

THE A, B, C, OF DIVINE HEALTH

After Twenty-four Years of Experience

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CHAPTER I

FOUR FOUNDATIONS OF DIVINE HEALING

THE first is: The Word of God. The Bible is the Book of the Lord's Healing for the Lord's People. From Genesis to Revelation there is but one prescription for the sickness of our bodies. It is (1) the Lord, and (2) the Word of the Lord.

"I am the Lord that healeth thee," Jehovah Rophi (Exodus 15:26), is the key word of the Bible on this subject. A personal, eternal, covenant God, dealing personally with His people in their whole being, body and soul, and giving the medicine of His Word to heal the ills of both. "He sent His Word and healed them and delivered them from their destructions" (Psalms 107:20). The apparent exceptions to this only prove the rule. The well-worn case of Hezekiah's illness and the plaster of figs (II Kings 20:7), and that of the anointing of the eyes of the blind man with clay by the Lord Himself (John 9:6), so often urged as an argument for the use of human remedies—in sickness—when rightly understood, make for trial against the truth of the Lord's healing. But these and similar objections have been so well answered, and the Scriptural evidence on this subject so clearly stated in a little volume called "The Gospel of Healing,"* that I need only refer our readers to it for a full and clear statement of this whole subject, and a confirmation of the assertion that may sound bold to some, viz.: There is no prescription or provision made in the Word of God from beginning to end for the physical disorders of God's children, but Himself and His Living Word. It will only be necessary to add here, that by the "Word of God" we mean not only the "Words of God" given to us in the Bible, His inspired Book, but the Word of God in the deeper meaning of God's personality and will, speaking to the heart and soul of man. And above all in the highest and deepest sense of all, "Jesus," the Word of God, foreshadowed in the phrase. "The Word of the Lord" in the Old Testament and fulfilled in the New in the Incarnation, "and the Word became flesh and tabernacled with us" (John 1:12). And in Revelation 19:13, "He was

**The Gospel of Healing, by A. B. Simpson, Alliance Press Co., 692 Eighth Ave., New York.*

clothed with a vesture dipped in blood, and His name is called the Word of God.”

In fact, the incarnation of our Lord Jesus Christ—a fact, real and eternal in heaven now in the glorified body of the Lord, and on earth in the bodies of His members (Eph. 5:30), who can by faith make it their own, is one of the great foundation stones on which the truth of the Lord's healing rests.

The second foundation for this precious verity is

THE ATONEMENT OF OUR LORD BY HIS DEATH ON CALVARY

We believe that atonement was complete last, which is not based on and bathed in the blood of the Crucified Son of God. We believe no healing of our bodies will in its purpose and will be complete in the fulfillment, when we can grasp its tremendous significance. God meant that vicarious sacrifice of the cross, to make man one with God, in the very fullest sense that “atonement” will bear. The crimson stream that flowed that day from His dying and broken heart, was meant, first, to take away sin from the soul; and, second, to take away sickness from the body, outpoured for sin and in-poured for life, the Great Antidote for sin. And just as in Jesus on the cross, there were two full natures—the divine and the human, “Perfect God and perfect man of a reasonable soul and human flesh subsisting”—so from this complete Christ there flowed in the blood which is the life, and life which is in the blood (Leviticus 17:11), an atonement for our souls. As every student of God's Word knows that word “soul” in the Bible covers the body, too; the twofold nature of man was touched and saved by this wonderful act of the Son of God. In a word—for those who can receive it—into our whole being, the whole being of God, came then and comes now by the blood that was shed and the life that was poured out.

The third foundation is

THE TESTIMONY OF ALL CHRISTIAN AGES

to this truth. Not only in the Old and New Testament, and in the incarnation and the atoning death of the Lord Jesus, is this truth of salvation and healing of the body imbedded, but in every age since the ascension of our Lord there have been living witnesses to this verity of

His healing sickness and disease by His direct act in answering prayer and the touch of faith. Of course the limits of a short magazine article like this, prevent anything like a full proof of this statement. Even a list of names of those who held, taught and lived divine healing in all the Christian ages would soon consume the space allowed us here.

We have only to glance at the authorities quoted in such a book as "The Ministry of Healing," by Rev. A. J. Gordon of Boston, not to speak of others, to see how great a cloud of witnesses there are to the truth of the assertion that there has never been an age of the Christian church, however distant, dark and corrupt, that has not borne testimony to the fact that Jesus heals the bodies of His members as freely and fully as He saves their souls. From Justyn Martyr, Apologetics II Chapter 6, written about A.D. 161, down to the latest example of our own day, there is a continuous stream of testimony on this subject. Here are simply a few of the names—without their words, for which there is not space—which carry weight with all scholars and students of Christian truth: Treneaus, about A.D. 182; Origen, about A.D. 200; Tertullian, about A.D. 216; Augustine, about A.D. 400; Theodore of Mopsuestia, about A.D. 429. The Waldenses and hosts of others during the dark ages of superstition and persecution were true to this testimony, and Johannes Lukawity in A.D. 1431, states that in his day, "The anointing of the sick for healing was held as an article of the faith." What Martin Luther says in the sixteenth century, with the wonderful healing of Melancthon, can be read in Seckendorf's History of Lutheranism, Book III Page 133. But time and space would fail to tell of Richard Baxter, Count Zinzendorf, Knox, Wishart, George Fox, the Huguenots, the two Wesleys, Bengel, Erskine, Trony, Pastor Blumhardt and Dorothea Trudel, with many another just as reliable as these, and still living on the earth, and doing God's work all the better for their belief in divine healing.

The fourth foundation of divine healing is the

LIVING, GLORIFIED BODY OF THE LORD JESUS

at the right hand of God in heaven. This is the climax and concentration of all the others to those who believe that the Bible means "just what it says." There is now in heaven, there has ever been since the ascension, there ever will be, throughout eternity as long as God lives, "A man in the glory," a perfect man in body and soul, divine and human. This same Jesus, ascended, glorified, transfigured, is the "Fountain in the house of

David,” opened for sin and for uncleanness; or, as the margin has it, “Separation for uncleanness” (Zechariah 13:1).

From Him, the Living Fountain, there flows at this moment all that we mean by the present tenses of such texts as, “The Blood of Jesus Christ, His Son, cleanseth us from all sin” (I John 1:7). The “once for all” of Calvary becomes “an eternal present” for every need of the sin-sick soul. So it is also true too for the body. The body of His glory (Philippians 3:21, R.V.), like the sun in the natural heavens, sheds its light and its life on every sick and tired body on the earth, and to those who can receive this truth, not only sheds light and life on, but pours life and health into the physical being of the believers. Our sick and diseased bodies have only to come into living contact by faith and the Holy Spirit, with this beautiful, health-giving body of the Lord, to be as thoroughly cleansed and kept clean from sickness as our souls are cleansed and kept clean from sin by His precious blood. This we believe is one of the deepest meanings of I Corinthians 11:29.

