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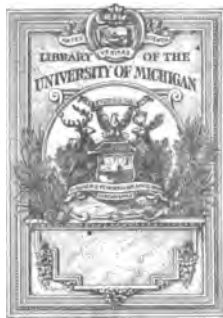
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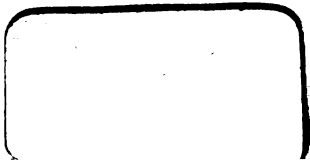
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**THE
GRACE OF HEALING.**

—BY—
J. W. BYERS.

**MOUNDSVILLE, W. VA., U. S. A.
GOSPEL TRUMPET PUBLISHING CO.
1899.**

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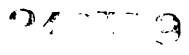
PREFACE.



The redemption of the body, by the work of Christ, as truly as the redemption of the soul, is a palpable truth, which every honest Bible-reader must sooner or later accept. How much of this redemption is to be possessed in this dispensation of grace, can only be determined by the expression of the will of God through the gospel. God "hath in these last days spoken unto us by his Son;" not only by every word and precept that came from those hallowed lips, but by every act of love and compassion which came from his loving heart, and issued from the daily life of him who is touched with the feeling of our infirmities.

It is of vital importance to every one who has a part in this redemption right, to carefully search the record that God has given of his Son, to see what he has indeed provided for them that love him. Much is awaiting us at the close of this day of grace when mortality shall be swallowed up of life; but this part of redemption is in the future and will be revealed in its fullness when that for which we patiently wait, and hope, shall be brought to sight. But what should concern every one of us now in this life, is the redemption privileges in Christ on this side of the resurrection of the body. This was easy to determine in the days when Christ was

Revised Standard Edition, 5-11-129.



here among men. The blessings for soul and body were manifest everywhere among those who believed in him. The same was as clearly manifest, perpetuated, and confirmed unto us by them that heard him, who from the beginning were eye-witnesses and ministers of the word with him, and continued through mighty signs and wonders by the power of the Spirit of God, after that Jesus himself had purged our sins, and sat down on the right hand of the Majesty in the heavens.

Superstition and unbelief have placed a great chasm between us and primitive times, but when each one of the redeemed of the Lord can intelligently and experimentally say with the beloved apostle, "The darkness is past and the true light now shineth," the chasm will have vanished and the church in the evening light shall rejoice in the brightness of the morning, with all the gifts and graces restored.

Among these restored gifts and graces is the grace of healing, which has been much obscured by the darkness of the past. It was one of the prominent graces of primitive times, and stands out in the gospel firmament like a brilliant star which, like all the other glorious truths of the gospel that shone into the hearts of man in apostolic times, has never ceased its shining, but has been obscured by the clouds of apostasy. Therefore it might be better said that the apostolic and scriptural gifts and graces are not *restored to us* in these closing days of the gospel dispensation, but *we are restored to them*. We are rising up to the heights of mount Zion, above all the misty clouds of the dark

ages, and behold the glorious light of the pure gospel "now shineth."

We have no other foundation than the word of God for our faith in divine healing. We need no other. Every unbiased mind must see it in the word of God. Testimony is good, and often gives a divine impulse to our faith in the living promises; but *the word of God alone is the Rock* upon which our faith must stand. Every individual must find this sure foundation for his feet, so that in every trial his faith may rest secure, and he may triumphantly say, I am "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Praise God! we are in the midst of all the gospel privileges. Let us open our hearts toward God, and through his excellent living Word let us drink in the streams of unceasing blessings. Our spiritual and physical life may be deluged with grace. The throne of grace is accessible, and provides every need for soul and body.

We use the term "grace of healing" because it is the favor of God shown toward us in his merciful provision for the health of his people. The health covenant with Israel was but the foreshadowing of this grace, which should be revealed through the gospel of Christ, which is extended to all who meet the conditions of redemption, and through faith become heirs according to the promise.

We send this volume out to the world with the humble prayer that whatsoever it may contain that is marred by human imperfections, may prove harmless to the faith of every reader, and what has been truly

written by the inspiration of the Holy Spirit, may be blessed and illuminated by the same Spirit, to the good of multitudes in helping them to press through the throng of difficulties, doubts, and fears, and touch the hem of his garment and be made perfectly whole.

Your brother in the faith,

J. W. BYERS.

Oakland, Cal., April 1, 1898.



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❁ The Grace of Healing. ❁



OUR REDEMPTION RIGHT.



MANY of God's dear people suffering under the bondage of disease, when they hear the gospel of healing, are troubled with doubt as to their right to claim it. It was for all in the first century, and doubtless for *some* now, but have I a right to claim it? There is much involved in this question. Thousands to-day are held in bondage who might be free, leaping and shouting and praising God for deliverance from all manner of sickness and diseases, and the cause of Christ exalted above a mere form of godliness, were the question of our redemption right settled.

The church of God has been trailing in the dust of humiliation and weakness, while the unbelieving world stands off with scoffs and jeers, largely, because of the unbelief in the right of every child of God to be healed.

Many an earnest seeker has been perplexed and almost driven to despair, when just within reach, yet kept hid from sight through unbelief, is the blood-bought inheritance of abundant life and health. It is but a trick of the Devil to thus keep God's people in bondage. The most sorrowful fact of all is that the

majority of the sectarian clergy is used to propagate this infernal lie of Satan, and hinder many from making their escape from the yoke of bondage. At this present critical epoch in the history of spiritual advancement there is no greater deception imposed upon us than the denial of our right to divine healing and health. If we have not the right to this, what blessing in the atonement can we claim? "With his stripes we are healed" dare not be subtracted from the fundamental principles of redemption. God pity an apostatized ministry that passes lightly over this, and more deplorable still, that disbelieves it. This unbelief and superstition belong to the dark ages, which have boldly disputed every redemption truth, as God has by the Holy Spirit turned the light of heaven upon his Holy Word.

At one time, for a long period, the Devil would have it that salvation by faith was an impossibility, but when his deceptions were exposed in this respect, he was compelled to retreat by the mighty thunderbolts of truth thrown into his ranks. God gave the experience of justification by faith to those who came to him, and they were not afraid to tell it to the world at the cost of their lives. The truth became established, and now it is largely admitted that it is the right of those who repent and believe to receive forgiveness of sins. Yet in the face of all this there is a denial of this redemption right in every individual case, until the seeker begins to believe against the deceptions of

the enemy, and appropriate the blessed promises of God to all who come to him for pardon. This blessed truth is based upon the redemption principle, "He was wounded for our transgressions." This is indeed glorious, and eternity will not be too long in which to praise God for this wonderful fact. But is it any more a fact than that "with his stripes we are healed"?

When the paralytic was let down through the roof of the house where our blessed Redeemer stood, he seeing their faith, granted the poor sufferer the forgiveness of his sins. This of course was a surprise to the people, but Jesus had a purpose in this, which was, that they might know that he had the power on earth to forgive sins. He asks the question, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" Truly no one could question his ability to do both. The recorded facts establish this beyond doubt, but does not the same blessed example prove to us that he is just as willing as he is able to do both? It was just as much the right of the sufferer to have one as the other. It was not a question of worthiness on his part, neither is it upon ours, but it is all according to God's mercy.

It certainly must be clear to the mind of every reader who believes the record that God gave of his Son, that all who came to Jesus had the right to believe for healing. None were disappointed. "As many as touched him were healed." It may yet be

said that this does not make it clear; that though sufficient has been said to show that it was the will of God, and the right of his people to claim healing in the primitive time, yet we are in different days now, and God's will in this respect has been changed. Suppose such an illogical argument were admitted. If God's will has been changed with respect to healing, then who can tell us that there is anything left in the plan of redemption?

