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GOD'S GENERALS

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Succeeded
and Why
Some Failed



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Roberts Liardon Ministries P.O. Box 2989

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www.robertsliardon.org

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Introduction

When I was almost twelve years old, the Lord appeared to me in a vision. In this vision, He told me to study the lives of the great preachers—to learn of their successes and their failures. From that day on, I gave a large portion of my life to the study of church history.

When prominent people in the secular world die, people begin to look at their natural accomplishments. But when leaders in the body of Christ die, I believe Jesus would have us look at not only what was accomplished in the natural world through their lives, but at what they also accomplished within the body of Christ. The purpose of their remembrance is not to praise or criticize the leaders, but to see him or her as an example for our own lives.

The “Generals” that are written of in this book were human. Their stories represent a collaboration of the way life is. I have not made anyone out to be superhuman or bionic. I have told of their tears, their laughter, their successes, and their failures. They were all persecuted, lied to, betrayed, slandered, as well as honored, adored, and supported.

But most importantly, I have attempted to reveal the secrets of the power in their individual calls to the ministry—how they operated, what they believed, and what motivated them to change each of their generations for God.

The failures that took place in the lives of these great men

and women will attempt to take place again. But their successes also challenge us and are waiting to be grasped again. There is nothing new under the sun. If there is something new to you, it is because you are new under the sun.

It takes more than a desire to fulfill the will of God. It takes spiritual strength. As you read these chapters, allow the Spirit of God to take you on a journey that points out the areas in your life which need to be focused or subdued. Then, determine that your life and ministry will be a spiritual success in this generation that will bless the nations of the earth to the glory of God.

—Roberts Liardon

Smith Wigglesworth

“Apostle of Faith”

“My friend said, ‘She is dead.’ He was scared. I have never seen a man so frightened in my life. ‘What shall I do?’ he asked. You may think that what I did was absurd, but I reached over into the bed and pulled her out. I carried her across the room, stood her against the wall and held her up, as she was absolutely dead. I looked into her face and said, ‘In the name of Jesus, I rebuke this death.’ From the crown of her head to the soles of her feet her whole body began to tremble. ‘In the name of Jesus, I command you to walk,’ I said. I repeated, ‘In the name of Jesus, in the name of Jesus, walk!’ and she walked.”¹

Raising the dead was only one amazing facet of the ministry of Smith Wigglesworth. This great “Apostle of Faith” walked in such an astounding measure of God’s anointing that the miracles that followed his ministry were only secondary to it. In his lifetime, this onetime plumber would give new meaning to the word “adventure.” Adventure’s only requirement?—“Only believe!”

To Wigglesworth, simple obedience to what one believed was not an extraordinary feat—it was simply the fruit of it. His own faith was said to be unflinching and sometimes ruthless.

But he was also said to possess an unusual anointing for teaching and a keen sense of compassion, the fruit of which produced countless salvations and miracles in his ministry every day.

THE LITTLE TURNIP PULLER

Smith was born June 8, 1859, to John and Martha Wigglesworth in the small village of Menston, Yorkshire, England. At the time of his birth, 1859 was already a historic year. The Third Great Awakening had been under way in America for two years; William Booth had distanced himself from organized religion, forming the Salvation Army; and the church in Wales was praying for revival.² That Smith would be counted among the other great Christian leaders such as Booth was the furthest thing from his parents' minds in the spring of 1859. But he would. Their son would put God's fire back into a church that had been smoldering for hundreds of years.

Smith's family was poor. His father worked long hours to support his wife, daughter, and three sons. Smith began to work at the age of six, pulling turnips in a local field. The work was hard. His tiny hands were sore and swollen from pulling turnips morning until night. But it gave Smith his father's solid work ethic of laboring long and hard for reward.

When Smith turned seven, he went to work with his father and another at the local wool mill. From then on, life seemed easier for the Wigglesworth family. Their income increased, and

food became plentiful.

Smith's father was a great lover of birds. At one time, there were sixteen songbirds living in their home. The boy adopted his father's love for nature and often searched for nests. He sometimes caught and sold songbirds at the local market to help sustain his family.

WHAT'S THE DIFFERENCE BETWEEN US?

Though his parents weren't Christians, there was never a time when young Smith didn't long for God. He wasn't taught to pray at home, but he was always seeking God on his own. Many times, Smith would ask God to show him where to find a nest of birds. Almost instantly, he knew where to look.

His grandmother was an old-time Wesleyan who believed in the power of God. She always made sure Smith attended the meetings with her. As a young boy, he would sit and watch the "old-timers" clap their hands, dance to the Lord, and sing about the "blood." When Smith was eight years old, he got to join in the singing at church. As he began to sing, "a clear knowledge of the new birth" came to him. He realized what Jesus Christ had done for him through His death and resurrection. In later years, Wigglesworth would write of that day, saying, "I saw that God wants us so badly that He has made the condition as simple as He possibly could—'Only Believe.'"³

And he never doubted his salvation.

Young Wigglesworth immediately became a soulwinner. The first person he won to Christ was his own mother. When his father discovered the Christian “experience” had come to his family, he started taking the family to the Episcopal church. Smith’s father wasn’t born again himself, but he enjoyed the parson, as they visited the same pub and drank beer together.

Soon, Smith consented to join the church choir with his brother, but because he had to work at such a young age, he was robbed of an education. He was almost ten years old when he was “confirmed.” When the bishop waved his hands over the young boy, a powerful awareness of God’s presence filled Smith and remained with him for days. Nothing like that seemed to occur with the others, as Smith would later write: “After the confirmation service all the other boys were swearing and quarreling, and I wondered what had made the difference between them and me.”⁴

THERE’S SOMETHING DIFFERENT ABOUT YOU

When Smith was thirteen, his family moved from Menston to Bradford, where he became deeply involved in the Wesleyan Methodist Church. His spiritual life took on a new meaning, and he longed for the Spirit of God. Though he couldn’t read well, he never left his house without a copy of the New Testament in his pocket.

Later, the Methodists were planning a special preaching meeting, and seven boys were chosen to participate, including Smith. With three weeks to prepare, the teenager “lived in

prayer.” When the day arrived, he took the platform to preach for fifteen minutes; afterward, he had no memory of what he had said. All he could remember was the incredible zeal that had clothed him, along with hearing the hearty shouts and cheers of the people.