“DISCERNING THE LORD'S BODY.”

“First, in the Supper of the Lord, as the apostle says we are to see and receive the Lord's body; but above and beyond this beautiful sacramental sense of the words, we may see and receive the Lord's body into our bodies, whether sick or well, if we are living close to Him. Not now and again at the Lord's Table, but every moment of our lives. Yes, every moment of our lives, conscious and unconscious, for this inflow of life from this body of the Lord is just as real and constant while we sleep as when we are awake.

There is a suggestion here of this in the communion service of the Episcopal Church, in which we pray, “So to eat the flesh of God's dear Son Jesus Christ, we drink His blood that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us.” Here surely is a deeper meaning to the famous phrase: “The real presence.” Far beyond any mere ecclesiastical or theological sense about which bitter war has been waged for centuries, we have for the humblest and most unlearned child of God a thought of infinite comfort and enormous power, that in his body as well as in his soul, he bears the “Real Presence” of the Lord Jesus, and carries with him wherever he goes, not only the medicine, but the physician for every disease of his entire nature.

On these four foundations: (1) the Bible, (2) the Atonement, (3) the testimony of all Christian ages, (4) the body of the Lord in heaven, the doctrine of divine healing rests. And though misunderstood and misrepresented and spoken against, it is God's eternal truth for the bodies of His children, and blessed are they who can receive it, and make Him—who is the meaning of it all—real to their bodies as well as their souls.

CHAPTER II

THE MYSTERY OF LIFE

“She arose and walked.”

THE child had done this many times before. But she had never before done it in this way. For twelve years she had had life. Today she receives Life in a new sense. She is the first human being who has had the mystery of Life solved by and at the source of it—Jesus Christ. Others had passed into life eternal without tasting of death. Two at least before her in the Bible story had come back from death into life by the power of God, acting through living agents, and one by contact with the bones of a man of God. This child is the first resurrection saint of the New Testament—the first in the world to realize in her threefold being the meaning of Jesus when He said: “I am the Resurrection and the Life.” She first knew Jesus Christ and “the power of His resurrection” in three senses, which cover the whole ground of the origin, the maintenance and the highest meaning of life. She had

- (1) Lived.
- (2) Died
- (3) Lived again
- (4) Lived—“In newness of life” (Romans 6:4); “in newness of spirit” (Romans 7:6) ; by the power of an endless (literally indissoluble) life (Hebrews 7:16).

The girl of twelve has solved the question of the ages. What is life? Whence is life? How can it be maintained? When and how does it become eternal? The child of Jairus has given us the answer in her own person, and assuming the truth of the simple story here told us in the fifth chapter of St. Mark, we can by faith look into the face of this young girl and read there the “riddle of the sphinx,” the failure to answer which has cost more lives than those in the famous story of Oedipus.

In every sense of the word, and in some degree, this girl had tasted of life. Until this “fatal” illness, as we call such things, she had known physical life. Her young body was a vessel full of animal life, using that word in its best sense. She had a brain, too, with all the promise and potency of mental life, hidden in its cells. She had, too, we may assume,

a spark of that higher something which we call spirit, making her at least what God made the first man when there was breathed into his nostrils the “breath of life,” and he became a “living soul” (Genesis 2:7). Now something more than all these had come to her, in the touch of her hand, by the hand of Jesus.

By His word “arise,” and by His act “took her by the hand,” Jesus said with power, “I am the Resurrection and the Life”; and into her being then and there must have flowed all that we mean and all the ancients of all ages meant, and more, by “life” in its fourfold sense as used in New Testament Greek. Beginning with the highest, let us take from the Word of God a hint or two of the meaning of each:

1. *Spirit—breath.* In all Bible languages, and in nearly all ancient and modern tongues, it has this beautiful and suggestive meaning. Silent. Swift as the “wind,” one of its meanings. It speaks of something coming from the “heart of things,” and going to the “heart of things”; coming from the “secret place of the Most High,” and entering in when the door is open to the secret place of the most lowly. It is surely Isaiah 57:15 in its deepest sense; the High and Lofty. One that dwells in the high and holy place, and yet no less truly with him also that is of a contrite and humble spirit to revive the spirit of the humble, etc. Nicodemus, as he heard from Jesus the words, “The wind,” etc., may have recalled the words of the preacher, “Thou knowest not the way of the wind” (spirit), and possibly caught a new meaning for that old text of Ecclesiastes 11:5.

Next to this “high and holy” meaning of life, there came back into the child, only in a new and purer sense, all that ancient and modern scholars have meant by the word “soul.” Something lower than the “spirit”; something higher than the “flesh.” The philosophers knew of nothing higher than the “soul of man.” But Jesus here gives this child all her former “soul” life touched and elevated by something, which purified it with all its affections and desires, and made it “capable of God,” as the fathers say, in a new sense. The child's individual life, the center and seat of all her sensations and desires, becomes a little home for God to live, and more, to have His Being in. That part of the child, which could not “naturally” know God, as St. Paul says in I Corinthians 2:14, has a new sense given it; to look up and see the divine as easily as before it looked down and saw the human. A third meaning of the word life was given to the child that day.

Life as opposed to death was now hers. The contrast between what

she was when Jesus entered the room where she lay, and what she was now under His touch, was sharp and striking. Inaction changed into action in the twinkling of an eye. For stagnant blood—blood coursing in joyous energy through every vein. For closed eyes and senses slumbering, eye, ear, hand, foot, heart, nerve, in open, active strenuous energy. Life intense, in opposition to death, and the incipient decay of all power of a few hours before.

Life, too, in the means by which it was to be sustained and in the manner it was to be spent. Every meal will surely be a sacrament now, “a means of grace” as well as “meat to eat”; while now, if never before,

“All her powers with all their might,
In God's sole glory will unite.”

For this is the meaning of life in the last of the four senses in which the New Testament and the best of the ancient authorities use the word.

To the child of the ruler that day, and to every man and woman since to whom Jesus Christ has become “a living, bright reality,” all things and all meanings of the word life become new, rising from the lowest to the highest sense of it. Passing from the outward to the inward meaning of the word, life for the child, then life for us now, is radiant with “a Light above the brightness of the sun.” “Length of days” will now mean lengthened opportunity and strengthened purpose to serve the Author and Giver of the new life. The “means of life” will have nothing mean about them; no doubtful modes of support or questionable sources of supply.

The manner of our life—another suggestive sense of the word—will be equally “sun-tested,” as St. Paul prays that his Philippian people may be (1st chapter verse 10, where our version has “sincere”). Life “outward,” in its “duration,” in its “means,” in its “manner,” will have what Trench calls “an under sense of largeness and abundance,” simply because it is the outcome of an inner life larger than any expression of it can ever be. It is “life hid with Christ in God,” filling spirit, soul and body, making every action noble as it has made every thought pure.