But we shall not give place to such foolish imagination. God has given us an expression of his will toward mankind through Jesus Christ, who promised to be with his disciples as they went into all the earth, unto the end of the world. All nations were to hear the gospel, and as long as it is yet to go forth God will honor his word and confirm it with his healing power upon all who by faith come to him for healing. Those who went forth in primitive times preached the full gospel, and all who heard and believed received a full experience. This was by no means limited to the twelve apostles. It is recorded that healing and miracles followed the ministry of Paul, Stephen, and Philip. How could the people hear the gospel without it being preached in those days? It was necessary then that "all things whatsoever I have commanded you" should be boldly taught. The people heard it, and all who were disposed to believe, were saved and healed. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

What else could be taught than the gospel of Christ? It is impossible to deny that the healing power of Christ was taught. In his very introduction of the subject to the household of Cornelius, Peter at once gave prominence to the fact that Jesus went about doing good and healing all that were oppressed of the Devil. Acts 10:38.

The impotent man at Lystra must have been listening to the doctrine of Christ the Healer, when Paul perceived that he had faith to be healed. The marvelous result that followed shows beyond doubt that he believed, and was healed. In fact it is utterly impossible to preach the gospel of Christ without preaching divine healing, and as it is the distinctly expressed will of God that Christ should be preached to all the world, and nothing could please him but the preaching of his perfect redemption, why should we be satisfied in this nineteenth century with but a part of the gospel? Whatever Christ was to the world in the days of his earthly ministry, he continued to be in the Holy Spirit in the days of the apostles, and those that followed. The Spirit was his executive to carry on the redemption work as long as this dispensation shall last, which will be until the coming of Christ. Wherever the Holy Spirit dwells and can do the will of God, which only can be done in those who believe the gospel, we have the right to claim the gospel blessings.

Among the gifts of the Spirit which God has put in the church are the gifts of healing (1 Cor. 12:9), which

with every other means of grace are designed for the comfort and profit of the church, and also to give authority and power to the gospel of Christ. Not a sentence in the sacred record can be given to show that these gifts have ever been taken out of the church, neither that Christ the Healer should not be preached. Just as truly as salvation from sin is our blood-bought inheritance, so is healing. Let us therefore, in the face of all doubts and disputations of the Devil, meet the conditions of faith and claim our redemption right. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103:2, 3.



GOD'S COVENANT WITH ISRAEL.



MANY of us are inclined to pass lightly by the days of the patriarchs and prophets in the study of divine healing, and thus fail to obtain the proper knowledge of its true foundation. The seed of the woman was to bruise the head of the serpent, and thus the blessings of redemption were to come upon the fallen race of Adam. The curse of sin and all its deathly power had now entered into the world, and the spiritual, physical, and moral nature of man had fallen under its baneful sway. This lamentable condition at once called for a provision of mercy from God. The remedy was promised, not only at the time of the fall, but when Abraham was called to go out, and become an example of faith to the world, we again see the promise of the seed, through whom all the families of the earth should be blessed. Because of the faith of Abraham, the favor of God at once rested upon him, and the foreshadowings of redemption were clearly seen. He had the blessed privilege of communion with God in prayer, through which many favors were obtained, not only for himself but for others.

Among these blessings we find divine healing. Abimelech was in need of help in this respect. "Abraham prayed unto God, and God healed Abimelech." But this instance, although by no means an unimpor-

tant one, will, under the present consideration, only serve as an introduction to this subject of divine healing in the covenant of God with Israel. The children of Abraham, according to the word of God, spent four hundred years in Egyptian slavery. Although this was an experience of great sorrow to them, and their years of suffering under the hand of a merciless tyrant, under the burdens of incessant toil and extreme hardship, were anything but conducive to health; we might rightly judge that their circumstances as a whole were such as to produce the exact opposite. They no doubt often fell, and many died under this inhuman treatment, but we have no history to show us that any of them died under the power of Egyptian disease. Generations of them passed away, according to the decree of God, "Unto dust shalt thou return," but the divine hand of protection was upon them. Physical health was a legacy of the Abrahamic descendants, and God in his mercy bestowed upon them this blessing through these dark years of bondage. There is one instance in their Egyptian history that we will notice here, which might be considered by some as an exception.

It was said of the patriarch Jacob, that Joseph heard that he was sick, but from what has already been shown of the favor of health, and what will be proved further on with reference to this matter, as well as the meaning of the Hebrew word from which the word *sick* is translated, we can truthfully affirm that this was

nothing but the ordinary weakness of old age. It is also said of Jacob, that when he was dying he worshiped, leaning upon the top of his staff. Many other instances in connection with his death indicate what has been stated. The testimony of the midwives to king Pharaoh, concerning the Hebrew women in childbirth, adds much to prove the fact of special physical blessings upon them. They were "lively and not as the Egyptian women."

The Psalmist in his recapitulation of the dealings of God with his people says (Ps. 105:37), "He brought them forth also with silver and gold: and there was not one feeble person among their tribes." When we consider the immense number of two and one-half millions of men, women, and children in this company, and not a feeble infant, nor aged one among them, we can but feel hushed in wonder and admiration, and ascribe this astounding fact to the purpose and design of Jehovah to teach us his will and power to heal and protect from disease those who are his.

Why should it not be so? How could it be otherwise in the heart of our glorious Maker, whose inheritance is his people? But there need be no questioning here; we will pass on in the history of this people, to their remarkable deliverance through the Red Sea, into the wilderness of Shur to the waters of Marah. Here again we see a divine provision for their health. The bitter waters were made sweet, and now we have reached what has long before been manifested toward

them, unconditionally perhaps in a measure, but now enacted into a statute and ordinance upon definite conditions, followed by the blessed covenant of the promise of healing.

“If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.”—Ex. 15:26. Here we see the conditions of implicit obedience, without which none need expect God to keep his promise. This makes every one responsible. Obedience to God means health to Israel.

We have no scriptural evidence that this covenant with any of its conditions has ever been revoked, but on the other hand, there is much to prove its perpetuity. In their Egyptian life they had been servants of men, and God did not require of them the strict obedience that he enjoins upon them now. From this time they are to serve none but God. This is strongly emphasized in a reassurance of this blessing of health. Ex. 23:20, 25. “And ye shall serve the Lord your God.” No idol of Egypt or Canaan could have a share in their worship, and none of the inhabitants of the land had any right to their service. Obedience and service to God was their whole duty. The promise further reads, “And he shall bless thy bread and thy water; and I will take sickness away

from the midst of thee." Consider well the magnitude of this double promise—food and health. As the water of Marah was blessed, so he promises to continue the same. The supply of their temporal needs was a responsibility that God had taken upon himself. The promise was enough. Their part was to serve God. His part was to support and protect them.

He did not promise to bless everything they might desire to eat and drink. He did not bless the flesh they lusted after in the wilderness, although because of their continual murmurings he sent it to them. So it is in the gospel dispensation; there are many who profess to love God, whose appetites are depraved. They crave for food and drink such things as God will not bless. The instructions to Noah concerning things clean and unclean, were not to be ignored by Israel. No one could expect God to bless anything outside these limits; neither can we consistently expect him to bless anything to us for food that is unclean or unhealthful. While we are not under the restrictions of the law in this matter, yet we have no license to indulge any depraved or abnormal appetite. Let all apply to the cleansing blood of Christ for the removal of all such appetites, and then only eat and drink such things as are nourishing and wholesome. This is well worth the thoughtful and prayerful consideration of all. We are not restricted to any special diet, perhaps, but if we want God's blessings upon our food, and also want him to take sickness away from the midst of us,

we must carefully follow the directions of his counsel.

