over commandments or ordinances. The soul has risen above them.

It has risen out of the region of commandments and laws, into a government of love. The soul joined to Christ in His divine affection, the spirit of man entering into Christ, the Spirit of Christ entering into man, causes such a transformation that the man becomes a new creature. All his impulses have changed, the ruling of his human nature ceases, and finally he is a son of God.

That is the wonder of the cleansing power and cross of Christ in the nature of man. The wonder is that Jesus purposed to make your heart and mine just as sweet and lovely and pure and holy as His own. That is the reason that He can accept the Christian as His bride. Who could imagine the Christ accepting Christians polluted, defiled, of a lower state of purity or holiness than Himself?

MESSAGE IN TONGUES AND INTERPRETATION

“The Spirit of the Lord says that thus is the wonder of the redemptive power of Jesus Christ revealed to man and in man. Such is the transforming grace that through Him, through His merit, through His love, through His Spirit, the soul of man, cleansed, purified, beautified, glorified, becomes like the soul of Jesus Himself, and man and Christ meet as equals in purity. Blessed be His Name.”

If you have felt, dear brother or sister, that you have been a sinner above all that dwelt in Jerusalem, as some did, be assured that the cleansing power of Jesus Christ is equal to your need, and the thoroughness and almightiness of His Spirit’s working in you can make you a king and prince, lovely and beautiful, pure of heart and life, like unto Himself.

The triumph of the teacher is always in bringing his student to his own understanding, and even more than that, endeavouring to inspire within the student the possibility of going beyond himself in his search of knowledge and truth. Could we expect of Jesus a lesser purpose than that which we recognize in teachers everywhere? If Jesus is a redeemer, unto what is He to redeem us? What is the ideal, what is the standard to which Christ purposes to bring us? Is the standard less than that which He holds Himself? If so, it would be unworthy of the Son of God. He would not be giving to us the best of His soul.

Verily, the Word of God stands clear in one respect, that the blood of Jesus Christ, His Son, cleanses us from all sin. Bless God. We become clean in our nature, thoroughly infilled by His grace, every atom and fibre of the spirit and the soul and the body of man made sweet and holy, like unto Jesus Himself. Bless God.

THE PURPOSE OF CLEANSING

Now this marvellous cleansing by the Spirit and power of Jesus Christ is for a definite purpose; it is a definite preparation. When we make an elaborate preparation of any kind, it is that something may follow. So this preparation in holiness and righteousness and truth in the nature of man by Jesus Christ, the Word declares, is that there may be a fitting climax; the climax is, **THAT MAN MAY BECOME THE DWELLING OF GOD.**

God demands a holy temple in which His holiness and through which His holiness may be revealed. Consequently it becomes a matter of necessity to the Lord Jesus Christ that if He is to reveal Himself in a hundred-fold measure through the Church to the world, He must have the ability to cleanse the Church and present her, as the Word portrays, “without spot or wrinkle or any such thing.” Blessed be the Lord. She must be pure as Jesus is pure, beautiful within, beautiful without. The scars and wrinkles must disappear. So Christ will receive the really Christ-cleansed Church as His own virgin, the Bride. Blessed be the Lord.

THE WONDER OF HIS GRACE

The wonder of the grace of God is revealed in that, though we have sinned, though we have become polluted, though in our soul life we have practiced adultery with the spirit of the world, until the nature of the world has entered into our nature and soiled it and made it unlike the nature of Jesus Christ - and the wonder of His grace is revealed in that He receives us, cleanses us, purifies us, saves us, and being thus redeemed and cleansed by the Spirit of Christ, we stand sweet and lovely and holy in His presence, prepared to be His bride. One in which He can live, with whom He can fellowship, into whose nature He purposes now to come and abide.

THE APOSTLES' CLEANSING AND BAPTISM

If you will study with care the life of the apostles you will observe that there was a process that took place in their lives so thorough and complete that Jesus said unto them, just prior to His departure, “Now ye are clean through the Word that I have spoken unto you.”