The adjective will be the leaf of which the noun is the stem. The adverb will be the hint of the verbal life, deeper and more real than any made of its expression. For example, in that beautiful passage in Titus 2:11:

Teaching us—to live

- (1) Soberly—with being well balanced, soul and body in the right order.
- (2) Righteously—right with my neighbor, and
- (3) Godly—right with God.

St. Paul is giving us the threefold expression of the life of God filling and controlling the inner and higher life of man, and making him a kind of living sacrament in one of the old senses of that word—"an outward and visible sign of an inward and spiritual grace."

In a passage of real power and suggestiveness, Dr. George Matheson, of Edinburgh, says: "Three continents met at the manger of Bethlehem, and in the birth of Christ. Europe appeared in Herod, representing the power of Rome; Asia appeared in the 'wise men of the East,' representing the wisdom of Persia; Africa appeared in the escape of the infant Jesus to Egypt, the old home of Israel.

"Rome brought the active, practical, working life; Persia brought the deep, meditative, intellectual life; Egypt brought the shadows of a life beyond the earth; and the Christmas Child has met these three human cravings.

"He has met Rome by the offer of a new field for human energy; He has met Persia by the opening of a new gate of knowledge; He has met Egypt by the revealing of a life beyond death. He has brought what Rome loved—new strength of body, new power of physical endurance. He has brought what Persia loved—fresh fields of investigation; fresh liberty to expose. He has brought what Egypt loved—the prospect of a deathless pyramid; the hope for an immortal thing."

Might we not add, that at the cradle bier of this newborn child of Jairus, these same cries of the human heart met and were answered? Christ, entering in, brought with Him into the body, soul and spirit of the child, all that men mean and have ever meant by life in its threefold, fourfold, manifold sense, making her the eternal object lesson of what He would have in each of us who call ourselves Christians—to be men, women, children, drinking at the fountain of life; receiving into our inmost being the fountain itself, which is Himself; and so filled and fulfilled with Him that out of our inward parts, our inmost self, shall flow rivers of living water, going forth to bless and brighten every life they touch.

"THE LORD THY GOD IN THE MIDST OF THEE IS MIGHTY."

CHAPTER III

DIVINE HEALTH

DIVINE HEALING is simply Divine Health; that is, God's health infused into us, physically as well as spiritually, and making "the temple of the Holy Ghost" as Healthy as it is Holy. Holiness and Health are simply different forms of the same thing: viz., God the Holy and the Healthy One, filling the vessel He has made with Himself, and so full that sin and sickness, twin sisters of darkness, cannot stay in the same house with God, who is Light, and in whom there is no darkness at all. The center and source of this Divine Health is the Lord Jesus Christ, now at the right hand of God, in His glorified humanity, like the sun in the center of the universe. The medium by whom this glorified humanity passes into ours is the Holy Ghost—the breath of God—the air of heaven like the atmosphere surrounding our earth, and transmitting to it the light and life-giving powers of the sun in the heavens. This is the A, B, C of Divine Healing. If you can first grasp this natural parable, you will soon see the spiritual fact behind it, the "Light above the brightness of the sun" which Saul saw that day on the way to Damascus. Acts 26:13.

Then better still, you will see the person behind the fact—even the Lord Jesus Christ Himself—the Real Sun in the real heaven, penetrating and permeating every particle of air and of matter in the bodies of His children, and filling them literally as well as spiritually with the light and life of His countenance. Then all such texts as, "If we walk in the light," etc., "The light was the light of men," "I am the light of the world," "He that followeth Me shall have the light of life," etc., etc., will have a physical meaning for you. As you take them into your soul, your body also will open to them like a flower to the sun, and you will become physically as well as spiritually "filled with all the fullness of God" (Ephesians 3:19). Now you will begin to see the great truth, that Divine Healing is the incoming of a new Personality. It is the entering into your body of a human Divine Being, composed of body and soul as you are, but so full of life and vigorous health that, like the inrush of the sea tide, it drives out and away the sickness of the body with all its aches and pains as truly as it forces out sin and its kindred ills from the soul.

Grasp this by the Holy Spirit and a flood of new light will come in upon old texts that you have always interpreted only in a spiritual way. Let me give you four which have become flesh and bones and tissue and

nerve-matter to me for over twenty-three years. Ask the Holy Spirit to translate them into flesh and blood for you and you will rise out of your weakness and misery as surely as the sun rises tomorrow morning, or the little flower rises out of the dark, cold earth into the life-giving sunshine of these lovely spring days.

The first is:

“CHRIST IN YOU.”

Col. 1:27. By a supreme act of faith, realize those three little words as true for your body, and you will not lie under the power of disease twenty-four hours.

The second is:

“CHRIST LIVETH IN ME.”

Gal. 2:20. Make that true for your body by the faith of God, and disease must flee from the temple of the Holy Ghost as surely and as quickly as the fog lifts from the river in the light of the morning sun.

The third is:

“GREATER IS HE THAT IS IN YOU THAN HE THAT IS IN THE WORLD.”

I John 4:4. Take this verity of God into the citadel of your being and “Giant Despair,” with all his horrible brood of dark-faced children, will become a “pigmy” at whom you can laugh in confident triumph till your life work is done.

The fourth is:

“THE LORD THY GOD IN THE MIDST OF THEE IS MIGHTY”

Zephaniah 3:17. This was the text that first flashed the truth of Divine Healing into my mind and worn-out body nearly a quarter of a century ago. It is still the door, wide open more than ever, through which the living Christ passes moment by moment into my redeemed body, filling, energizing, vitalizing it with the Presence and Power of His own personality, turning my whole being into “a new heaven and a new earth,” each in living contact with the other, for there is “no more sea.”

This one text from Zephaniah, and it is only the first part of the verse, gives five foundation stones for Divine Healing on which you can

rest your weary feet and your whole being with perfect assurance.

First—"The Lord thy God." Thy God. My God. Then all that is in God Almighty is mine and in me just so far as I am able and willing to appropriate Him and all that belongs to Him.

Second—This God, "Mighty," ALL Mighty. God is our INSIDE God. He is, as Father, Son and Holy Spirit, "in the midst of me," just as really as the sun is in the center of the heavens, or like a great dynamo in the center of the powerhouse of my threefold being.

Third—He is in the midst, at the center of my physical body. Hence my heart will be always steady and strong in its action, and "heart failure" in any sense will be unknown to me.

Fourth—He is in the midst of my brain and every atom of the gray matter composing my mental plant will be a center of mental health and activity, like "the mind of Christ" (I Corinthians 2:16). Make this fact real to yourself by the Holy Spirit and mental fatigue, brain fag, worry, melancholia and the care that kills will pass away like a nightmare in the fresh light of your waking hour.