We have the promise (1 Tim. 4:5) that our food will be sanctified by the word of God and prayer. This is sufficient authority upon the subject, as to what should be received. Some very unwisely affirm that we have the right to eat whatsoever is set before us, quoting 1 Cor. 10:27, but if this reference and its context are carefully considered, it will be seen that the apostle refers to food offered to idols, and that to us an idol is nothing in the world. Under certain circumstances we are free even to eat food which has been offered to idols, but it is also clearly stated (verse 28) that under other circumstances we are forbidden to eat such food. There is nothing in God's Word to sanction an indiscriminate eating of every kind of food that is prepared. The word of God and prayer, as well as good judgment, should be our guide as to what we eat and drink.

The promise of God is still sure to his people, "I will bless thy bread and thy water," but this cannot be perverted into an extreme interpretation that would cover the scope of all the injurious, abominable, and disease-breeding stuff that enters into the diet of our modern and depraved epicureans. God will not heal such sinners. They may expect, not only all of the diseases of Egypt, but every other malady of the latest invention of Satan, to come upon them until they are consumed. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor.

10:31. Following carefully this blessed instruction, we may claim to-day the same as when God made it, the promise: "I will take sickness away from the midst of thee." Israel was carefully warned of the results of disobedience. It was necessary that they should have repeated assurances of the consequences, both of obedience and disobedience.

Following on into Deut. 7:15, we have the promise again, "And the Lord will take away from thee all sicknesses." In Deut. 28:58, 61, we find another awful warning: "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."—Ver. 61. In the marginal reference to this verse we find an expression throwing some light upon the source of these diseases, which adds to many scriptural proofs that they all *ascend* from the pit of destruction. It is only by the permission of God that they come upon man; in the majority of cases (if not all) as a punishment for disobedience. If there are any exceptions to this rule in this gospel dispensation, we shall be glad to let such be fully persuaded in their own minds as to the cause of their affliction.

At the dedicaton of the temple in the prayer of Solomon (2 Chron. 6:28-31) we see a provision for sickness, which is according to the health covenant. The life and death of Moses is a beautiful example of the divine blessings of this covenant. In this case we have the extraordinary experience of protection from

the decline of old age. Crowded with the many responsibilities of his important position, the leader of that great host through forty years of wilderness life, no ordinary person could have survived; but when God was through with Moses in this mortal sphere, he was still in the vigor of perfect health. It could not be imagined that he died with disease, for we read that he "was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."—Deut. 34:7.

We have another striking example of the same blessing in the testimony of faithful old Caleb. He had a heart to believe God. At Kadesh Barnea the whole camp of Israel rose up in rebellion and withstood Caleb and Joshua, and through unbelief forfeited their right to enter Canaan, but Caleb wholly followed the Lord, and he was assured by divine promise that he should possess the land where previously his feet had trodden as a spy. He also passed through the forty years of wilderness journey, but the blessing of the health covenant was upon him. Forty-five years later when Canaan had been reached, and a number of the enemies driven out, a stalwart, vigorous old man speaks to Joshua, and reminds him of the promise that God had made through Moses concerning himself, "And now," says Caleb, "behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and

now, lo, I am this day four score and five years old. As yet, I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in."—Josh. 14:10, 11.

This faithful servant was true to God, and therefore obtained the promise. Doubtless through long years of hardships, as he beheld on his right hand and on his left, his brethren fall from the ranks because of disobedience, he had many an occasion to test the promise: "I am the Lord that healeth thee," but here he stands now, a living monument of the truth of that covenant. Thank God, it has not been changed, though more than three thousand years have passed and many generations have come and gone, who have proved the faithfulness of Jehovah Rophi.

We see another occasion of this wonderful promise held up before the people, in Isa. 58:8. They had forsaken the Lord and through many outward demonstrations of penance for their sins were making their attempts to get back to God. The prophet points them to the commandments and ordinances of God and says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Nothing could take the place of true obedience, which is the God-appointed means of obtaining his favor.

David had experiences of sickness and healing. In Psalm 6:2 he prays, "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are

vexed." Again, we hear him rejoice in answered prayer. "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me." —Ps. 30:1, 2. And again (Ps. 103:2, 3), "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." He also testifies of the blessings of healing upon the people. "He sent his word, and healed them, and delivered them from their destructions." —Ps. 107:20.

During the reign of king Hezekiah, after the people had been in an idolatrous condition for a long period under preceding rulers, they repented and came back to God. The king prayed for them, and "the Lord harkened to Hezekiah, and healed the people."—2 Chron. 30:20.

Hezekiah's personal experience also bears testimony of the glorious provision of God's healing favor. Although the word of God had gone forth that he should die and not live, the suffering ruler turned his face to the wall and with great weeping presented his case to the Healer of his people. He could not come with any personal merit, but he had a clear conscience, and to the best of his ability had walked before God with a perfect heart, and had done that which was right. He had fulfilled all the conditions of the health covenant, and had a perfect right now to expect God to be his healer. This might be called a test case. Here was a

faithful servant of God who was sick unto death. His condition was indeed a perplexing one. As he felt himself sinking lower and lower, and the icy hand of death grasping tightly upon him, claiming him for his victim, he must have had serious thoughts as to the meaning of the words of the covenant which God had made to Israel, "I am the Lord that healeth thee." And now the sad announcement of his immediate death is made by the messenger of God.

Oh, what thoughts of anxiety must have passed through his mind. Can it be possible? He who had granted so many signal evidences of his tender care, and healed all in the past who lived in obedience to his word; will he now in this sad hour of extreme need forsake one who has done all that was required of him? No. That word which is much more sure than the foundations of the heavens, must be fulfilled. As the king pours out his heart to him whose eyes are over the righteous and whose ears are open to their prayers, the message comes to him from the prophet, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee; . . . and I will add unto thy days fifteen years." Although severely tested, he received more perhaps than he had asked. Praise God, this is according to his mercy. The covenant he made with his people cannot be broken. The examples of this are sufficient.

We will not occupy the space here for more than a passing notice of Job in his long trial of sickness, his

wonderful deliverance from this captivity, upon praying for his friends, and his triumphant death, being old and full of days.

Thus we clearly perceive by all that God hath wrought upon his people during this period of history that healing was his purpose and good-will from the beginning. No thoughtful mind upon this subject could for a moment admit that God is any the less concerned in the health of his obedient people in this dispensation of more perfect and glorious spiritual blessings. While healing produces its effects directly upon the physical man, it is strictly a spiritual blessing, and is never received without precious spiritual manifestations. Therefore if we had no other evidence of the will of God toward his people than that of the days before Christ, we have sufficient; and in every sickness could securely repose upon the promise of God to Israel, "I am the Lord that healeth thee;" for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.



DIVINE HEALING IN PROPHECY.



Prophecy. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:4-6.

Prophecy fulfilled. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."—Matt. 11:4-6.

Prophecy. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."—Isa. 53:4, 5.

Prophecy fulfilled. "When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled

which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”—Matt. 8:16, 17.

Prophecy. “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.”—Isa. 42:7.

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isa. 61:1.

Prophecy fulfilled. “The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And he began to say unto them, This day is this scripture fulfilled in your ears.”—Luke 4:18, 21.