Smith began to witness the gospel to everyone he met, but he couldn’t understand why so many seemed uninterested. Then, in 1875, the Salvation Army started a work in Bradford. Smith was ecstatic when he heard the news. Finally, he could be with a group of people who shared his desire for the lost! He joined the Salvationists when they arrived and would very soon learn about the power of fasting and prayer.

The Salvation Army had more results than anyone else at the time, especially in the area of soulwinning. Many times, they would have all-night prayer meetings, lying prostrate before the Lord. The early Salvationists had great spiritual authority, and it was manifest in each of their services. At the weekly meetings, the group would join together and claim at least fifty to a hundred people for God, knowing they would reach that number and more. Scores of people found Jesus as their Savior through the branch at Bradford.

When he was seventeen, Smith met a godly man at the mill who taught him the plumbing business. As they worked together, this man explained to Smith the meaning and importance of water baptism.

Eager to fulfill the commandments in the Word, Smith gladly

obeyed and was baptized in water shortly afterward. During this time, he also learned of the message of the second coming of Christ and came to believe strongly that Jesus would come again by the turn of the century. He was determined to “change the course” of everyone he met.

Believing that the Lord would help him in everything, Smith set out to minister. In 1877, he went to a plumber’s home to ask for a job. The plumber advised Smith that he had no need for anyone. Smith thanked him, apologized for using his time, and turned to walk away. Suddenly the man called him back, saying, “There is something about you that is different. I just cannot let you go.”⁵ And he was hired.

Smith did such excellent work that the plumber couldn’t keep him employed—he worked too fast! So, he decided to move to Liverpool, taking his plumbing experience with him. With the power of God resting heavily upon him, he began to minister to the children of the city. Longing to help them, he preached the gospel to them. Hundreds came to the dock shed where Smith ministered. Ragged and hungry, the girls and boys came, and Smith took care of them all. Though he had a good income, he never spent it on himself, using it instead to clothe and feed these children.

Besides his ministry to the children, Smith and a friend would visit the hospitals and ships, witnessing for Jesus Christ. He would fast and pray all day on Sunday, never seeing fewer than fifty people saved each time he ministered. The Salvation Army constantly invited Smith to preach at their

services, and while he preached, he always stood broken as he wept before the people. Though he wished for the eloquence of Charles Spurgeon and other fine preachers, it was his brokenness that caused hundreds to come to the altar longing to know God.

WHO ARE THESE SILLY PEOPLE?

One of the greatest assets in the life of Smith Wigglesworth was his wife, Mary Jane “Polly” Featherstone. In the lives of many great ministry couples, it seems that when one partner is strong, the other must take a lesser role in order to keep conflict at a minimum. But this wasn’t the case with the Wigglesworths! Polly remained equally as strong as, if not stronger than (at certain times), her husband. Wigglesworth said of her, “All that I am today I owe, under God, to my precious wife. Oh, she was lovely!”⁶

Polly Featherstone came from a good Methodist family. Even though her father lectured in the Temperance movement, he became heir to a large inheritance made through the sale of liquor. However, holding fast to his inner convictions, he refused to touch a “penny” of the tainted inheritance. She watched he lifestyle of her father and echoed his strong character and beliefs of holiness. She was also a woman who said what she thought.

Later, Polly left her life of affluence and high society and headed for “fame and fortune” in the city of Bradford. Once there, she accepted service in a large family.

One day, while she was in town, she heard trumpets and shouting. Finding her way to the “noise,” she was intrigued by what she saw—an open-air meeting! The Salvation Army was a new organization at this time, and she thought, Who are these silly people? Curious, she followed the group to a large, dilapidated building. As the Salvationists marched inside, Polly remained on the corner, hoping no one saw her. Finally, overcome with curiosity, she slipped inside and took a seat in the top of the gallery.

“HALLELUJAH! IT IS DONE!”

Gypsy Tillie Smith, sister of the famous evangelist Gypsy Rodney Smith, was preaching. Hurling her fiery message at the people, she proclaimed salvation through the blood of Jesus. Polly was deeply moved. Realizing her lost condition, she left the gallery and made her way to the altar rail, falling to her knees. She refused any prayer from the workers until, finally, Tillie Smith made her way over to pray with her. With the light of Christ warming her heart, Polly jumped to her feet, threw her gloves in the air, and shouted, “Hallelujah! It is done!”⁷ Sitting in the audience, not far from her, a young man watched her intently. That man would become her husband and partner in destiny—Smith Wigglesworth.

“It seemed as if the inspiration of God was upon her from the very first,” Smith said.⁸ The next night, as Polly gave her testimony, Smith felt she “belonged to” him. Being allowed to forgo the customary period of training, she was eventually given a commission as an officer in the Salvation Army by

General Booth himself.

Polly went on to serve the Salvation Army in Scotland for a season, then returned to Bradford. She would eventually leave the army because of conflict surrounding her relationship with Wigglesworth: she was an “officer,” while he was a mere “soldier.” Though Smith never officially joined the army, the rules strictly prohibited intimate relationships between members of the two ranks.

After she left, Polly joined the Blue Ribbon Army, but she always remained a true friend to the Salvationists. At this time, Methodist ministers called her to evangelize their churches, and hundreds were converted through her ministry. The power of God rested heavily upon her.

“SMITH, YOU’RE NOT MYMASTER”

Polly became “Mrs. Wigglesworth” in 1882, at the age of twenty-two. Smith was one year older than his new wife, and he encouraged her to continue her evangelistic ministry, while he was content in the plumbing business. However, he did have a “burden” for an area in Bradford that had no church. So, the couple rented a small building and opened it for meetings, calling it the “Bradford Street Mission.”

In their thirty years of marriage, the Wigglesworths had one daughter, Alice, and four sons, Seth, Harold, Ernest, and George (who died in 1915). Before the birth of each child, the Wigglesworths prayed that he or she would serve God. After each birth, Smith took care of these children during church while

his wife preached. Following the message, Smith was always at the altar, praying to bring people to Christ. Not at all intimidated by his wife's leadership role in ministry, Smith said, "Her work was to put down the net; mine was to land the fish. This latter is just as important as the former."⁹ He knew the power of a servant's heart.

The winter of 1884 was a severe one for Bradford, and, as a result, plumbing services were in high demand. Not only did Smith spend the entire winter working, but he remained busy repairing the damage as a result of the elements for two more years.

During those days of heavy work and great prosperity, Smith's church attendance declined rapidly, and his heart grew cold toward the Lord. But, as his fire grew dimmer, Polly's grew brighter, and her zeal for God and her prayer life never wavered. Her consistency and diligence in the things of God made Smith's laxity all the more apparent, and he became irritated by her very presence.