Fifth—He is "in the midst" of my nerve centers. Once that becomes a fact to you and in you, all the horrible experiences of nervous exhaustion, nervous depression, and its dreadful child, "Nervous Prostration," must die by the sheer force of a new nervous vitality, touching the spinal marrow and all the various sources of nervous force in our mortal body. Sanatoriums would soon be emptied, asylums would cease to exist, hospitals would go out of business, if these simple truths of God's Word were only realized and received into the bodies and souls of one-half of us who profess to take the whole Bible as the Word of God and believed as we say so often, from cover to cover.

There are certain difficulties in connection with Divine Healing, which are very real, but not new. They are facing us every day, but they are no solid argument against the truth of Divine Healing and Health. Because, as some say, "nearly all the children of God, so far as we know, sooner or later die of sickness," is no reason, surely, against believing that if they had been able to grasp the truth of the Lord for the body they might have lived longer and died without sickness and pain "when their life work was done."

If, in my own case, the truth of the Lord's healing had been revealed to me in 1866 instead of 1883 what those seventeen years might have meant to me and to others through me of victory over disease and weakness, though I do not forget to praise God for the spiritual lessons those long years of semi-invalidism and sickly weariness had for me.

Because, too, as you suggest, some of the highest saints of God have never seemed able to take hold of Christ for their bodies, this is no reason why some of His lowliest should not do so. It is here as in other things, "Out of the mouths of babes and sucklings hast Thou ordained strength." The cases quoted so often from Scripture in no way disprove the truth, but are at best only the exceptions that prove the rule. Trophimus left at Miletum sick (II Timothy 4:20), only showed that even then and under the very ministry of St. Paul there were saints who did not seem able to stretch forth the hand of faith and take "the gift of God which is eternal life through Jesus Christ our Lord" (Romans 6:23). Yet even here we have no hint that Trophimus resorted to physicians or human remedies for help and deliverance. The case of Epaphroditus too "sick unto death" (Philippians 2:27), only shows that in desperate cases God has mercy and does deliver without the aid of the earthly physician, of whose presence or efforts there is no hint given. Surely here, too, it was "the prayer of faith" that saved the sick, and the Lord, not the physician, who raised up Paul's fellow-worker and sent him back well and strong to his dear Philippian people.

The well-worn case of Timothy ordered by St. Paul himself to "use a little wine for his stomach's sake and his oft infirmities" (I Timothy 5:23), is about as valid against Divine Healing as it is against total abstinence from intoxicating liquors. It only shows that Timothy was a "weak vessel" physically, however strong spiritually, and Paul, like a wise father in God, or a tender mother, met the weakness of the child with the second best, when he failed to grasp God's first best. Timothy probably was what we would call a "dyspeptic," as I was for years, and thousands are still, and Paul said to him, just as we say to our people today, If you cannot take the Lord directly for your bodily ailments, then go to the best human doctor you know and take the best remedy he can prescribe for you. If you cannot take the "perfect" gift of God (James 1:17) then take the "good" gift, which may be the medicine and treatment a godly physician may order.

Once more, every argument against Divine Healing as not being for all God's children, will work against the "freedom and fullness" of salvation and sanctification just as powerfully as against the truth we are defending. Two men on the same seat in a mission hear the invitation, "Come to Jesus and be saved, and come now." One of these men says "Yes," comes to the front, gets right with God and goes home rejoicing as a saved man. The other makes no response, remains in his seat or leaves the room as he came, if not worse. Now, was the "salvation" thus offered

for one and not the other of these men? Surely for both, but for some reason hard to understand, one accepted the gift of God, the other did not.

Again, two persons in a holiness meeting hear the words, "Receive ye the Holy Ghost." One responds and enters into "the fullness of God" (Ephesians 3:19). The other fails to do so. Was this "unspeakable gift" for the one who said "Yes," and not for the other? Surely for both, otherwise the offer was a mockery, a Tantalus cup, coming to the lips of the thirsty soul, and then falling away like water before he can taste a drop. It is just so in the matter of salvation of the body from sickness.

If the body is the temple of the Holy Ghost (I Corinthians 6:19) the life and fullness of "God manifest in the flesh" is surely for it, as well as for the soul and the spirit. If my body is a real part of me, and Christ is "the Savior of the body" (Ephesians 5:23) then surely it is the will of God that my physical being should be as healthy as my soul and spirit are holy. "This is the will of God, even your sanctification" (I Thessalonians 4:3). That this word sanctification means health and victory over disease in the body as well as health and victory over sin in the soul, is plainly implied in the well-known verse (I Thessalonians 5:23), "The very God of peace sanctify you wholly (through and through, as the word means, and as one interpreter put it, "to be controlled in full integrity"), and your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The simple truth is, not God's will, but our inability to take what God freely offers, lies at the base of all our failure to be healed, just as it does in the case of salvation and sanctification. To use again the natural parable of the supernatural, God is pressing His whole Being upon us, night and day, just as the air and sunshine are pressing upon the window and the closed shutter. He cannot, He will not forcibly break the window or wrench away the blind. That "one thing" He leaves for us to do, just because we are not machines or "automata" in the matter of healing any more than in that of salvation. To lift the latch, to open the door, is the human part, left to each separate soul. To come in to fill the house, to purify the air, to enter into every nook and cranny of our being is God's part, and He surely will do His, if we do ours.

If we really believed what we say, that God is able, God is everywhere, God knows everything, God is within us, as well as around us, to do exceedingly abundantly above all that we can ask or think, according to the power that worketh in us (Ephesians 3:20) we would cease arguing about His willingness and press through the crowd of real

or fancied difficulties, like the woman of old, and touch Jesus with the finger of real faith and be like her, made "every whit whole." We say, but we sadly fail to practice it, that "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8). If we "made good" that trite text we would stretch forth the palsied hand of our faith and "take" what He stands with open heart and hand ready to give. "Take" not merely health and victory over sin and disease of all kinds, but "Himself" as the meaning and essence of all His best gifts.

"He giveth to all men liberally, 'simply,' as the sun shines and the water flows." If we would only open our eyes, our ears, our mouths, our minds, our hearts, the pores of every part of our nature, spiritual, mental, physical, as we do when we look, listen, take food, receive an impression, yield to conviction, as we sink into our bath in the morning, the whole of God, Father, Son and Holy Spirit, the whole of Jesus, God and man, divine and human, would pass into the whole of us, body, soul and spirit, and we should be lost in the fullness of God and the fullness of God find place in every atom of us until the very drops of our blood would tingle with the thrill of His incoming life, as irresistible as the tide of the ocean pressing its way to the very extremity of our being.