Prophecy. “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”—Mal. 4:2.

“Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses,

that they may be justified; or let them hear, and say, It is truth."—Isa. 43:8, 9.

Prophecy fulfilled. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—Matt. 4:16.

"To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace."—Luke 1:79.

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel."—Matt. 15:30, 31.

To the mind of every one who loves the truth, the preceding scriptures of prophecy and their fulfillment are so plain as to need no explanation. Indeed it is with regret that the thought is entertained for a moment, that it is necessary to make any remarks upon what has been written by holy inspiration, and afterwards so minutely fulfilled. Every infidel who has ever read these prophecies and then read the life of Jesus of Nazareth, must in his heart acknowledge a beautiful fulfillment. Every Christian on earth should bow in reverence before God for this wonderful truth, and give thanks to him for the office work of the Holy

Spirit, who moved upon the hearts of men in the centuries before Pentecost, and spoke through them of the life and sufferings of Christ, and the glory that should follow, and who now shines into our hearts and makes us understand that this Jesus is he of whom "Moses in the law and the prophets did write." Ah, more than this, he enables us to see that to us who have reached the end of the age, and upon whom the ends of the world have come, it is granted that we may apply in faith to this living word and receive healing, and testify to the world that he is Jesus Christ, the same yesterday, and to-day, and forever. Yet there are many, and it must be said that the number are largely in the majority, professing to be believers in Christ, who through the doctrines and commandments of men, are blind to these precious truths, and the blind leaders of the blind are holding these masses in this gross darkness.

God pity them and grant repentance, that they may come to the light. Let us thank God as our Master did, that he has "hid these things from the wise and prudent, and revealed them unto babes," and let us all pray that we may remain simple enough to take God at his word.

As we turn to Isaiah the "Gospel Prophet," we see him on yonder mountain of inspiration, looking through the telescope of faith down the centuries to the gospel dispensation. Behold, a marvelous sight breaks upon his vision, and he cries out, "O Jerusa-

lem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, . . . Behold, the Lord God will come with strong hand, and his arm shall rule for him. . . . He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. 40:9, 10, 29. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5, 6.

He sees many other beautiful sights, but we can only take notice at present of a few of his wonderful words. "*Then* the eyes of the blind shall be opened." When? THEN, he answers. "*Then* shall the lame man leap as an hart." It was not known at that time that the eyes of the blind had been opened. This was to take place in the gospel age, which is the *then* of which the prophet speaks. The blind man who was healed at Siloam testifies, saying, "Since the world began was it not heard that any man opened the eyes of one that was born blind." Blind eyes may have been opened previous to the life and ministry of Christ, but there is no mention made of it, and it is plainly stated that miracles of this nature, and those mentioned in the text under consideration, were to characterize the gospel age. All who looked for the Messiah, also looked for these signs to accompany him. How wonderful then, that when he did come so many would not believe him, in the face of the very works that were prophesied

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should be manifested. The trouble was they did not believe Moses and the prophets; "For," said Jesus, "had ye believed Moses, ye would have believed me, for he wrote of me."

When John the Baptist heard of the works of Jesus, and sent two of his disciples to ask if he was the one that should come, the answer was, "Go and show John again the things that ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear," etc. This was sufficient evidence to the inquiring disciples of John that he was the Christ. Jesus did not answer them directly, but simply referred them to the works that he did. Who but the Christ could do those things? Therefore, they could easily believe in him. He did the works that no other man did, and all whose hearts were not blinded by sin believed, for he fulfilled the prophecy which testified of him.

Again the prophet speaks of his vision of this glorious redemption, saying, "Surely he hath borne our griefs, and carried our sorrows."—Isa: 53:4. What wonderful tidings. Is it possible that every grief and sorrow of our life has been borne by him? *Surely*, says the answer. But this seems too wonderful to be true. "Surely he hath borne them," comes the voice of inspiration. But we are not worthy, we all like sheep have gone astray. We have fallen among many sorrows. Yea, they compass us about like clouds, and we are pressed down and languishing beneath their

burdens. "Surely he hath borne them," says God. Well, that is wonderful, but there are so many of us who have griefs and sorrows. He might be able to relieve a few of us, but how about the griefs and sorrows of the whole world? "Surely he hath borne them!" Well, then we will just obey God and receive it. We will believe what he hath done, and ever live in grateful acceptance of his infinite mercy.

It will be profitable here to notice a few points in the translation of this text. That the common version fails to bring out the true meaning and mind of the Spirit, is admitted by all who have given due attention to it. It is also very conclusively proved by the reference to this text in Matt. 8:17, where it is plainly given us in connection with the work of the healing of all manner of sicknesses and diseases, "that it might be fulfilled which was spoken by Esaias the prophet, saying, "*Himself took our infirmities, and bare our sicknesses.*" This is the true meaning of the text, as will be seen. We can praise God for this divine interpretation of this verse. It so unmistakably tells us that the word "griefs" should be translated *sicknesses*, and "sorrows" should be translated *infirmities*. Truly it is wonderful. There is no shadow of perversion in this. It is true as heaven. The enemies of present-day divine healing fight this position with great persistency; for to admit it, means to admit healing into the atonement, which, of course, opens the gateway and sends the stream of primitive

healing down the centuries to our present time, in the same current with salvation. This the Devil will not admit until he must. Let us rejoice and be thankful that he *must*.

It has been strongly argued that God does not heal, since the days of the apostles. But when miracles and testimonies of God's people to-day overthrow this argument and force the Devil from this position, then another infamous deception is advanced; namely, that healing is not for all of God's children, that there are only a few special favorites in his family upon whom he sees proper to bestow this blessing, and that healing is not in the atonement. It is also argued that the statement "Himself took our infirmities and bare our sicknesses" was spoken of as in the past tense, and could have no reference to the atonement, which was then yet in the future, and that the works of healing in the ministry of Christ were all done before the atonement on Calvary was made. From such a standpoint there would indeed be but little to be hoped for in prophecy. When the prophet beheld this wonderful sight there were many centuries between him and Christ, but that he saw the atonement on Calvary, there can be no reasonable question. Isa. 53:5 helps to make this clear. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Who will dare to utter one word against this voice of inspiration? Ah, rather let

daylight blush to own the sun, or evening, a star, than man fail to recognize in this wonderful scripture, the redemption of the cross.

Dear reader, take your Bible once more and turn to this precious prophecy. Oh, what does the prophet see? Do you not catch the holy inspiration of glory as it beams from his face and you hear his wonderful words? The world is wrapped in darkness. Sin, disease, and death are dashing their angry billows of destruction upon the ruined race, but with piercing rays of heavenly light, like from a mighty lighthouse flashing over the dark water, he sees the cross, the blessed cross. He turns back with uplifted voice which with heavenly clearness rings out, and is distinctly heard through every decade of history, back to Adam at the fall, and then looks forward to the end of time, when the last son or daughter of the race of Adam shall be born. We hear that voice ringing through the ages, and with outstretched hand pointing to the cross, saying, "Surely himself took our infirmities, and bare our sicknesses." Our iniquities are all laid upon him. The stroke of justice which we should have received hath fallen upon him. Beloved sufferer, let us rejoice and be glad. Let us bow down and worship him who was nailed to the cross of Calvary, and let us also cry aloud the tidings of redemption, that none may fail to receive the blessed invitation to come and be free.