One night, she came home from church a little later than usual. When she entered the house, Smith remarked, "I am the master of this house, and I am not going to have you coming home at so late an hour as this!" Polly quietly replied, "I know that you are my husband, but Christ is my Master."¹⁰ Greatly annoyed, Smith opened the back door, forced her out of the house, and locked the door behind her. However, in his great annoyance, he had forgotten to lock the front door. Polly walked around to the front of the house and came in through

the front door—laughing! In fact, she laughed so much that Smith finally surrendered and laughed along with her. In his laughter, a revelation came into his heart and mind, so he decided to spend ten days in prayer and fasting to seek the Lord. In desperate and sincere repentance, he found his way to the road of restoration.

A NOTE ON COUPLES IN THE MINISTRY

“The woman is the thermometer of the household” is a true saying. For example, if your wife is in a bad mood, the rest of the family will probably end up with a negative attitude. On the other hand, if your wife is cheerful, regardless of how miserable you feel, everything seems more upbeat.

Polly Wigglesworth beautifully illustrated the principle of “stability.” I am sure that her fidelity and joy were severely tested while her husband was backslidden. She was a very popular speaker, holding evangelistic services throughout the city and seeing hundreds come to Christ—while her husband worked or sat at home. No doubt, there were whispers of Smith’s spiritual condition as Polly’s ministry was publicly scrutinized, but she never “missed a step.” Obviously, the one thing that caused her to triumph was her security in Jesus Christ.

In many cases, when a husband is backslidden, the wife nags and complains, thinking she is pushing him into action and repentance, but a repentant heart is a result of the work of the Holy Spirit. The fire of God kept a joyful heart within Polly.

As a result, Smith saw his mistake and was drawn back to Jesus. His wife's attitude was directly responsible for his repentance and, eventually, their world-shaking ministry. This is the highest goal of a "help mate," to help (the mate) meet his or her call, whatever it may be. God knows the heart of your mate and what it will take to move him or her to the place he or she belongs. Just keep your own heart right and leave others to God and the Holy Spirit. That way, you will never lose.

THE FIRST HEALING

In the late 1800s, Smith traveled to Leeds to purchase supplies for his plumbing business. While in Leeds, he attended a church service where divine healing was being ministered. Smith sat in the meeting observing the marvelous healings that took place. His heart was moved, and he began to search for the sick in Bradford and to pay their expenses to go to the healing meetings in Leeds, never daring to tell his wife what he was doing. He was concerned she would join the other scoffers of that day in labeling divine healing as "fanaticism." But when she found out the truth, she listened intently to his description of the meetings, and then, needing healing herself, she accompanied him to Leeds. The prayer of faith was offered for her, and she received an instant manifestation. From that day forward, the Wigglesworths were passionate about the truth of divine healing.

As a result, their church in Bradford grew. They sought a

larger space and obtained a building on Bowland Street; the new work was aptly named “Bowland Street Mission.” They had a huge scroll painted on the wall behind the pulpit that read, “I Am the Lord That Healeth Thee.”

Smith’s first personal experience with healing came in the early 1900s. A hemorrhoid condition had plagued him since childhood. A visiting minister prayed and agreed in faith with Smith that this condition would be divinely healed. Up to this point, Smith had used “salts” every day, but, being fully persuaded about the will of God, he eventually stopped using them and found that he was fully healed. He remained so for the rest of his life.

By now, Smith was totally dedicated to the ministry of healing. Being in business for himself, he had the time to take groups of people to the Leeds Healing Home, and he always paid their expenses. He was known for his great compassion toward the sick and needy. The workers at Leeds would see Smith coming with groups of people and laugh among themselves, because he didn’t seem to understand that God could heal the sick in Bradford, just as He did in Leeds.

“PUSHED” INTO THE PULPIT!

Realizing that Smith needed some “prodding” to get his public ministry going, the leaders of the Leeds Healing Home made a decision.

Knowing they were going to the Keswick Convention, they asked Smith to fill the pulpit in their absence. Smith was

hesitant at first, but the ministers assured him that he could do it. So, he comforted himself by thinking he would just take charge, and there were any number of people who would agree to preach. When the day came to minister, Smith was in charge, but no one would preach. They all agreed that Smith should do it. Hesitantly, he began to minister. At the close of his message, fifteen people came forward for healing. One man hobbled up on a pair of crutches, and when Smith prayed for him, the man jumped all over the place without his crutches, instantly healed. There was no one as surprised as Smith!

From this meeting on, doors began to open for Smith to minister, and he soon announced he would hold a healing meeting in Bradford. On the first night, twelve people came for healing, and every one of them was healed. One lady had a large tumor that was constantly draining. After the prayer of faith, she went home and reported the next day that only a scar was left.

PLEASE STOP!

All too soon, Smith received his first challenge. It was a life-or-death situation. The wife of a devoted friend was so ill that the doctors expected her to die during the night. Smith's friend said he couldn't believe for his wife, because he didn't know how. Compassion rose up in Smith's heart, and he determined to help that family. He went to a minister who was opening a small church in Bradford and asked if he would go to pray for the woman. But the minister refused. Smith then went to a friend who was known for his eloquent prayers. The friend

agreed to go with him, and the two set out for the woman's home.

Smith felt encouraged having someone with him. He exhorted his friend to begin praying as soon as they entered the home, and upon seeing the weakened condition of the woman, the friend took Smith's advice. He began praying—but not as Smith had hoped. This man prayed for “the family that would be left behind” and continued in a rambling, negative tone, until Smith cried out for him to stop. Thinking the worst was behind him, he then asked the woman's husband to pray. But he cried out in just as pathetic a fashion. Finally, when Smith could stand it no longer, he cried out so loudly that he could be heard in the street—“Lord, stop him!” The husband stopped.

Smith then pulled a bottle of oil out of his pocket and poured the entire bottle over the body of the woman, in the name of Jesus. Then, standing at the head of her bed, Smith experienced his first vision. He later said, “Suddenly, the Lord Jesus appeared. I had my eyes open gazing at Him. He gave me one of those gentle smiles.... I have never lost that vision, the vision of that beautiful, soft smile.”¹¹ A few moments after the vision vanished, the woman sat up in bed filled with new life. She lived to raise a number of children and even outlived her husband.

“COME OUT, DEVIL!”