They had arrived in soul cleansing at the place where by the grace of God, they were prepared for the next experience and higher purpose of Jesus, which was that they might now receive the Holy Ghost. That is, that the Spirit of Jesus Christ might come from heaven to abide in them, and thus-in very truth cause them to become the dwelling place of God.

The purpose of Christ was that not only the twelve, and the hundred and twenty upon whom the Holy Ghost came at Jerusalem, and the Church at Samaria, and the

household of Cornelius, should be cleansed and receive the Holy Spirit, but that every son of God should receive a like experience. (The Church at Samaria was different from the Church at Jerusalem, in that it was composed of the wandering heathen tribes, and it was different from the household of Cornelius, which were intelligent Romans. But they all in common with all the race became the habitation, of God through the Spirit.

In common with these, the Ephesian elders in Acts 19 who were advanced in righteousness and holiness and entrusted with the care of others as shepherds of the flock likewise received the Spirit of the Lord.

In all these instances then, we see the purpose of God is not only to cleanse a man, but being cleansed to empower him, infill him, indwell him by His own blessed almighty Spirit. The Spirit of Christ present in a holy temple has appeared to reveal Himself through that person, dust as He did through the Lord Jesus Christ.

If we study the manner by which the Spirit of God revealed Himself through Jesus, then we will have the pattern or example of how the Spirit of God reveals Himself through all believers all the time.

The Spirit of God spoke through Him, the word of love, the word that brought conviction, the word of power. Through His nature there flowed a subtle something that no religionist but Himself and His followers possessed - the living Spirit of the living God, the anointing of the Holy Ghost, bless God, the one characteristic that makes Christianity a distinctive religion forever. It can never be identified with any other. So long as Christianity is dependent on the presence of the Holy Ghost it will remain distinctively the one religion, that of divine power and saving grace.

PRAYER

God our heavenly Father, our hearts are asking that since the wondrous provision has been made, that we may seek with all the earnestness that should characterise men and women, for this blessed almightiness, that the cleansing grace and power to be revealed in our own life. May this not be just a beautiful vision tonight, but, oh, Lord, may we receive thee in this moment into our hearts as our Lord, our Saviour, our Redeemer, that the Word of Christ may be accomplished in us, and that in very truth we may look into the face of Jesus, knowing that our souls are cleansed. Amen.

When as a young man I stood in an aisle of the Methodist Church and was introduced to a young lady. As I touched her hand the marvellous moving of our natures was revealed. Presently something from her soul, that subtle something that Christians know and recognize as spirit, her spirit, passed to me, went through my person until presently I realised that my soul had rent itself in affection for that woman, and we never had looked into each others eyes in an intimate way before. From me went that subtle something to her. The result was that we were just as much soul mates and lovers in the next ten minutes as we were in the next seventeen years and had raised a family.

She was a woman of fine sensitive qualities, and she told me later that she had been in the habit of searching a young man's spirit to know if he was pure; but, she said, "In your case, the strange thing was, that my spirit made no such search. I just knew it."

I want to tell you in that matter she was not wrong, for when I was a boy, though I was surrounded by as vile a set of men as have ever lived, I determined in my soul that one day I would look into a woman's soul and tell her that I was pure.

If you held the hand of Jesus tonight, do you suppose your spirit would be capable of searching His soul to know whether He was pure? No, instinctively something in that purer spirit would cause you to know that it was your Lord.

Then I want to ask you on the other hand, suppose the Spirit of Jesus searched our own, what would He discern? That is the question, that is the big question that men are compelled continually to ask of themselves. What would the Spirit of Jesus discern in you? What would the Spirit of Jesus discern in me? Would the Spirit of Jesus be drawn to us, or would we repel Him because of unholiness?

The Word of God lays blessed and splendid emphasis in the fact we need the cleansing power of Jesus to make our spirit pure and sweet and lovely like His own. Then having cleansed us and sanctified us to Himself, then He Himself by the Spirit, the Holy Spirit, comes in to dwell in our nature and take up His eternal abiding and residence in us. This we welcome, bless God, the HABITATION OF GOD through the Spirit.