It has been taught by many that redemption from

sin is prophesied in this text and it applies to all, down to the end of time, but not so with healing. We would ask but one question here: Who has a right to subtract healing from this text? Beware, lest some one be found guilty of *taking from* the prophecy of this book. We might as safely subtract salvation from this atonement scripture as to subtract healing from it. If both were to be weighed in the balance of testimony in the personal ministry of Christ, healing would have the advantage; but it is not our object to thus take advantage, but rather that light of divine inspiration might be thrown upon the doctrine of healing, which has so long been darkened by the mists and clouds of unbelief. Instead of a biased faith, let us reverently come to the cross, and accept the full redemption purchased there for us.

With respect to the thought advanced concerning the personal ministry of Christ not being the atonement on the cross, and the text, "Himself took our infirmities, and bare our sicknesses," consequently not applicable to the atonement, we will simply say that it took the whole life and period of his earthly ministry to fulfill his mission of love, mercy, and sacrifice to our fallen race, the earlier part of which was but the beginning, and was to continue until he by the grace of God "tasted death for every man," and thereby fulfilled what Moses in the law, and the prophets wrote concerning him. Hear his own testimony after he rose from the dead: "Thus it is written, and

thus it behooved Christ to suffer.”—Luke 24:46.

We cannot refrain from adding the testimony of some of the ablest Hebrew scholars and translators, concerning Isa. 53:4. One of the best gives the following translation: “*Surely our sicknesses hath he taken upon him, and our sorrows he hath carried them.*” Albert Barnes says the word translated *griefs* in Isaiah and *infirmities* in Matthew, means properly in the Hebrew and the Greek, *diseases of the body*. Archbishop Magee assigns the same meaning to these words. In Robert Young’s translation of this verse we read, “*Surely our sicknesses he hath borne, and our pains he hath carried them.*” Isaac Leeser translates: “*But only our diseases did he bear himself, and our pains he carried.*” Other valuable testimony might be added, but certainly it is not needed by any who have a willing and ready mind for the truth of this text.

While rejoicing in the tidings of this glorious redemption through the words of the prophet, again we hear him sounding forth in holy exclamation these words: “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.”—Isa. 42:7.

Again he beholds the blessed Redeemer in his ministry of compassion, and says, “The Spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to

the captives, and the opening of the prison to them that are bound."—Isa. 61:1.

Were there ever any words spoken from heaven that more beautifully portray the life and character of Christ? The most skeptical ought to be convinced of the divinity of prophecy in these few verses. Time and space might be occupied in testimony to prove that this signifies the saving and healing ministry of Christ, but let us go to him direct, and receive his personal testimony of himself. As he returned from his temptation in the wilderness he entered in the power of the Spirit into his native town. On the Sabbath day he entered into the synag oque, and by permission of the minister opened the book of the prophet Isaiah to the very words we have just quoted, and read them to the people. He closed the book and said, "This day is this scripture fulfilled in your ears."—Luke 4:18, 21.

The reader will see by a careful perusal of connecting statements, that Jesus was fulfilling this prophecy by his mighty works of healing. While he could do but little in his own country because of their unbelief, he speaks to them of the mighty works he had wrought in Capernaum, and tells them why they are not enjoying the same unspeakable blessings. They would not believe the words of the prophet which he had read in their hearing.

Why did the widow of Sarepta, and Naaman the Syrian, receive such blessings? Because they believed

the words of the prophets. This was the secret, but the people who professed to be the children of Abraham and the prophets, would not believe, and rose up and thrust the Son of God out of their city and tried to take his life. What blessings they missed, and what divine displeasure they incurred, but not more so than many of the professed children of Abraham are doing to-day. Oh, let us believe the prophets and enjoy the glorious provisions of mercy through faith in Christ.

The Holy Spirit does not speak these prophetic truths through Isaiah alone. Just before the close of the Old Testament inspiration, we hear the voice of healing again sounding forth to the suffering world. Let us listen and catch every syllable of these words of cheer, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." —Mal. 4:2. This glorious Sun began to shine in fulfillment of these inspiring words, when Jesus began to preach repentance in Galilee. The people were sitting in darkness, and in the region and shadow of death, but light sprung up upon those who feared the name of Jehovah. The sunrise lighted up the heavens with his glorious brightness of healing. The gloom of oppression was dispelled from the sad hearts of all who came to him. His fame went abroad throughout the land. The Holy Spirit whispered to every God-fearing sufferer the words of the prophet, "Arise and shine; for thy light is come and the glory of the Lord

is risen upon thee." He testifies of himself, "I am the light of the world." He gave this "light of life" to all who would receive it; his wings of healing stretched out to "whosoever will." How brightly this glorious light shone during his earthly personal ministry! The cross only added brilliancy to it. His ascension to the right hand of the majesty in the heavens intensified it still more by the Pentecostal glory which followed, until the whole earth was illuminated by his heavenly brightness. His "saving health" was heralded forth and all who obeyed his voice were healed and grew up in divine strength as "calves of the stall."

This Sun of righteousness still shines in the heavens. His primitive glory has not diminished. All who fear his name find his healing wings overspreading them and dispelling every sickness and sorrow. The dark ages of superstition and unbelief issuing from the bottomless pit, have clouded the sky and darkened the sun for many hundred years, but the piercing rays of the Sun of righteousness have penetrated the darkness as he sinks into the western horizon of this gospel day. The clouds are scattered, and behold the glorious light is shining upon the suffering world as in the morning. We need not wonder that the light was not clear in the past centuries, but now, there is no one without excuse. Prophetic inspiration tells us of this blessed period of light which has followed the gloom of the dark ages. "But it shall be

one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:7. Thank God, the Sun of righteousness with healing in his wings is shining upon his people.

The evening time has come and before the day of the gospel dispensation shall close, the inhabitants of the earth must see the brightness of the church of God shining forth in the glory of the morning.

The keen vision of prophecy has beheld all this. The Lord of hosts hath spoken it, that Christ the Savior of men shall be the Healer of his people. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto him forever and ever.



DIVINE HEALING IN THE LIFE AND MINISTRY OF CHRIST.



“GOD who at sundry times and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken unto us by his Son.”—Heb. 1:1, 2.

In the beginning, God gave man a law. That law was the divine will. It was very easy to understand. Obedience to it meant all the blessings of Eden, with a life of sweet communion and harmony with God. Disobedience meant banishment and death. Adam did not fall because he did not know the will and law of God, but because he disbelieved and disobeyed it. The fall came. Death followed. The law of sin and death was enacted by the Devil, and its power has ever since, to a greater or less extent, affected the human race. But as time passed and the sons of Adam began to multiply, God did not leave them without an expression of his law and will. He spoke in divers manners through holy men, the prophets, who voiced forth his will. They were his mouthpiece, who shunned not to declare all the counsels of God in the face of sinful men. Their words could not be ignored without the sad results of divine wrath. That spoken word was inexorable.

“Believe in the Lord your God, so shall ye be established,” says the Word. “Believe his prophets, so shall ye prosper.” But all that was spoken by the prophets, was the foreshadowing of a time to come. It was life for the time then present, but a more perfect law was to be given. Moses said: “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul that shall not hear the prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*.”—Acts 3:22-24. What days? Let us see. “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”—Luke 16:16.