Be assured of this, dear friend. The failure lies on the human, not on the divine side. God is both able and willing and anxious to fill your body with His life. Are you really willing, are you able to take the blessing He offers you? "Let him ask in faith, nothing wavering," etc. "Let not that man think that he shall receive anything from the Lord" (James 1:7). Why not? Not because God is not giving, and giving freely, but because in some strange, sad way, we fail to take the proffered blessing. As Faber says so beautifully and in a sense fuller, perhaps, than even Faber meant:

"If our love were but more simple
We would take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

CHAPTER IV

DIVINE HEALING AFTER TWENTY-ONE YEARS' EXPERIENCE*

A CONTRAST

OUT of weakness into strength, out of pain and weariness of mind and body into power and gladness in both, out of the fear of disease into the joy of the Lord and the love that kills fear and casts it out. For seventeen and a half years of toilsome, painful effort to keep on one's feet, and do a little, the blessed exchange of twenty-one years of service without toil. Doing three times as much without one-third of the effort, and without the need or desire to touch a drop of medicine or stimulant. In the sad past, old beyond my years; now younger than at twenty-five, if vigor of body and clearness of mind are any test of youth; not to speak of the "joy unspeakable and full of glory" that illumines the soul.

If attaining one's majority gives a right to speak and act as not before, then this privilege is mine today; to say a few plain words as to what divine healing is after twenty-one years of unbroken peace and joy in believing in and living out the life also of Jesus in this mortal body.

DIVINE TRUTH A DIAMOND

Like all God's truth this of "the Lord for the body" is a diamond with many facets or faces, and as we hold it up in the white light of the Holy Spirit it shines and sheds forth like a prism the very life and sweetness of the incarnate but glorified body of the Lord Jesus.

I. First, then, after twenty-one years divine healing is to me:

NEW PERSONALITY

The Incoming and Indwelling of a New Personality. It is a new man inside of the old, making the old new by this simple fact. It is texts of Scripture turned into fact. It is the words, "Christ in you" (Colossians 1:27) made flesh and blood and bone and tissue. "Christ dwelling in your heart by faith" (Ephesians 3:17), passes from the page of the book into

*Written in 1903.

the heart and nerve centers of the man. All that Jesus said about the Bread of Life and the Water of Life have what they say in a physical as well as a spiritual sense. In a word we have a new translation and a revised version of the Word of God not into English, French or German, but into spiritual meat, into mental brain food and cells of healthy and health-giving blood.

II. Second, and as a direct consequence of the first, divine healing is:

THE CONTINUOUS INFLOW OF A RIVER OF LIFE

into our whole being from the indwelling body of Jesus Christ. The whole man partakes of the whole being of the whole Christ. Again words pass into realities, thoughts become things, and ideas become vitalities. "There is a fountain filled with blood," becomes a present tense in a new and living way. "There is a river," greater than that of Buddha, really flowing into and through our being and like that in Ezekiel's vision making things live and move and have being where there was either death or at best only half life before.

SPIRITUAL GULF STREAM

This continuous inflow of life from the body of the Lord Jesus becomes to us a veritable "Gulf Stream" in the ocean of our daily life. It permeates, penetrates silently and below the surface, the very texture and hidden parts of the human organism. It creates a new atmosphere in our whole consciousness. Just as England is green and moist by the encircling influence of the Gulf Stream, while other places in the same latitude without it are cold and chilly, so is the soul and body which is bathed in this spiritual river green and fresh and vigorous, while others who know it not are cold, barren and aged.

The words of Isaiah 58:11 become fact. "He shall make fat thy bones. Thy soul shall be like a watered garden and like a spring of water whose waters fail not." Then from this flows the wonderful secret of

SPIRITUAL RESPONSIVENESS

III. Spiritual Responsiveness.

Medical men tell us of the patient “responding to treatment.” The powerful drug or the in-poured oxygen seems to call forth the decaying organs into renewed energy. Alas, it is often only temporary, and the syncope that follows shows how unreal the vitality developed has been. But in this higher therapeutic the in-poured oxygen of the life of Jesus does more than galvanize, it vitalizes and keeps alive the energies of the whole system. It pours in not oxygen, but something so deep and real that the Bible calls it not only life, but “the Spirit of Life” “in Christ Jesus”—setting the whole being “free from the law of sin and death” (Romans 8:2).

ASSIMILATION

IV. Next comes the wonderful process of Assimilation.

Just as natural food and medicine must not only be received into, but digested and assimilated, by the body before it can be effective, so once more in this spiritual materia medica every organ of soul and body becomes open and alert to meet the incoming current of the water of life. A simple illustration may help here. An iron pipe is placed in the current of a river. The water passes into and out of the pipe, but the pipe knows it not, and in no way partakes of the nature of the water it conveys. Not so here. Our bodies are the pipes, not iron or even golden, in the River of the Water of Life (Revelations 22:1), but of flesh and blood, capable of, and actually absorbing, the life-giving stream as it passes into us, until our whole being has not only absorbed but consciously, willingly absorbed every particle of the vitalizing current. The old illustration of “the pitcher in the river and the river in the pitcher,” is more than fulfilled here. In divine healing, both the river and the pitcher are silent beings. One is the living body of the Lord Jesus; the other is the body of the believer, both in touch and harmony, each open to the other, each desirous of receiving and being filled with the other. “The Lord for the body and the body for the Lord,” the river saying to the vessel, Receive me, the vessel saying gladly, Lord, I believe, Lord, I receive Thee, the Living and Life-Giving One, to fill me with nothing less than “all the fullness of God” (Ephesians 3:19).

MYSTICAL BODY A REALITY

V. Fifthly, “The Mystical Body of Christ” becomes something more than a theological or ecclesiastical idea to be more or less realized in a

spiritual way by a few holy souls with special grace to attain unto it. "Christ the Head," "We the body and members in particular," "Members of His body, of His flesh and of His bones," and a dozen similar texts, pass once more from the realm of theory into the world of fact. They are what they say. They say what they mean, and their deepest meaning becomes mine in a way too strong for words, and yet as simple as the holding up of my little finger, proves its connection with, and its continuous life from the heart within my body. In fact text after text like John 6:54-57, which we once thought merely beautiful parables of purely spiritual things, pass down from heaven into the earth of our common life, and turn the earth of our physical being into a paradise of God and a very heaven of glory. At last we begin to see the profound truth that while every physical fact has a spiritual basis or background the converse is no less true. Every spiritual fact has its physical expression, and the expression in this case is as real as the fact behind it.

So "we are the body of Christ and members in particular." "As He is (in heaven), so are we in the world" (I John 6:7). He is in the glory at the right hand of God, as far above us as heaven is above the earth and yet in our bodies of flesh and bone and tissue and nerves as near as the sunlight is to the flower it kisses and bathes with its enfolding life and power.

REVELATION 3:20

VI. Sixth. Texts, which have been used to preach salvation and sanctification, only become vivid pictures of divine healing. For instance, Revelation 3:20, the beautiful A, B, C text for the two first, is now one of the best in the Bible to show us how easily we may be healed if we will. "Behold I stand at the door and knock," etc. The door is now the thin veil or partition between us and the living Christ standing just outside. He knocks at:

(1) The eye door, and says, Lift the latch, and in a moment, "in the twinkling of an eye" (I Corinthians 15:52) you will see Me waiting to give you health and victory over disease and all weakness of body.

