

## HEALING THROUGH PRAYER

BY ASA MAHAN

THE gift of healing," says the great commentator Bengel, "seems to have been given by God that it might always remain in the Church as a specimen of other gifts. Oh, happy simplicity, interrupted or lost only through unbelief." Disbelief in such healing is an error of a few centuries past, an error, which, as Bengel truly states, had its origin in "unbelief."

It will interest the reader to know what the most celebrated writers in the post apostolic Church say upon the Object." Numberless demoniacs," says Justin Martyn, "through the whole range in your city (Rome). Many of our Christian men, exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and do heal, though they could not be cured by those who used incantations and drugs."

"Wherefore also," says Irennaes "who are in the truth, the disciples, receiving grace from Him (Christ), do in His name perform miracles, so as to promote the welfare of others according to the gift which each has received from Him. Others heal the sick by laying hands upon them and they are made whole."

"Many men of rank," says Tertullian, "to say nothing of the common people, have been delivered from devils, and healed of diseases"

"We have seen many persons," says Origen, "freed from grievous calamities, and from distractions of mind and madness, and countless other ills, which could not be cured, whether by men or devils."

"Let them, therefore," says Clement, "with fasting and prayer, make their intercession, as men who have received the gift of healing, confidently, to the glory of God."

Mosheim, as the result of his historical inquiries, says that the gift of healing had not ceased in churches in the fourteenth century.

One of the articles of faith of the Waldensians, contains this paragraph: "We profess that anointing performed according to the apostolic design, will be healing and profitable."

"We (the Moravians) says Zinzendorf, "have undeniable proofs of the healing of maladies in themselves incurable, such as cancers and consumption, when the patient was in the agonies of death, all by means of prayer, or of a single word."

Martin Luther not only believed in the doctrine of Faith Healing, but was himself a faith healer, as in the case of Melancthon and Myconius, who wrote thus of himself: "Raised up (from the last stage of consumption), in the year

1541, by the mandates, prayers, and letters of the Reverend Father Luther, from death."

The Scotch covenanters, under Kirk, Knox, Wishart, Livingstone, Robert Bruce, and others, certify to very many cases. Of Robert Bruce we have this record: "Persons distracted, and those who were past recovery from sickness, were brought to him, and were, after prayer by him on their behalf, restored from their malady."

"How many times," says Richard Baxter, "have I known the prayer of faith to save the sick when all physicians have given them up as dead. It has been my case more than once, or twice, when means have failed and the highest art of reason has sentenced me hopeless. Yet have I been relieved by the prevalence of fervent prayer."

The view of Bengel I have given above.

Archbishop Tillotson believed that miracles would be manifested in case of any attempt to evangelize heathen nations. The records of the early Methodists not only evince the fact that such healing was believed in by Wesley and his coadjutors, but as one of the distinguished United States Methodist writers testifies, are rich with displays of faith and power of God in this particular. Thus the statement of Bengel is fully verified, that this is no new doctrine, but one lost in the Church through unbelief.

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