John was more than a prophet, and yet when interrogated by the priests and Levites he said he was not “that prophet.” He was only preparing the way for the coming of Christ. When John’s mission was fulfilled, Jesus the Christ began to preach the gospel of the kingdom of God. He was “that prophet.” He is the cornerstone in the foundation of the prophets and apostles. He is the voice of God which sounds back through all the prophets, and forward through every tone of inspiration since the days of his earthly ministry. He is the voice of God to the world. Every word and deed of his life is a divine expression to suf-

fering humanity, never to be revoked in the gospel age. Oh, what words of comfort he speaks to every obedient heart, and what deeds of mercy he performs to every one who comes to him! See him as he goes forth in his ministry of compassion and power. Compassion, in that he "went about doing good and healing all that were oppressed of the Devil;" power, in that he was "mighty in deed and word before God and all the people." He was the incarnate word of God. The many expressions of his will through the blessed Redeemer should most certainly encourage every suffering mortal to come to God through him and be healed of every infirmity of soul, spirit, and body. He took them all upon himself, and forever disposed of them by nailing them to his cross. Not a cry nor prayer was turned away. Multitudes came to him for deliverance, and he healed them all. What more could he do than this to establish the nature of his mission on earth. Each case of healing is the voice of God to us. It is his spoken word.

As we read of these individual cases of his marvelous work, we find in each of them a practical lesson. Let us ever remember that what was expressed through Jesus in each of these instances was just the same as though he spoke directly to us to-day. No one can consistently and scripturally deny this. It is a shame that professing Christianity has ever admitted the falsehood that divine healing was only intended for primitive days. It is simply because of the low

standard of spirituality held up by an hireling ministry, who are afraid to speak the truth of the gospel. Jesus is the same to-day, just as much our Healer as our Savior from sin. The same voice of God that spoke in the beginning of this gospel dispensation speaks to us now. Praise God! The experiences of thousands of living witnesses establish this fact, and prove the power of this living word of God to all who believe.

It is with heavenly delight that we open the precious Book and read the expressions of our heavenly Father to us, through these words and deeds of his Son. Come, suffering brother and sister, let us sit at his feet and listen to those wonderful words of life. Let us not imagine a great chasm of nineteen centuries between us. That is not true. He is with us to-day in mighty living power. By faith we can hear his voice in tender words of compassion. We see to our blessed satisfaction that he is able and willing to heal us. We see by the different recorded cases of his healing, how to come to him. This opens the way, and we therefore come boldly to him and receive his blessings upon us.

HIS POWER TO HEAL.

Let us notice the power of this compassionate Redeemer, to heal. There was not one case of deformity nor disease that could baffle his skill. The record of individual cases brings before us this truth. The deaf and dumb, the deformed, the leprous, the palsied,

those stricken with fevers, with dropsy, an issue of blood, the blind, a withered hand—unnumbered and unmentioned, and *all diseases* were equally dispelled by the power of his word. Infirmities of twelve, eighteen, and thirty-eight years, were equally unable to exist in the power of his presence. Everywhere they vanished and fled like mists before the blazing sun of a summer morning, and indeed they were mists of the power of darkness, sin, and death, but the piercing beams of the Sun of righteousness broke this power, and imparted life and liberty to all who were bound. The power of sin and death held the world in its icy bondage. The chilling blasts of destruction had been blowing upon mankind for thousands of years. The streams of life had ceased their flowing and were frozen to the depths. Mountains of arctic snows had buried every hope of life, but the Sun of righteousness arose with healing in his wings. The chains of bondage are broken. The life streams are flowing, bringing blessings and comfort to the spiritual, moral, and physical nature of man, so that under these healing wings his entire being is filled with the heavenly music and harmony of life.

Praise God! nothing has been able to stand before this Savior. He was sent to destroy the works of the Devil, and he accomplished his end. Why should it not be so? It is impossible for the eternal God to fail, or his word to be broken. Oh, let us never doubt his power. The whole universe bows in humble recog-

nition to it. The devils believe and tremble, and why should foolish man for a moment let the deceptions of Satan enter his mind and heart? He who created the worlds and all that is in them, has also the power to speak away every disease.

HIS WILL TO HEAL.

Many a sufferer to-day is kept in bondage through a lack of faith in God's will to heal. A common expression is this: "I do not doubt his power, but I am not sure about his will to heal me, and I always want to pray, 'Thy will be done.'" Let us keep our eyes upon him as we see him going about in his ministry. We will not forget that he is the voice of God to us. There is the instance of the leper who came to him, saying, "If thou wilt, thou canst make me clean." He was not sure as to the will of Jesus, but how quickly that was settled. "I will," said the Master, and immediately his leprosy was gone. How encouraging this is to us! What he said to the leper he is saying to us. This is his will. His whole will of redemption is the very will of God to us. Every deed of his life is but that spoken will. He did it perfectly. He finished the work the Father gave him to do. It is useless as well as dangerous to seek the will of God outside of what was thus spoken through Christ. He of himself could do nothing. It was the Father who wrought the deeds of mercy through him, all in accordance with his own plan. The blind men crying with loud voice, "Thou son of David, have mercy on

us;"the centurion asking for the healing of his palsied servant; the nobleman pleading for his sick and fevered child; the woman pleading for her helpless demoniac daughter; the father for his son in similar affliction; the woman weak and faint with an issue of blood; the man at the pool of Bethesda; the man born blind, and all the sick and infirm who were brought in great multitudes on beds and couches, who besought him that they might but touch the hem of his garment—all received the manifestations of the will of God towards them and us. Even the vilest of repentant sinners were mercifully dealt with.

To one who was guilty of death because of her criminal life, he said, "Go, and sin no more." Every cry of humanity from obedient hearts was quickly heard, and that hand of compassion and power was stretched forth in blessed deliverance, or the word only was spoken and the work was done. Had you and I been there, dear brother, our needs would have been met as much as all others. Truly they are just as fully met in that spoken word to-day, for time has not changed it. Therefore, we must not doubt his will to heal us. How can we? If we let his word decide it, there can be no room to doubt. Let us not permit human reasoning, nor any of the traditions of men to come between us and the definite expression of God's own word. Believe him, dear sufferer, and receive the benefits of his boundless provisions for full salvation and health. To doubt his will in this matter is but to rob you of

your inheritance in Jesus. Great grace is our portion, but it can only be obtained through faith.

It is right to pray, "Thy will be done in earth as it is in heaven." God grant that this may be answered in every heart and life of his people. Surely then every disease must be healed; for there is no such a dreadful thing in heaven. There, nothing can enter but righteousness and purity. Sin and sickness, pain and sorrow cannot exist there. God reigns supreme. So it must be in us here on earth, if we want this prayer to be answered. Therefore let us ever believe that it is God's will to forgive all our iniquities, and to heal all our diseases; and by faith enjoy all the blessings of "Thy will be done."

HOW TO COME TO HIM FOR HEALING.

We not only have the instructions of his power and will expressed through the many instances of healing in his ministry, but we can see very clearly how to come to him and be made whole. Believing all that he has said in word and deed concerning his part, we can take the example of those who came to him, and do likewise. How then must we come? Answer: By faith. Out of nineteen of the most prominent individual cases of healing mentioned in the ministry of Christ, and the apostles, there are twelve of these where their faith is spoken of. The rest are mentioned sufficiently plain to show us that faith brought the healing in every case. In his own town where he had been brought up Jesus could heal but few, because

of their unbelief. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6. This can also be seen in the examples of the healing the multitudes. They came to him from all quarters and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole. Others came to him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. All these statements teach us that these people had great faith in Jesus, and they came to him expecting to receive healing. They diligently sought for it, and God did not disappoint them.