(2) The ear door is closed. He knocks again. We open and hear Him say as He passes in, "I am Jehovah that healeth thee" (Exodus 15:26).

PORES OF BODY BECOME GATES OF LIFE.

He knocks again at the door of the mouth. We open and begin to say, "Lord, I believe, Lord, I receive," and instantly He passes in, bringing all He is and all He has with Him. And so of every human sense, which until now has been a "gate of death" (Psalm 9:13), of fear and forecasting of evil. Each changes its name because its nature is changed; sight, hearing, speech, yes, even the very pores of our body, so long channels of germ-bearing air, are transformed into little gates of life through which the sweet, wholesome tides of vitality flow in a steady stream, feeding and fructifying every spring of our natural life.

OVERFLOW OF SPIRITUAL LIFE

VII. Divine healing is to me after twenty-one years of experience, the continuous over-flow into the body of the life of Jesus already in the soul and spirit. It is the very same life, only now filling and vitalizing the earthen vessel of this mortal frame. It is "God manifested in the flesh" in a real and living way. It is human flesh made holy, healthy, happy, strong and effective for all its needs and service by the incorporation of the flesh of Christ. It is the answer to all our questionings and criticisms about God dwelling with and within men.

MATTER, (1) REAL, (2) DIVINE, (3) GLORIFIED

The human part of our being becomes as glorious as the divine. Matter becomes real because a real God has taken up His abode in it. Matter becomes divine because "we, that is the whole, not half of us," are partakers of the divine nature" (II Peter 1:4). Matter becomes eternal because we have in it now eternal life. "He that hath the Son hath life." Matter becomes glorious for He who is the Lord of Glory dwells in it, giving us a foretaste of the coming day when He shall transfigure the body of our humiliation that it may be fashioned after the body of His glory according to the working whereby He is able even to subdue all things unto Himself" (Philippians 3:21).

CONTINUAL VICTORY

Hence divine healing when thus understood is a victorious life for the body. Not exemption from pain and sickness at all times, any more than

the soul and spirit are at all times free from temptation, but victory over pain and sickness, by the continuous and overmastering inflow of the life of the Lord. This is the philosophy and this is the Christianity of divine healing. A bright, cheerful, wholesome atmosphere breathing all around us, because a Living One has breathed into the heart and every organ of the body His own vitality and made each of them a living channel of healthfulness and blessing to others.

CHAPTER V

TRUTH AND ERROR IN CHRISTIAN SCIENCE

“Yet shew I unto you a more excellent way” (I Corinthians 12:31)

THE following article from the Outlook affords, we think, an opportunity to set before our readers verities more vital than either Christian Science, on the one hand, or, on the other, the system of Christian Philosophy, voiced in the pages of the Outlook from week to week. Having read the article, with deep interest, we commend it to the thoughtful attention of earnest people, as one of the ablest and fairest criticisms of Christian Science which has appeared lately, for the very name of the Outlook is a guarantee of at least fairness and ability on any subject of which its editors choose to speak:

TRUTH AND ERROR IN CHRISTIAN SCIENCE

“An extraordinary Convention of Christian Scientists was held last week in Boston, of which we give a paragraph report on another page. It is impossible for us to believe concerning those who attended it what the New York Times asks us to believe, namely, that all these people are the victims of what the Scripture calls “strong delusions, that they should believe a lie.” This is a very old, a very simple, and a very false explanation of religious phenomena. The Christian dismisses paganism as a delusion, the Protestant dismisses Roman Catholicism as a delusion, and the unbeliever dismisses Christianity as a delusion. Thomas Carlyle has furnished the conclusive answer to this type of explanation: “Alas, such theories are very lamentable. If we would attain to a knowledge of anything in God's true Creation, let us disbelieve them wholly. They are the product of an Age of Skepticism; they include the saddest spiritual paralysis and mere death-life of the souls of men: more godless theory I think was never promulgated in this Earth. A false man found a religion! Why, a false man cannot build a brick house. If he do not know and follow truly the properties of mortar, burnt clay, and what else he works in, it is no house that he makes, but a rubbish heap.” What has given Christian Science its votaries is not the delusion in it, but the truth in it. The remedy for the delusion is the discovery of the

truth, not the indiscriminate condemnation of both truth and error as an unadulterated lie.

“Christian Science was born out of a materialistic age: an age which regarded man as a mere mechanical machine, his diseases mere disorders of the machine, medicine a mere repairing of the machine. It was born out of a rationalistic age: an age which confounded dogma with faith, which refused to look at the things that are unseen and eternal, and endeavored to content itself with deducing the things that are unseen from the things that are seen; which condemned all mysticism and glorified the scientific method; which for realization of a present immortality offered a probable hypothesis of a future life, and for personal fellowship with God an argument from Creation for a hypothetical Creator. It was born out of a legalistic age: an age which forgot that Christianity is curative and imagined it to be a mere new form of law; which passed by the text, “The Son of man came to seek and to save that which is lost,” and declared that all Christianity is summed up in the two commandments, “Thou shalt love the Lord thy God with all thy heart” and “Thou shalt love thy neighbor as thyself.” Christian Science is a reaction and a protest against this trinity of errors. The truth in Christian Science is its threefold affirmation: first, that man is not a machine, but a living spirit, and his body is the servant, not the master, of the spirit; second, that spiritual truth is not merely mediately discoverable by a scientific process, but immediately and directly known by spiritual vision; third, that Christianity is not merely a new interpretation of an ancient law of life, but a new power to heal, to vivify, and to endow.

“Are we, then, Christian Scientists? No! We are no more Christian Scientists because we can see the truth in Christian Science than we are Quakers because we honor its protest against extravagance and war, and its demand for simplicity and for peace; or Roman Catholics because we honor it for the devotion of millions of its communicants, and for all that it has done and is doing today in America to keep devotion to the higher and purer life perpetually burning like the light upon its altars; or Calvinists because we honor the undaunted courage with which the Calvinistic faith in the sovereignty of God has equipped those who possessed it to fight for the freedom of men.

The errors of Christian Science appear to us as clear as the truths for which it stands; and they appear to us to be fundamental errors, which tend to produce in the church a spirit of sentimentalism and effeminacy, when it pre-eminently needs a clear intelligence and a

vigorous virility.

Man is a spirit, and the spirit is the master, not the slave, of the body. But the body is real. It is not an imagination, which the spirit has created, nor a shadow, which the spirit has cast, nor an emanation, which the spirit has produced. The notion that the body is unreal, and that all its aches and pains are but "mortal thoughts" to be banished by thinking that God is Love, is a revival of a long-buried pagan or half-pagan Gnosticism. This notion is sufficiently refuted by the fact that no Christian Scientist with the thermometer at zero conquers the mortal thought of cold by counteracting thought: he warms his house like the rest of us. Truth is spiritually discerned.