As Smith's hunger for the Word of God grew, he never

allowed any publications in his home, secular or Christian, except the Bible. He felt that all he needed to know was in the Word of God. Smith said of his wife, “She saw how ignorant I was, and immediately began to teach me to read properly and write; unfortunately, she never succeeded in teaching me to spell.”¹²

Smith’s next life-or-death situation was in his own life. One day, he was suddenly struck with severe pain and was confined to his bed. Having agreed previously with his wife that no medications would be in his house, he left his healing in the hands of God.

The family prayed all night for some kind of relief, but none came. Smith grew weaker by the hour, and finally, he said to his wife, “It seems to me that this is my home-call. To protect yourself, you should now call a physician.” Brokenhearted, Polly set out for a physician, believing the end had come for her husband.

When the physician came, he shook his head and told the family that it was appendicitis and that the condition had been deteriorating for the past six months. He went on to say that Smith’s organs were so damaged that there was no hope, not even with surgery. As the physician was leaving, an elderly woman and a young man came into Smith’s room. This woman believed in praying the prayer of faith, and she believed that all sickness came from the devil. While she prayed, the young man got on the bed, laid both hands on Smith, and cried, “Come out, devil, in the name of Jesus!”

To Smith's great surprise, the "devil came out," and the pain was completely gone. For good measure, the couple prayed for Smith again, after which he got up, got dressed, and went downstairs. He said to his wife, "I am healed. Any work in?" Still in total awe, Polly handed him his job request. He then set out immediately to remedy the plumbing problem and was never again plagued by appendicitis.¹³

"RECEIVING DEVILS"?

The year 1907 marked another turning point in the life and ministry of Smith Wigglesworth. He had heard that a group of people in Sunderland were "baptized in the Holy Spirit" and "speaking in other tongues," and he determined to see this phenomenon for himself.

Until this time, Smith had believed he was already baptized in the Holy Spirit. He, along with his wife, followed the popular belief that the day of sanctification was the same thing as the baptism of the Holy Spirit. Smith then recalled an earlier situation that caused him to repent and begin a ten-day fast. During this fast, Smith had found his way back to God and, in fact, had experienced a definite change in his life. It is said that as he prayed and wept before the Lord, he consecrated himself to be wholly sanctified. When the fast was over, he was free from his temper and moodiness to such a degree that some often commented that they wanted the spirit that Smith had. As a result, Smith thought he had been baptized in the Spirit, or sanctified.

In writing to his friends in Sunderland regarding the subject of tongues, he was warned to stay away because “those people were receiving devils.” However, when Smith arrived and prayed with his friends about the matter, they looked at him and said, “Obey your own leadings.”¹⁴

He was disappointed as he sat in the meetings at Sunderland, under the leadership of Vicar Alexander Boddy. In Bradford, there seemed to be a mighty move of God. But here, it seemed spiritually dry, with no manifestations. In his frustration, he continually disrupted the meetings, saying, “I have come from Bradford, and I want this experience of speaking in tongues like they had on the day of Pentecost. But I do not understand why our meetings seem to be on fire, but yours do not seem to be so.”¹⁵

Smith disrupted the meeting so many times in his desperate search that he was disciplined outside the building.

BATHED IN POWER AND GLORY

Seeking God with all his heart to experience this “baptism in the Holy Spirit,” Smith went to a local Salvation Army building to pray. Three times he was struck to the floor by the power of God. The Salvationists warned him against speaking in tongues, but Smith was determined to know God in this realm. For four days, he sought the Lord, expecting to speak in other

tongues, but to no avail. Finally, discouraged in his spirit, he felt it was time to return to Bradford. But before his departure, he went to the parsonage to tell the vicar's wife, Mrs. Boddy, good-bye. He told her that he had to go home and that he hadn't gotten to speak in tongues. She answered, "It is not the tongues you need, but the baptism."16 Smith asked her to lay hands on him before he left. She prayed a simple but powerful prayer and then left the room. It was then that the fire fell. Bathed in the power and glory of the Lord, Smith saw a vision of the empty cross with Jesus exalted at the right hand of the Father. Filled with worship and praise, Smith opened his mouth and began to speak in other tongues, finally realizing that even though he had received an anointing earlier, he was now baptized in the Holy Spirit as on the day of Pentecost.

Instead of going home, Smith went straight to the church where Rev. Boddy was conducting the service. Interrupting, he begged to speak for a moment. When he finished his "sermon," fifty people were gloriously baptized in the Holy Spirit and spoke with other tongues. The local newspaper, the *Sunderland Daily Echo*, headlined the meeting, giving detailed accounts of Smith's experience, including the tongues and the healings. He telegraphed his home to tell them of the great news.

HOLY LAUGHTER

On returning to Bradford, Smith felt he would have a

challenge to face concerning his newfound joy, and he was right. As he came through the door, Polly stated firmly, “I want you to understand that I am as much baptized in the Holy Spirit as you are and I don’t speak in tongues.... Sunday, you will preach for yourself, and I will see what there is in it.”¹⁷

She kept her word, and when Sunday came, Polly sat in the very back of the church. As Smith walked up to the pulpit, the Lord gave him the passage in Isaiah 61:1–3. He preached with great power and assurance; meanwhile, Polly squirmed on the bench, saying to herself, That’s not my Smith, Lord. That’s not my Smith!¹⁸

At the end of the service, a worker stood and said that he wanted the same experience that Smith had had. As he sat down, he missed his chair and fell on the floor! Smith’s oldest son stood and said the same thing; he also missed his chair and fell on the floor! In a very short while, eleven people were on the floor, laughing in the Spirit. The entire congregation became consumed in holy laughter as God poured out His Spirit upon them. This was the beginning of the great outpouring in Bradford in which hundreds received the baptism of the Holy Spirit and spoke in other tongues.

Soon after Polly was baptized in the Holy Spirit, the couple went throughout the country, answering the calls for ministry. Wherever they went, conviction seemed to settle on the people. Once, when Smith entered a grocery store to shop, three people fell to their knees in repentance. Another time, two ladies were working in a field, and when Smith passed by, he

called out to them, “Are you saved?” Right after he said it, they dropped their buckets and cried out for God.¹⁹

GOD’S FINANCIAL COVENANT

During the days that followed, Smith developed the habit of prayer and fasting. Soon, letters from all over the country poured into the Wigglesworth household, begging him to come and pray for their sick. He answered every request he could, and sometimes, after a train ride to a city, he would find a bicycle and peddle another ten miles in order to reach the afflicted one.