Obedience, earnestness, and confidence are the necessary fruits of faith. These are all very prominent in these different cases. No one came to him to be healed without an *obedient* heart. In many of these instances this is very plain: "Go thy way, thy son liveth," said Jesus to the nobleman. "The man believed the word and went his way." "Stretch forth thy hand," was the command to the man whose hand hung palsied by his side. He obeyed. "Go wash in the pool." The obedient blind man came seeing. "Take up thy bed and walk." The paralytic went forth healed. These and many more instances teach us how to obey the word of God, without which there can be no hope of health. Then we see how *earnestly*

these sufferers came to him. Blind Bartimæus cried aloud for mercy. When some of the people charged him to hold his peace "he cried the more a great deal." The Syrophenician woman was so earnest that she could not be stood back by anything that was said to her. Her importunity was rewarded. The woman who had an issue of blood showed her dead earnestness in pressing through the throng of strong men, weak and fainting as she was, that she might but touch the border of Jesus' garment. Unless we are earnest enough to face every difficulty and never give up, the enemy will take advantage of us and in some way rob us of the blessings provided. See also with what *confidence* these afflicted ones come to the Master. The woman said, "If I may but touch him, I shall be whole." "Speak the word only," said the centurion, "and my servant shall be healed." What marvelous confidence! And so, dear reader, we have abundant evidence in the glorious work of Christ to encourage us to come to him with all our ills, and find that he is able, willing, and ready to heal all who come to him in faith.

"All that Jesus began to do and teach" as he appeared on the plane of humanity, and continued "until the day in which he was taken up," gives the revelation of the will of God, that he met and conquered the enemy at every point, both in his life work and in his death. This was his redemption work. He came to work the works of God. If we but follow him and

behold the works that he did and the words that he spoke, we shall have no difficulty in seeing what were the works of God, and what were the works of the Devil. It is just as true that Jesus came to put away sickness, as sin, because both are the works of the Devil. "For this purpose, the Son of God was manifested, that he might destroy the works of the Devil." —1 Jno. 3:8. Let us follow this dear Savior and Redeemer as he goes from city to city and meets the suffering ones as they come to him. Let us notice some of the individual cases. We have made mention of some of them already, but now we want to consider them more carefully with respect to their application to us.

THE LEPER. (MATT. 8:2, 4.)

This blessed miracle took place just as Jesus had come down from the mountain where he preached those wonderful words of life. The leper came and *worshipped* him. This is the only proper attitude for any seeker. This is the only condition of the heart where faith can lay hold upon God. He seeks to be worshiped. Oh, that every seeker for healing, to-day, were willing to fall at the feet of Jesus and honor him as the Christ of God in true humble worship. Divine honor and reverence is the signification of this term. It recognizes God as the only object of affection and love. Nothing else can be retained in the heart. God demands undivided supremacy. So many want Christ and everything else, but the demand of God is

Christ only. With him the Father freely gives us all things pertaining to life and godliness, but we can have nothing until we take *him first*. This principle is divine. It applies to every blessing in the atonement. No sinner can obtain pardon, no believer can obtain the Holy Spirit or healing until Christ only is honored.

How inconsistently many come to him for healing. They want Christ and *medicines*. This is not rendering due honor to Christ. A Christian may, perhaps, under certain circumstances take medicines, but in so doing he does not worship Christ the Healer. As light upon this divine truth continues to shine, the time will come in each individual case where it would be a dishonor to Christ for a child of God to take medicine. Let us worship him, who "himself took our infirmities, and bare our sicknesses." *Himself*, not himself and medicines, not himself and doctors, but **HIMSELF**. We worship him our Savior, why not worship him our Healer, and bow to no other shrine for healing? He seeks such to worship him. Should we bow to the gods of superstition and medical science? This would have been an insult to the God of Israel in the Old Testament times. Can it be any the less in this dispensation?

It is true the heathen rage and the people imagine vain things. The kings of the earth stand up and the rulers gather together against a child of God who worships Christ only as the Physician. They have set up

a golden image of medical superstition; the decree has gone forth throughout the land that every man, woman, and child must bow down to this image. God has his people here who bow only to him and his Christ. Shall we be loyal to him despite the threats of the burning fiery furnace? Can we say like the three Hebrews, we will not worship this image, even though our Christ whom we worship only, should not deliver us from the burning fiery furnace? Dear reader, this is the true principle of worship, which no doubt will in the experience of every child of God bring us into the fiery furnace of persecution and trial.

Our physical life must be sacrificed on the altar of Christ our Healer, but the precious words, "He that loseth his life for my sake, shall find it," are just as true in this respect as in any other. "Our God whom we serve is able to deliver us, and he will deliver, but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Christ seeks those who are willing to face the results of eternal loyalty to himself. The fiery furnace, the lion's den, the stake, the rack, all should serve as incentives to true worship at the throne of the Great Physician. Thus we learn an indispensable lesson from the loathsome dying leper as he came to Jesus. He came and "worshiped him." We have a decided advantage over the leper. He said,

"IF THOU WILT."

He had no doubt as to his power, but was not cer-

tain as to his will. We have as much assurance of his will as of his power to heal. Christ's answer to the leper settles the question of his will, once for all, to every obedient and trusting sufferer. This poor outcast had no human hope of life. He was doomed to banishment from society all his earthly days. It was not lawful for him to come within touch of any one. He was considered unclean and had to put his hand to his mouth and cry "unclean" to all who came near him. His disease was considered the most loathsome of any ill that humanity is subject to. How sad his poor heart must have been! Little by little his life was to ebb away until death put an end to his wretched sufferings. But one day he heard of Jesus of Nazareth who had recently been passing through Galilee preaching the gospel of the kingdom of God and healing all manner of diseases among the people. Some of his friends tell him this good news. At once the question arises in his heart, "Can he heal leprosy?" "Oh, yes," his friends say. "This is the one of whom Moses and the prophets did write, and whom John the Baptist told us should come. He is the Messiah. He is healing *all manner* of diseases."

A ray of hope flashes into this despondent and sorrowful heart. He believed in the "coming one." He heard John preach, and had repented at the preaching of John and was now ready to believe in Jesus. All he could do now was to patiently wait for the day when this Jesus should come near enough so he

could come within sight of him. Where is he, and when will he be in our town? He is up in the mountain preaching as never man preached, and multitudes are sitting at his feet. He will be down soon and will be this way no doubt. The leper's hopes were not disappointed. One day he beholds in the distance a large moving crowd of people. He is told that Jesus is coming. He springs to his feet with a new impulse of life, and runs towards Jesus almost forgetting that he is not allowed to come near any one; he comes near to him and casts himself down at his feet and humbly worships him, saying, "If thou wilt, thou canst make me clean." And

"JESUS PUT FORTH HIS HAND AND TOUCHED HIM."

What a blessed expression of compassion and unbounded condescension this is. It would seem to us that nothing could more beautifully portray the supreme love that overflowed from the heart of the Son of God. It was not necessary to touch him; for the power of his word was sufficient, as we see in other cases of healing, but there was this expression of love that Jesus saw proper to bestow upon this poor man. No one else dared to do this, even his dearest friends. But the dear Savior touched him. What a thrill of love must have gone through that poor discouraged heart from the heart of Jesus as his touch was given. Perhaps for years he had not had a human touch. Now there is one, more than human, a touch of life, one that thrills not only his heart but his entire being.

The leper did not dare touch him. Others could, but he could not. Many besought that they might but touch his garment, and as many as touched him were made whole, but here we have the healing life imparted by the hand of Christ as it was laid upon the diseased body of the leper. He knows the extent of our helplessness. Dear reader, your case is nowhere, in helplessness, in comparison with this man's, but the hand of healing reached him. It reached right through every difficulty upon the part of the sufferer and touched him, and uttered words that ring into the ears of every disease-stricken mortal on earth, who will but come as this man did and worship him.