Still all visions are not to be unquestionably accepted, nor all prophets blindly followed. Mysticism and rationalism are coefficients in human development. The vision and the prophet must be tested by the reason. "Despise not prophesyings; prove all things." The rationalism which despises prophesyings and the self-satisfied mysticism which refuses to submit its visions to the test of experience are alike false because alike partial. The one error will never be corrected by substituting the other. Christianity is a new and a higher power; it is curative. But the remedy for evils is not to be found in a denial that they exist. Disease and death, sin and remorse, are realities. It is not by shutting our eyes to them, it is by seeing them clearly, estimating them truly, and using all the powers with which God has endowed us, whether those powers are material or spiritual, that we are to be saved from remorse, are to rid the world of sin, are to make disease minister to the higher life of the spirit, and are to be conquerors and more than conquerors in death.

The way for the Christian Church and the Christian teacher to meet the errors of Christian Science is not to denounce it as a delusion and a lie; but to teach with greater clearness and power the three truths of which its votaries regard themselves as peculiar prophets; namely, the spiritual nature of man, the immediacy of the soul's knowledge of the spiritual world, and the curative power of Christianity; and to teach these truths freed from the accompanying errors of Christian Science that the body is but a shadow, spiritual visions are infallible guides, and the cure for evil, whether moral or physical, is thinking that it does not exist."

Now, without controversy, without bringing raving accusations, admitting freely both the ability and the honesty of the Christian Scientist, on the one hand, and of the Christian Philosopher, on the other, we modestly, but firmly, assert that neither the science of the one

nor the philosophy of the other can satisfy the deepest needs of the human soul, meaning by this word the complete man, both in his spiritual and physical being. To make this plain, we must first state in love, but, most distinctly, the points of vital importance on which we differ, first from the Scientist, and then from the Philosopher, with whom we are dealing.

In opposition to Christian Science we affirm, not only the reality, but also the indestructibility of matter. With all the best scientific minds of all ages we say that no particle of matter can ever be destroyed or annihilated except by the God who created it. Then, with all the best minds of Christendom we affirm not only the reality and indestructibility of matter, but its sanctity. From the moment "the word became flesh" (John 1:14) in the Person of Jesus Christ, matter, especially matter in the form of human flesh, became sacred—our blood, bones, tissue and nerves, forming what we call our body, have by the incarnation of our Lord Jesus Christ become "holy unto the Lord" as a dozen passages of Scripture might be quoted to prove.

Further, we affirm in the light of the Incarnation, the eternal glory of matter. There is in heaven today, by virtue of His Resurrection and Ascension, in a human, though glorified, body, a Man at the right hand of the Throne, a real Man, with a real Body, of which He Himself said, after the Resurrection, "A Spirit has not flesh and bones as you see me have." (Luke 24:39) Once more, basing our statements on some of the plainest words of Scripture, we affirm that human flesh, glorified and freed from sin and sickness, be a real part of us and we of it, throughout eternity, as long as God lives, in the Person of Jesus Christ. "Perfect God and perfect man of a reasonable soul and human flesh subsisting," so long as we, His redeemed, sanctified and healed creatures shall "live and move and have our being" in Him, in our glorified bodies and in our redeemed souls.

To our friends of the Christian Philosophy of the Outlook, on the other hand, we as distinctly affirm the reality of a personal God. Without flinging adjectives and superlatives at those who differ from us we solemnly affirm that the pantheism of the twentieth century is no better or no worse than that of the first. With all Christian and heathen thinkers, we admit the portion of truth in pantheism, "God in Everything," without its error. "Everything is God." One of our best known hymns, "Oh Worship the King," etc., puts it beautifully---

“Thy bountiful care,
What tongue can recite
It breathes in the air,
It shines in the light,
It streams from the hills It descends to the plain,
And gently distills
In the dew and the rain.”

Here is the “immanence of God” as well expressed as it can be by any heathen or Christian pantheist. God is in His world, in nature, in the blades of grass, and in the drops of dew. But what a broken fragment it is of the whole truth! Where would the sunlight or the grass be if there were no sun in the heavens? Where would light be without the source of light? Take the sun out of the natural heavens and where would the “immanence” of light and color be in the grass and the drops of dew? So, we affirm in strong contrast to the teachings of the Philosopher, Christian or heathen that there would be, could be, no light or truth, or beauty on the earth, either in nature or in man, without a living personal God, who sitteth in the heavens over all from the beginning (Psalm 68:33). In other words, the “immanence” of God becomes an empty phrase, without power or permanency apart from the Personality and Individuality of God Himself.

And here we believe we have the supply of the lack in Christian Science, on one side, and of pantheistic teaching on the other. To our friend who denies the reality of matter, of sin, sickness and all their consequent miseries, we affirm the reality of “Jesus in the midst” as the glory of the one and the remedy for the other. “Christ in us” (Colossians 1:27), Christ with a real Body and a real Soul, Christ in our entire being, body and soul, is the answer of the simple Christian to the science of the one and the philosophy of the other, who differs from him. “Matter” full of a personal, indwelling God and Savior dignifying and glorifying the house in which He dwells is “more than conqueror” of sin, sickness and all they mean of misery to the human race. “Greater is He that is in you than he that is in the world” (I John 4:4), is a verity that if rightly understood will do more for the sinner and the sick one than all the teaching of Christian Science and Pantheistic Philosophy put together.

Note well! Here is no denial of the reality of the “world,” in whatever sense we may use the word, whether it be the world of thought, of feeling, of pain, of sickness, of sorrow, it is spoken of as a reality. There is here a strange, and more, personality given to them. “He that is in the

world.” Not pantheism, but personality, is the keynote of this precious truth. With the sinning, suffering child of man, we say in harmony with the tenor of the whole Word of God from Genesis to Revelation, “Greater is he that is in you.” Great and terribly real, and with a strong, grim personality is he that is in you. “A strong man armed” is sin, is sickness, is pain, is weariness, is fear and all the rest of his horrible host “keeping the palace,” and turning it into a dungeon of fear and a hell of misery. But—and that “but” means in the clearest distinction (for the Pantheist) and in recognition of their reality (for the Christian Scientist)—here stands Jesus in the midst, at the center of things, greater than the greatest sin that we can commit; greater than the most deadly disease that can fasten its fangs upon us; greater than the demon of fear, that with his bat-like wings, shadows our days and nights; greater, as God is greater than man; greater, as light is greater than darkness; greater, as life is greater than death, or the devil or any form his horrible personality may take.