With such an incredible flood of ministry work, Smith soon saw his personal plumbing business decline. He was called out of town so often that his customers would have to call on another plumber. Each time he returned to Bradford, there was less business for him.

Returning early from a convention, Smith found that most of his customers had called other plumbers to do the work they required. There was one widow who couldn’t find help, so he went directly to her home and did the plumbing repair work, as well as fixed the damaged ceiling. When she asked what she owed, Smith replied, “I won’t receive any pay from you. I’ll make this an offering to the Lord as my last plumbing job.”²⁰

So, with that declaration, he paid his accounts, closed his business, and began his full-time ministry. He believed, in spite of the stories of poverty he had heard, that God would abundantly provide as he served Him faithfully. Confident in

his partnership with God, he laid down a condition: “My shoe heels must never be a disgrace, and I must never have to wear trousers with the knees out. I said to the Lord, ‘If either of these things take place, I’ll go back to plumbing.’”²¹

God never failed to supply all his needs, and he never returned to plumbing.

LETTING GO

One of the greatest sorrows of Wigglesworth’s life was soon to follow. While waiting in the train station to leave for Scotland, Smith received devastating news: Polly had collapsed from a heart attack while returning from the Bowland Street Mission.

Rushing to her bedside, he found that her spirit had already departed to be with the Lord. Not settling for this, Smith immediately rebuked the death, and her spirit came back, but it would be for only a short while. The Lord spoke, saying, “This is the time that I want to take her home to Myself.” So, with a breaking heart, Smith released his partner, the one he had loved for so many years, to be with the Lord. Polly Wigglesworth served the Lord until the very last moment of her life, January 1, 1913.²² It is said by some that after her death, Smith asked for a double portion of the Spirit.²³ From that moment on, his ministry carried an even greater power.

HERE’S THE SECRET

Smith immediately started ministering throughout the country traveling with his daughter and son-in-law. It was extremely unusual for the British press to carry stories on religious news. Yet the Daily Mirror dedicated the front page to his dynamic ministry, featuring four photographs of Wigglesworth in action.²⁴ This newspaper was the most widely circulated paper in the nation, and hundreds of people sought out his ministry. Smith had an incredible revelation on the subject of faith, and his teaching on this subject attracted the masses. Wigglesworth didn't settle for hoping that prayer would work. His revelation on faith was concrete, melting the most hardened sinner to the love of Jesus Christ.

Smith's theory on faith was simple: Only believe. He didn't believe that God had favorites. One of his primary examples of this principle came from the New Testament, where John was noted as the apostle whom Jesus "greatly loved." According to Wigglesworth, John's "leaning against Jesus' bosom" didn't make him a favorite. The factor that called attention to John was his relationship and dependence upon Jesus. Smith constantly proclaimed, "There is something about believing God, that makes God willing to pass over a million people just to anoint you."²⁵

Many books have been written attempting to find the secret of Wigglesworth's power, but the answer is very simple: his great faith came from his relationship with Jesus Christ. From that relationship came Smith's every answer to every situation he ever faced. God has no favorites—He works through those who believe Him.

NEVER TOO LATE

Smith's methods were often misunderstood and criticized. He was never moved by the criticism, but he did have compassion on his critics. Instead of retaliating, he would answer, "I am not moved by what I see or hear; I am moved by what I believe."

The Holy Spirit began teaching Smith the varying degrees of faith. He first taught that faith could be created in others.

An example of this concept was a young boy who was seriously ill. The family had sent for Smith, but when Smith arrived, the mother met him at the door, saying, "You are too late. There is nothing that can be done for him." Smith replied, "God has never sent me anywhere too late." The boy's condition was so bad that if he were to be moved, his heart would stop and he would die. Needless to say, the family had no faith, and the boy was too sick to believe for himself. Before he could pray for the boy, Smith had to leave for an engagement at a local chapel. But before he left their home, he told the family he would return. He then instructed them to lay out the boy's clothes because the Lord was going to raise him up. When Smith returned, the family had not done what he had asked, and when they saw his faith, they were embarrassed and immediately set out the boy's clothes. Smith asked them to put socks on his feet. Then, inside the boy's room, Smith closed the door and told the lifeless boy that something would happen different from anything he had experienced before.

“When I place my hands on you the glory of the Lord will fill the place till I shall not be able to stand. I shall be helpless on the floor.” The moment Smith touched the boy, the power of God filled the room and was so strong that Smith fell to the floor. Suddenly, the boy began to yell, “This is for Your glory, Lord!” Smith was still on the floor when the boy arose and dressed himself. Opening the door, the boy yelled, “Dad! God has healed me! I am healed!”²⁶

Such glory filled the house that the mother and father fell to the floor also. His sister, who had been released from an asylum, was instantly restored in her mind. The entire village was moved, and revival began throughout their city.

On that miraculous day, Smith learned how to transfer faith by the laying on of hands. His ministry would never be the same, for he had learned a new degree of faith. Faith could be created and transferred into the life of another!

“RUN, WOMAN, RUN!”

As Smith’s faith continued to increase, the Lord showed him another principle of faith: Faith should be acted upon. Until that time, the average believer seemed to think that God moved only in a sovereign way. They felt they had no part in it. The ministry of Smith Wigglesworth brought a new light to this dark area. Through his deep relationship with the Lord, Smith began to notice in the Bible that the people who received from God had acted upon His Word to produce results. Thus, his ministry began to adopt this operation of faith in every service.

At the beginning of his altar calls, he would say, “If you move forward only a foot, you will be blessed; if you move forward a yard, you will get more. If you come up to the platform, we will pray for you, and God will meet your needs with His supply.”

This was the central truth behind his healing ministry regarding faith—a truth that many called “ruthless.” Smith Wigglesworth’s actions were a result of strong compassion and a rock-solid faith in God. A Christian must act upon what he believes in order to receive the manifestation, and sometimes, Smith had to initiate the action for a few individuals. He called this type of ministry “retail healing,” mainly because his faith contributed largely to their individual action.

For example, during a meeting in Arizona, a young lady responded to his call for healing. She was greatly distressed with tuberculosis, but as she stepped into the aisle, he said to her, “Now I am going to pray for you, and then you will run around this building.” He prayed, then shouted, “Run, woman, run!” The woman said, “But I cannot run. I can scarcely stand.” “Don’t talk back to me,” Smith shouted; “do as I have said.” She was reluctant, so Smith jumped down from the platform, grabbed her, and began running. She clung to him until she gathered speed, then galloped around the auditorium without any effort.