I sat one day on the platform of a great tabernacle in the presence of ten thousand persons who had collected to hear me preach. I had received a promise from God the night before for that occasion. The Spirit of the Lord had given in His own words an outline of the history of man's nature from the creation to the redemption and empowering by the Spirit of God. But the anointing from heaven that would make possible the presentation of such an ideal, and make it acceptable to the hearts of thousands who listened, had not yet come.

Presently from the soul of an old gentleman next to me, as I sat praying, I was conscious of the Spirit falling about me until my nature was overcome by it. I had difficulty to maintain my seat, waiting for the preliminaries to be finished so that I could get a chance to deliver the message.

That man became the agency of divine transmission of the Spirit of God to me, just the same as Jesus Christ was the agency of divine transmission, through which the Spirit of God was imparted to the people of His day.

Such is the marvel of the nature of man united to the Lord Jesus Christ, when all the abundant fullness, the ABUNDANT FULLNESS of His holy nature may come to you and me when our temple has been prepared to receive Him.

Beloved, if you have been getting along with an ounce of healing, bless your soul, if you have been getting along with a limited measure of blessing-in your daily life, let

me encourage you that the fountain will not be exhausted when your spirit is filled with the overflow.

The Spirit of God is like the bread that the disciples held in their hands; when it became filled with the Spirit of God it multiplied in their hands. When they broke off some there was more remaining than when they began. The Spirit of God is creative, generative, constructive, and the more you give the more you receive. There must be a great opening in the nature of man in order that he may be a large receiver, and the strangeness of it is that it depends upon whether you are large givers. Nothing like it in the world. It is a violation of every law of man, but it is the common law of the Spirit. Why? Because the Spirit, unlike other things, is creative. It grows, it magnifies in your soul, it multiplies as you distribute it to another.

So Jesus laid down a perpetual law: "Give and it shall be given unto you good measure, pressed down, shaken together and running over, so shall men give into your bosom."

In my experience of twenty-five years of healing ministry, I have known very few instances of a person being healed when they approached you with such words as these: "If I am healed, I will give the Church so much." or "I will make a large donation." You see the reason is that the Spirit is not received at that place. We are just entering into a knowledge of the law of Jesus Christ: "Give and it shall be given unto you." God tried through the Mosaic Law to demonstrate to man kind that the way of blessing was the way of giving. See old Isaac when he approached God, coming with his lamb or dove in his hand, or whatever the sacrifice was that he was about to offer on his behalf.

THE CHRISTIAN'S OFFERING

But beloved, Christianity has a deeper revelation of the same truth. We come, not with a dove, nor a lamb, nor a be goat, nor a heifer. No we come with our LIFE, we come with our nature, we come with our all, offering it to the Lord. Not bargaining with Him, not endeavouring by a shrewd bargain to obtain the blessing. That is the reason many a soul loses its blessing. Quit it.

Very rarely have I known people to miss the blessing of God when they came openly, saying, "I desire to receive; I want to give." Their spirit, their nature has come into harmony with God's law, "Give and it shall be given unto you." Don't you know that is the secret of all affection between man and man, between the sexes. Men are not always seeking for some one to love them: they are seeking for some one that they can love. When two souls are seeking for the one they can love there is a union, and the world very gradually is learning that there are real marriages. There is a union of spirit so indissoluble that nothing on earth or in heaven will ever sunder them.

Christ is seeking for the soul that will receive His love, and the Christian, the real one, is seeking for the Christ who will receive his love. Bless God. Both are practicing the unalterable law of God, "Give, and it shall be given unto you."

Frequently we observe that sympathy becomes the door through which affection enters lives. I once talked with a nurse, and I asked her what the hardest thing in a nurse's life was. She said, "If you remain a woman and do not become steeled in your nature and hardened in your affections, you will find it most difficult to keep from permitting your affections to follow your sympathy."

And over and over, as a law of life, a woman will nurse a man, and before she is through she will love him. Why? Because sympathy for him has opened the door of her nature, and unconsciously has flowed out in affection to him.

There is a thing that is dearer to God than anything else, and the only thing that is worth while. It is the same thing that is dearer to every man. That thing is the affection of your heart.

You can see your son rise to a place of eminence and respect in the world, and yet he will disappoint your soul. Why? Because the soul of the real father is seeking something besides that. He is seeking the affection of the son, and if he fails to receive it, all the rest is barren.