One further truth, not only is it “God in us,” “Christ in you,” the greater driving out the less; but, and it is a verity to be realized more than can be expressed in words, it is “God in Christ, permeating, penetrating, saturating our whole being until, as it has been often put, “every drop of blood in our veins, and every atom of our physical being becomes a little temple of a living God.” Or, as Augustine, that mighty thinker, theologian and saint, said long ago:

“Cum inhaesero tibi ex omni me, nusquam crit mihi dolor et labor. Sed viva erit vita mea tota plena Te.”

“When with my soul to Thee I cling,
Labor and pain no more are mine,
My life, alive in Thee shall be
Completely fulfilled with Thee.”

CHAPTER VI

FOURFOLD GOSPEL IN “JESUS IN THE MIDST”; OR THE FOUR WORDS

I. “SALVATION.”

What better way of putting this great truth than in these four words, “Jesus in the midst”? Jesus is on the inside of the man and the devil on the outside. Before conversion it was just the other way. The devil was “in the midst” and Jesus outside. Satan “in the midst,” in the heart, defiling it till it was as black as ink, and foul as hell; in the midst of the mind, on the throne of the reason, darkening counsel, and perverting every thought and purpose to his own devilish ends; in the midst of the body making it a sin palace instead of a temple of the Holy Ghost; a home of every foul lust and the instrument of every wicked and unclean action, the strong man keeping his palace and his goods in peace, the peace of earth.

One day Jesus comes and binds the strong man, takes away his armor, spoils his goods, enters into and expels the devil from his stronghold, cleans out the house, takes full possession, and the man is saved and kept by “Jesus in the midst.”

Two instances out of many will be enough as illustrations of this from the Word.

Mary Magdalene before conversion had not only one but seven devils in her midst, —that is inside of her body and soul—what a hell that body and soul must have been! But Jesus came and we know the rest. “My Master, and forever mine” is her joyful cry now. “Jesus in the midst.” Saved, Hallelujah! Ask and He turns your hell to heaven.

The poor demoniac is another illustration. Possessed by not one, or seven, but by a whole legion—6,000 demons of the pit. Read the story of his condition, Mark 5:1-20, and then the sequel, one sight of Jesus, even from afar, the running, falling down, the worshipping, the blessed result, the devils gone out forever, and “Jesus in the midst” to go out no more.

“Salvation, oh salvation!
The joyful sound proclaim.”
“Saved to save—
Anywhere now for Jesus.”

II. SANCTIFICATION

What numberless definitions have been given of this great truth! What better, what so good, as “Jesus in the midst,” inside the saved soul, not now for salvation from sin merely—but to fill the thoughts and desires of the heart that no roots of sin can remain, and every unholy desire is clean gone by the complete indwelling of the “Fullness of God.”

Just as far as Jesus is thus in the midst directing my motives, thoughts, desires, my will, my affections, my reason with all its powers, and through them my looks, words and actions, am I in the Bible sense a sanctified man. Ephesians 3:16-19 is the picture God gives of this in His Word. “Complete in Him” (Colossians 2:10). “Bringing into captivity every thought to the obedience of Christ” (II Corinthians 10:5). These are just some of the hints of the deeper meanings of “Jesus in the midst,” as bearing on the great truth of Jesus as our Sanctifier.

III. DIVINE HEALING

How sweetly and completely the same simple words express the third part of the fourfold gospel! “Jesus in the midst”; not outside our bodies and touching them now and again with His healing just when they have need of healing, and then leaving us, like an earthly doctor, till we call for Him again; not our coming to Him as the poor do to the dispensary doctor, and getting their little bottles full, or their wounds dressed, and go home to work or suffer till the supply of medicine is exhausted and then back for more. This is not so with us, and Jesus as our health and healer. It is the doctor coming into our house and making his abode with us. It is Jesus taking possession of our bodies so fully that he occupies every bone and tendon and tissue and the nerve centers are made His headquarters. Divine healing is “Jesus in the midst” of “this house of clay” so really and fully that in sickness or in health He is on the spot to prescribe for the taking away of the one and the keeping of the other, and it is simply “Christ in us” (Colossians 1:27), for the body and all its needs and possibilities of service for God and man. “If the Spirit of Him that raised up Jesus from the ' dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal (not immortal) bodies by His Spirit that dwelleth in you” (Romans 8:11).

IV. "JESUS OUR COMING KING"

How beautifully this last part of the four-fold gospel is covered by the simple words, "Jesus in the midst"! From the day He went up "from the midst" of the little group at Bethany (Luke 24:50, and Acts 1:9), till now, He has been "in the midst" of the "seven golden candlesticks" (Revelations 1:13). "In the midst of the throne," feeding and comforting the blessed ones who are to hunger no more (Revelations 7:16). He has ever since been in the midst of the heavenlies, far above the thrones, principalities and powers (Ephesians 1:20, 21).

But He is coming soon "from the midst" of all that glory, and yet bringing with Him "those who sleep in Jesus" (I Thessalonians 4:14). He is coming "in the midst" of angels and archangels, of the holy dead of all the ages, and with a bodyguard of little children in front. He is coming down "into the midst" of His waiting church—His holy bride on earth. He is coming "in the midst" of each "little flock" of sheep waiting and watching for Him on the hillsides of the higher life all over the world. He is coming "into the midst" of families to select a father, a mother, a wife, a husband, a boy, a girl, who has been brave and faithful among the formal and faithless. He is coming "into the midst" of the field where two are working (Matthew 24:40), to take the one and leave the other. "Into the midst" of all these places and people He is coming some day soon to take "His own" "out of the midst" of a crooked and perverse generation among whom they have been shining as lights in the world (Philippians 2:15, 16), till the day of grace is gone. Coming to take them, the "blameless and harmless, the sons of God without rebuke," up and "out of the midst" of "those things that are coming on the earth" (Luke 21:36), up into the air, to meet Him, "and to be forever with the Lord" (I Thessalonians 4:17).

This is the essence of the blessed four-fold gospel which so many misunderstand, but for which thousands are hungering and thirsting, into which hundreds are daily entering all over the world, from all churches and denominations, colors and classes. It is "JESUS ONLY." "Jesus in the midst" for salvation from all unrighteousness (I John 1-9). It is "Jesus in the midst" for our perfect sanctification, spirit, soul and body, and keeping us blameless unto the coming of our Lord Jesus Christ (I Thessalonians 23 and I John 1:9).

It is "Jesus in the midst" of our bodies which are the "temples of the

Holy Ghost” (I Corinthians 6:19), making and keeping them every whit whole, and sweet, and clean as heaven. It is “Jesus in the midst,” at His coming, taking us who are alive and remain, with all who have fallen asleep in Him, up “into the midst” of the throne, and of the paradise of God, of the tree and of the river of life, where there shall be no more curse but where we shall see His face and shall serve Him, and His name shall be in our foreheads (Revelations 2:7; 4:6, and 22:2, 3).

“Jesus only is our message,
Jesus only will we sing,
Savior, Sanctifier, Healer,
Glorious Lord and Coming King.”