There was another woman in the same meeting whose legs were locked with sciatica. Smith told her, “Run!” She was so reluctant that he pushed her! Then he ran around the building

with the woman clinging to him. Finally, the power of God met her action, and she was completely delivered. She walked to the rest of the meetings, refusing the streetcar, delighted to have the full use of her limbs again.

“PAPA! IT’S GOING ALLOVER ME!”

Sometimes in his ministry, Smith would use another approach to acting on faith. He would read portions of Scripture, then act on them himself. Often, he held banquets to feed the lame and hungry, with the members of the Bowland Street Mission serving the sumptuous food. He also arranged for healing testimonies to be their entertainment, moving these poor people to tears.

At the first banquet, Smith set a precedent for the other banquets that would follow. As the meeting closed, he made the following announcement: “We have entertained you tonight. But next Saturday we are going to have another meeting. You who are bound today and have come in wheelchairs...you who have spent all you have on doctors and are none better, are going to entertain us by the stories of freedom that you have received today by the name of Jesus.” Then, he said, “Who wants to be healed?”

Of course, everyone did. A woman in a wheelchair walked home, and an epileptic of eighteen years was instantly delivered and was working within two weeks. A young boy encased in an iron brace was instantly healed when the power of God touched him as he cried, “Papa! Papa! Papa! It’s going

all over me!”

Week after week, the healing miracles of the previous services went out among the sick and afflicted, bringing them to the banquet service. What a tremendous revival began among them—simply from one man acting upon the Word of God.

“I MOVE THE SPIRIT”

Smith Wigglesworth took Hebrews 11:6 very seriously. He personally believed it was impossible to please God without faith. As a result, he incorporated that faith into every segment of his spiritual life, including his approach to the workings of the Holy Spirit. When the slightest breath of the Spirit came upon Smith, he would go off into a room to be alone with God. In developing this relationship, he understood the action of faith as he cooperated with the Holy Spirit.

Once, in a meeting, someone commented on how quickly Smith was moved by the Spirit. When they asked him his secret, he replied, “Well, you see, it is like this. If the Spirit does not move me, I move the Spirit.” Those who didn’t understand the principles of faith thought his remark was arrogant and disrespectful. But in reality, Smith knew how to draw the Spirit of God. It stemmed from faith, not arrogance. If the Holy Spirit isn’t moving as a service began, then Smith would begin the meeting in the natural state. By his faith, he would focus the hearers to the Word and power of God and increase their expectancy. As a result, the Holy Spirit would manifest Himself

in direct response to their faith. Smith took the initiative and stirred up the gifts within himself by faith. He didn't wait for something to come upon him and spiritually overtake him. To him, every action, every operation, and every manifestation stemmed from one thing—absolute faith. True faith confronts, and it is ignited by initiative.

Then, Smith Wigglesworth began teaching the body of Christ that they could speak in tongues by initiative. To him, faith was the main substance that stirred the human spirit, not sovereignty. J. E. Stiles, a great Assemblies of God minister and author, learned this important principle from Smith Wigglesworth and carried it throughout his ministry.

In a large meeting in California, Smith gave the call for those people who had not received the baptism of the Holy Spirit to stand. Then, he asked for all those to stand who had received the baptism but had not spoken in tongues for six months. “Now, I’m going to pray a simple prayer,” Smith began, “and when I’m finished, I’ll say ‘Go,’ and you will all speak with tongues.” Smith prayed. Then he yelled, “Go!” The sound filled the auditorium like that of many waters as everyone prayed in other tongues. Then, he told them to do the same thing again, only when he said, “Go,” everyone would sing in tongues, by faith. He prayed. Then he yelled, “Go! Sing!” The sound was like a vast and glorious choir.

That day, Rev. Stiles said he learned that the Holy Spirit operates by faith. Shortly after this revelation, he launched his international ministry.²⁷

ANOTHER SECRET

Smith Wigglesworth was a man greatly moved by compassion. As he received prayer requests from all over the world, he would cry out to God and weep on their behalf. Many times, as he ministered to the afflicted, tears ran down his cheeks. He was also very tender with children and the elderly. In his services, when the heat became stifling, he felt great compassion and would call for the babies and the elderly to be prayed for first.

Demonstrating the truths in Acts 19:11–12, thousands upon thousands were healed as Smith prayed and sent handkerchiefs to those he couldn't visit. An intimate friend spoke of the sincerity and compassion portrayed by Smith, saying, "When...the time for the opening of the letters came, we all had to stop whatever we were doing and get under the burden. There was nothing rushed or slipshod about his methods.... Everybody in the house must join in the prayers and lay hands on the handkerchiefs sent out to the suffering ones. They were treated as though the writers were present in person."²⁸

DOG THE DEVIL!

Realizing that the source of all the miracles of Christ stemmed from His compassion, Smith became positively aggressive in undoing the works of evil. His one goal was to heal all those who were oppressed and to teach the body of

Christ to deal ruthlessly with the devil.

Once, while he waited for a bus, he observed how a woman was encouraging her dog to return home, but after several “sweet” attempts, the dog remained. When she saw the bus approaching, she stomped her foot on the ground and shouted, “Go home at once!” and the dog ran with its tail tucked. “That’s how you have to treat the devil,” Smith responded, loud enough for all to hear.²⁹

He had little patience with demons, especially when they dared to interrupt his meetings. Once, he was conducting a meeting and couldn’t “get free” to preach, so he began to shout. Nothing happened. He took off his coat, and still nothing happened. Smith asked the Lord what was wrong, and after he had done so, the Lord showed him a line of people sitting together on a bench holding hands. Smith knew at once they were spiritualists bent on destroying his meeting.

As he began to preach, he walked off the platform and over to where they were sitting. Then, he took hold of the bench and commanded the devil to leave. The group slid into a heap on the floor, then scrambled to leave the building!

When casting out demons, Smith Wigglesworth was totally confident and secure in his faith. Prayers didn’t have to be long; if the prayer carried faith, the answer was sure.

INTERNATIONAL

AUTHORITY

Smith's international ministry, begun in 1914, was in full swing by 1920. Though the persecution against him was strong, it never seemed to be a major issue in his ministry. Unlike some ministries, there is more written about his great strength and miracles than of his troubles and persecution. Perhaps this is due to his extraordinary faith. He brushed off the criticism like dust off his coat, never allowing it a moment of pleasure.