Christ is seeking the affection of mankind, the union of their spirit with His, for without their affection there can never be that deep union of the spirit between God and man that makes possible a richness of life, made glorious by His indwelling. That is why. the love of God is held forth in the Word as the one supreme attraction to draw the soul of man in returned affection.

And you can give to your Lord your money and your property and your brain, and all the other things that are usually considered to be very excellent, but if you withhold your affections from Him and give them to another, the Word says you are an adulterer.

PRAYER

Our Father, teach us to love thee, teach us dear Lord its value, teach us its power, teach us our spirit's need, My God, in the richness of thy beautiful Spirit all the impoverished nature's need is supplied. In turn, if we can add to thy joy by giving to thee the affection of our heart, Great God, who could withhold? Amen.

So long as religion exists you will never be able to separate real religion from the emotions of the soul. The emotions will be an open door which the Spirit uses to gain access to your life. When you reduce religious life to a science, and take from it the warmth of Christ's affection, you have robbed of its charm and its almighty power.

GOD IN MAN'S MIND

When we become the habitation of God, God lives in the mind, God lives in the brain, what will be the result? What will we do and what will we say or think? What will be the tenderness of our emotions, of our soul, and what will be the depth of our feeling? What will be the growth of our capacity to love?

GOD IN MAN'S SPIRIT

When God lives in a man's spirit, the spirit of man reaches out into the boundless, touching the almightiness of God, discerning His nature, appropriating His power, securing His almightiness.

GOD IN A MAN'S BODY

God living in a man's flesh, giving off a vibration of God life, God power: God indwelling his blood, God indwelling his hands, God indwelling his bones and marrow, a HABITATION OF GOD.

A real Christian woman will keep her heart clean and calm, a real Christian man will take a bath as often as he needs it, and a lot of other things. Otherwise he has a poor conception of the Son of God, who inhabits man. He will be beautiful within, beautiful without. You can not retain the dirt and filth and rottenness and Jesus Christ at the same time.

But if there begins a mighty war in your nature, the Spirit of God striving with devils, and God overcomes, then you will understand the power and redemption of Jesus Christ.

I was present in a meeting in Los Angeles one time, when the Spirit fell on a man and he fell prostrate on the floor, and a group of friends gathered around. That man would fight like a mad dog until he would actually swear. In the next two or three minutes that spirit would be overpowered by the Spirit of God, and he would pray like a saint and cry for help. Again that evil spirit would come into-evidence.

The brethren said, "M. Lake, why don't you cast the devil out?" I replied, "There is someone else at that job." So we sat until four in the morning. At two-thirty the evil spirit departed and the glory of God broke forth, and the worship of the soul when he recognized his Lord was wonderfully sacred. The man arose, transformed by the indwelling of the living God.

Beloved, I want to say that if any unholiness exists in the nature, it is not there by the consent of the Spirit of God. If unholiness exists in your life it is because your soul is giving consent to it, and you are retaining it. Let it go. Cast it out, and let God have His way in your life.

PRAYER

God my Father, as we kneel tonight, some may feel and do feel the Spirit of God coming in to overpower and cast out every unholy thing. Lord God we are glad that Thou hast made this divine provision for our deliverance. We would be Thine. We would be Thine alone. We would be Thine forever and forever. It is not that we may get to heaven when we die. We put away that littleness and that selfishness from our souls; and it is not, Lord God, that we may escape from punishment, for God we have-put away that devilish littleness.

We would be Thine because it is worthy of a son of God to be like his Lord. We would be Thine because we have desired to join our hands and hearts in the biggest thing the world ever knew, the REDEMPTION OF THE RACE TO GOD FOREVER.

My Father God, with such a vision we look to thee, asking that by thy grace thou wilt cleanse our hearts and make us indeed the dwelling place of God. Amen.

The triumph of the Gospel is enough to make any man the wildest kind of an enthusiastic optimist.

Man in God and God in man - one mind, one purpose, one power, one glory.

The unifying of the nature of man and God is the crowning achievement of Jesus Christ.