In Sweden in 1920, the medical professionals and local authorities thought they would "harness" the ministry of Wigglesworth, prohibiting him from laying hands on the people. But he wasn't concerned. He knew God would answer faith, not method. After he conducted the meeting, he instructed over twenty thousand people to "lay their hands on themselves" and believe for healing as he prayed. Multitudes received instant manifestation. Smith labeled this type of grand-scale healing as "wholesale healing."

In the same year, Smith was arrested twice in Switzerland. The warrants were issued for practicing medicine without a license. On a third occasion, the officers came to the house of a Pentecostal minister with another warrant for Wigglesworth's arrest. The minister said, "Mr. Wigglesworth is away now, but before you arrest him, I want to show you the result of his ministry in this place." The minister then escorted the policemen to the lower part of town to the home of a woman

they had arrested many times. Upon seeing the manifestation of her complete deliverance and faith in Jesus Christ, the officers were moved. They turned to the minister and said, “We refuse to stop this kind of work. Somebody else will have to arrest this man.” And “somebody else” did. But an officer came to him in the middle of the night and said, “I find no fault with you. You can go.” To this Smith replied, “No, I’ll only go on one condition; that every officer in this place gets down on his knees, and I’ll pray for you.”³⁰

PENTECOST!

Smith’s ministry was flourishing by 1921. International ministry invitations flooded his home inviting him to embark on his longest itinerant journey of his life.

Though he was very popular in Europe and America, no one seemed to notice his arrival in Colombo, Ceylon (Sri Lanka). Within days, however, crowds packed the building, trying to get a seat. Many had to remain outside. When the meeting was over, Smith passed through the thousands of people, touching them and believing God with them. Reports claimed that scores of people were healed as “his shadow” passed by them.³¹

In 1922, Smith traveled to New Zealand and Australia. Some believe that his meetings birthed the Pentecostal churches in those countries. Though he spent only a few months there, thousands were saved, healed, and filled with the Holy Spirit with the evidence of speaking in tongues. Australia and New Zealand experienced the greatest spiritual revival they had ever

seen.

CAN YOU BLESS A PIG?

Dr. Lester Sumrall from South Bend, Indiana, once shared a humorous incident that occurred during his travels with Smith. A dinner had been prepared for them while they were together in Wales, and the main entree was roasted pig. Smith was asked to bless the food, and so, with a loud voice, he said, “Lord, if You can bless what You have cursed, then bless this pig!” Smith’s humor, along with his boldness, made a great impression on Sumrall. Dr. Sumrall often laughed when he shared that story with me.

AN UNPUBLISHED CONTROVERSY

Though many churches assembled as a result of his meetings, Smith Wigglesworth preferred to be unattached to any specific denomination throughout his ministry. It was in his heart to reach all people, regardless of their doctrine. He never wanted to be swayed by any particular denomination.

There is a little-known controversy that surfaced in the life of Smith Wigglesworth that deepened his conviction that he ought to be independent in ministry. In 1915, he had become a member of the Pentecostal Missionary Union. The union’s governing council wasn’t a denomination, nor did it offer

ministerial licenses or ordinations. It was simply designed to be a covering for ministries of like faith. Smith served with the PMU until his forced resignation in 1920.

At the time he was forced to resign, Smith had been a widower for seven years and had developed a friendship with a woman named Miss Amphlett. Smith told her that he felt he had a “spiritual affinity” with her. But Amphlett rejected the idea, and she and another woman wrote a letter of complaint to the PMU. It was directed to the attention of Cecil Polhill, who notified the other council members along with the council’s secretary, Mr. Mundell.

Though the PMU had very strict views concerning relationships between men and women, Smith Wigglesworth was sure the PMU would stand by him in spite of the accusations. But when the PMU received Amphlett’s letter, Mr. Polhill promptly wrote Wigglesworth requesting his resignation from his council position. He went on to say that the council felt he should “abstain for a prolonged season from participation in the Lord’s public work, and seek to retrieve your position before God and man, by a fairly long period of godly, quiet living, so showing works meet for repentance.”³²

Smith honored the request for his resignation, though he felt the two women in question had joined together to ruin his work. In fact, Smith was so disappointed in Polhill for allowing the situation to be blown so out of proportion that he wrote directly to the council’s secretary, Mr. Mundell, and said,

“I think that Mr. Polhill has stepped over the boundary this time. [They are] making things to appear as if I had committed fornication or adultery and I am innocent of those things. I have done and acted foolishly and God has forgiven me. This thing was settled in the spiritual way and after this at the church and with Mr. Polhill and he ought to of have seen the thing through.”³³

In a separate letter to Mr. Polhill, Smith wrote,

“...God will settle all. The good hand of God is upon me, and I will live it all down. This week, God has rebuked the oppressor through his servant. I shall go forward, dear brother, and ask you to be careful that the gospel is not hindered through you and ought at this time to do unto me as you would wish one to do unto you. Do not trouble to send anything to sign. I signed my letter to you, that (is) all.”³⁴

From that point on, Smith Wigglesworth was continually on the go, answering invitations to minister all over the world. To guard against any more false accusations of this nature, Smith always traveled with his daughter, Alice. The controversy resulting in his resignation never slowed Smith down. In fact, it seemed to speed him up.

This is often the case when people come out from under the direction of denominationalism. I know the PMU wasn't a denomination. But these kinds of governing committees can sometimes develop an element of control even after they start

out in the right spirit. The control can be ever so slight yet still affect the flow of ministry. It was better for Smith to branch out on his own. He didn't need the reputation or the association with the PMU. He had power with God.

BETTER LIVE READY

Wigglesworth loved the Word of God and was very disciplined in his study of it. He never considered himself fully dressed unless he had his Bible with him. While others read novels or newspapers, he read the Bible. He would never leave a friend's table without reading, as he would say, "a bit from the Book."

AFFLICTION HAD TO BOW

Though the eyes of Wigglesworth had seen many miraculous and instant healings, he himself didn't receive such miracles. In 1930, as Smith was entering his seventies, he was experiencing tremendous pain. He prayed but wasn't relieved. So, he went to a physician who took X-rays and diagnosed his condition as a very serious case of kidney stones in the advanced stage. An operation was his only hope, since, according to the doctor, if Smith continued in this painful condition, he would die. Smith responded, "Doctor, the God who made this body is the One who can cure it. No knife shall ever cut it so long as I live."³⁵

The physician was concerned and dismayed at his response, but Smith left, assuring the physician he would hear of his healing. The pain increased daily, now accompanied by irritation. All night, Smith was in and out of bed, rolling on the floor in agony as he struggled to emit the stones. One by one, the ragged stones passed. Smith thought his ordeal would be short-lived, but it lasted six long and painful years.

During this time, Smith never failed to appear at scheduled services, many times ministering twice a day. At some meetings, he would pray for as many as eight hundred people while in tremendous pain himself. Sometimes he would leave the pulpit when the pain became unbearable to struggle in the restroom with passing another stone. Then he would return to the platform and continue with the service.

Frequently, he would arise from his own bed to go to others to pray for their healing. Very few ever knew he was going through the biggest test of his life. Sometimes, he would lose so much blood that his face would be pale and he would have to be wrapped in blankets to give him warmth. After the six years had passed, over a hundred stones had been emitted into a glass bottle.

Smith's son-in-law, James Salter, gave this great tribute to Smith:

“Living with him, sharing his bedroom as we frequently did during those years, we marveled at the unquenched zeal in his fiery preaching and his compassionate

ministry to the sick. He didn't just bear those agonies, he made them serve the purpose of God and glorified in and over them.”³⁶

“THEIR EYES ARE ON ME”

Two years into his battle with kidney stones, Smith didn't give up. Instead, in 1932, he asked God for fifteen more years in which to serve Him. God granted his request, and during those years, he visited most of Europe, South Africa, and America. His greatest joy was seeing the Word confirmed by signs and wonders, through the faith of the people. His greatest goal was for people to see Jesus, not Smith Wigglesworth. He was saddened in the last month of his life, as he commented, “Today in my mail, I had an invitation to Australia, one to India and Ceylon, and one to America. People have their eye on me.” He began to weep and said, “Poor Wigglesworth. What a failure to think that people have their eyes on me. God will never give His glory to another; He will take me from the scene.”³⁷

AND HE WAS NOT, FOR GOD TOOK HIM

Seven days later, Smith Wigglesworth journeyed to a minister's funeral. Along the way, he commented to his friends how “wonderful” he felt. He pointed out the different landmarks where he and Polly had visited or preached, then would tell of the great miracles that had happened while there.

When he arrived at the church, his son-in-law, James, opened the door and helped him into the vestry, where a warm

fire was burning. As he entered, he was met by the father of a young girl he had prayed for days earlier. The girl had been given up to die, but Smith had great faith for her healing. When he saw the man, he asked, "Well! And how is she?"³⁸ He was expecting to hear that the girl was completely delivered, but the answer came hesitantly. "She is a little better, a bit easier; her pains have not been quite so bad during the past few days." Disappointed by what he heard, Smith let out a deep, compassionate sigh. Then his head bowed, and without another word or experiencing any pain, Smith Wigglesworth went home to be with the Lord. He left on March 12, 1947.

FAITH + COMPASSION = MIRACLES

As I ministered in a prayer line years ago, a man came up to me with tears streaming down his face. He told me of the power he had experienced in the Voice of Healing revival meetings. The power of God in those meetings set him free. Then, he said something I will never forget as long as I live: "Isn't there anybody who walks in the power like they did back then? Isn't there anybody who can set me free? Is there anyone like that today?"

Has the power that Smith Wigglesworth walked in left the earth? Did it go with him when he died? Of course not! The same power Wigglesworth operated in is here for us today; we don't need more power. We just need to use our faith and compassion for that power to operate. Wigglesworth operated in the boldest faith I have ever seen since the book of Acts, but that faith was ignited by compassion. Smith took God at

His word and was moved by compassion for the people, and that combination produces miracles.

The challenge now comes to our generation. God has issued the call for men and women to invade cities and nations with the power of heaven. Will you answer the call of God? Will you dare to “only believe”? Is your heart so moved by compassion for the multitudes that you will take God at His word and step out in faith? Let it be said of our generation, “...through faith [they] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens” (Hebrews 11:33–34). Stir up the gift within you and invade your home, your community, and your nation with the power of God. Let the will of heaven be done on earth—through you!

1 Stanley Howard Frodsham, *Smith Wigglesworth: Apostle of Faith* (Springfield, MO: Gospel Publishing House, 1948), 58–59.

2 W. E. Warner, *The Anointing of His Spirit* (Ann Arbor, MI: Vine Books [a division of Servant Publications], 1994), 237.

3 Frodsham, *Smith Wigglesworth*, 12.

4 *Ibid.*, 13.

5 Frodsham, *Smith Wigglesworth*, 15.

6 Ibid., 17.

7 Frodsham, Smith Wigglesworth, 18–19.

8 Ibid., 19.

9 Ibid., 22.

10 Frodsham, Smith Wigglesworth, 22.

11 Frodsham, Smith Wigglesworth, 35–36.

12 Ibid., 21.

13 Ibid., 37–38.

14 Frodsham, Smith Wigglesworth, 42.

15 Ibid.

16 Ibid., 44.

17 Frodsham, Smith Wigglesworth, 46.

18 Ibid., 47.

19 Ibid., 48–49.

20 Ibid., 53.

21 Ibid.

22 Frodsham, Smith Wigglesworth, 148.

23 Warner, Anointing, 238.

24 Ibid.

25 Frodsham, Smith Wigglesworth, 76.

26 Gordon Lindsay, *New John G. Lake Sermons* (Dallas: Christ For the Nations, Inc., 1976), 19–20.

27 George Stormont, *Smith Wigglesworth: A Man Who Walked with God* (Tulsa, OK: Harrison House, Inc., 1989), 53–54.

28 Frodsham, *Smith Wigglesworth: Apostle*, 114.

29 Ibid., 72.

30 Frodsham, *Smith Wigglesworth: Apostle*, 102–103.

31 Ibid., 79.

32 Polhill to Wigglesworth, October 20, 1920, *Polhill Letters 1910–1929*.

33 Wigglesworth to T. H. Mundell, October 21, 1920, *Letter*.

34 Wigglesworth to Polhill Letters, October 21, 1920, *Wigglesworth File*.

35 Frodsham, *Smith Wigglesworth: Apostle*, 137.

36 Frodsham, *Smith Wigglesworth: Apostle*, 139.

37 Albert Hibbert, *Smith Wigglesworth: The Secret of His Power* (Tulsa, OK: Harrison House, Inc., 1982), 14–15.

38 Frodsham, *Smith Wigglesworth: Apostle*, 150–151.