"I will, be thou clean; and immediately his leprosy was cleansed." With the suddenness of a lightning flash the fetters of disease were snapped in sunder and the man who had been doomed to life banishment as an outcast, and a miserable death, was instantly filled with divine life, and sent to bear testimony to the priests of what God had wrought.

It has been said that this man had no faith to be healed, that Jesus healed him unconditionally, but if we enter into a careful study of the work of Jesus in his ministry we have no difficulty in seeing the manifestations of faith upon the part of all who were responsible as they came for healing. Indeed we see a perfect faith here in this respect, that he came and worshipped Jesus. Whatever deficiency there may have been, he received the healing to the glory of God.

THE CENTURION'S SERVANT. (MATT. 8:5, 13.)

This is an example of intercessory faith. How much the servant himself believed we are not informed, but it is evident according to the plan of redemption that if the servant was responsible to exercise faith and obedience to God, his faith was one of the requisites of his healing. In case of an infant child or any adult whose affliction is of such a nature as to render them irresponsible, then the faith of an intercessor would answer and be acceptable with God. This centurion was a Gentile, and had little opportunity to be instructed in the way of faith, and yet he possessed a faith that eclipsed any one of those in Israel, insomuch that Jesus marveled.

How true this is in humanity to-day! In many cases those who have the least light and opportunity have the most faith. This man, however, was a God-fearing man. Luke's narrative of this event tells us that he had built a synagogue for the Jews, and loved their nation. In some respects he was like the centurion, Cornelius. He possessed the characteristics of faith; for

HE WAS A VERY HUMBLE MAN.

In the estimation of others he was worthy of the favor he had asked of Jesus, but in his own estimation he was not worthy to have him come under his roof. As a Roman officer he had every advantage of rank and authority to become proud and self-conceited, but how beautifully his true humility is shown in his

words, "I am not worthy." How blessed it is when we can feel this same sense of humility and unworthiness. It is here where we receive the blessings from the hand of God. On the other hand there are instances where the enemy takes advantage of some seeking heart where this unworthiness is so deeply realized, but, thank God, we are not offered these blessings of life and health upon any consideration of our own worthiness. It is all through the merits of Christ. The more unworthy we feel the more we exalt the worthiness of him, and the more he loves to bestow upon us his priceless blessings. The secret of the great faith in this man lies in his humility and sense of unworthiness. It was manifested in the recognition of Christ's absolute power over all the forces that exist, and also the power of his word.

A word from Jesus was all he asked for—"Say in a word, and my servant shall be healed." His position as an officer enabled him to know the power of a word by one in command. One word from his own lips demanded implicit obedience from the soldiers and servants under him. One word from his superiors was of great importance to him. The word of the Roman emperor was supreme all over that vast domain, and could not be ignored by any one; therefore this centurion was well disciplined in the power of a word by those who are in authority. Now he recognizes Jesus as the Christ whose word is the word of God and cannot be withstood. Distance could not affect it

when once it had gone forth. It must be obeyed. He was waiting for that word to be spoken with the utmost confidence that his servant would be healed.

This was a marvel to Jesus. Here was a man who being a Gentile, was putting to shame those who professed to be the children of faithful Abraham. Some of them were persecuting him and many disbelieved him who should have been obedient to the preaching of John, and been prepared to receive Jesus as the Son of God. They were the children of the kingdom, and the heirs of the promise, but through unbelief they were forfeiting their blessings, and those whom they despised were entering in. How true this is in these days! The professing Christian world is turning a deaf ear to the precious truths of full redemption, and through unbelief making the word of God of no effect, while the heathen and nonprofessing sinners are coming in through repentance and faith, to the light of salvation and healing.

The answer Jesus gave to this man was full of meaning to every seeking soul. His faith was perfect and shines as a bright star in the gospel heavens. We all must marvel as did Jesus. But, dear brother, did you ever think that it is our privilege to exercise the same faith in the same Christ? Indeed, we ought to have greater faith. This centurion had to wait for the word to be spoken, but to us it is spoken already. Jesus said to the centurion, "Go thy way; and

AS THOU HAST BELIEVED,

so be it done unto thee." This was the answer of this great faith. How did he believe? This is important. We have considered his testimony of *how* he believed, and *what* he believed, and see that he had the utmost confidence in the *power* and *will* of Jesus to heal. He believed he was the Christ the Son of God and had come into the world for this express purpose—to deliver humanity from bondage. He believed it with all his heart, and was ready to render as strict obedience to his mandate as he was to Cæsar on the throne at Rome. Praise God for this perfect faith. This is what honors Christ and enlists all the hosts of heaven, if necessary, to bring down a blessing in answer to prayer. Do we not have the same faith in this Jesus? His answer to the man was simple. It is just so to us. It is the identical answer to us, "As thou hast believed." We never need expect another answer to be given us than this. We have no promise that God will ever speak one word more to us than has been spoken through his Son. It had to be spoken to the centurion before he could go his way, but to us it is already spoken, and is the glorious answer to every prayer for every need.

With this precious Jesus God has promised to give us all things, but it will be given only as we have believed. Our sins, our sorrows, and our sicknesses were all spoken away on Calvary. We must *believe it*. We must come to Jesus with all our ills, and lay them

at his feet and humbly worship him the omnipotent Savior and Healer. Do you not hear those same words, dear sufferer, as by faith you behold him? He has spoken them and they are sounding in the heavens and earth. Listen prayerfully as you lie at his feet. Wait on him! Be still, and hear his voice, "Go thy way; and as thou hast believed, so be it unto thee."

HEALING OF A GREAT FEVER.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose and ministered unto them."—Matt. 8:14, 15. This same narrative given in the gospels of Mark and Luke, teaches us that this woman was prostrate with a great fever. Jesus rebuked it, took her hand, and lifted her up. She was immediately healed of the fever and received divine strength and at once arose and ministered to them. In this expression of mercy we see the power and will of Christ to heal fevers. He could not be a perfect Healer if he could not heal fevers. "Himself bare our sicknesses," includes all diseases which he healed in his earthly ministry, and every invention of modern name that Satan has fastened on suffering humanity. Christ was more than a match for the works of the Devil then, and the centuries that have passed have not diminished his saving and healing power. The gospel dispensation has not ended yet, the refore we have the privilege of the same provisions of redemption now as were enjoyed through

faith in Christ at the beginning of this glorious age.

Theological theory and tradition speak to the contrary, but how can we whose ears and hearts are open to the gospel only, receive the sayings of men who have but the form of the gospel, and deny the power thereof? We bow in humble reverence to the same Christ to-day, who is the Exalted One on the right hand of the Majesty on high, and proves to his people who believe in him as Healer, that he is just as ready to rebuke devils and heal fevers as he was when he entered the sick-room and stood by the bedside of the mother-in-law of Peter. His compassionate heart is just the same to-day. He waits to be invited to the bedside of every sufferer. Multitudes can testify to-day of cases of healing from fever where the loving hand of Christ by the power of the Holy Spirit has been laid upon them and the burning fever was stayed. In our personal ministry of healing we have witnessed scores of such cases. A very interesting and miraculous case we will mention here.

A few years ago a bright little girl of three years of age lay burning with a fever. The parents were both God-fearing, and firm believers in the healing power of Christ, and had taken him for their family Physician. They prayed for the healing of their babe and committed the case to Christ, and went about their other duties of life. But with unremitting power the demon hand of destruction tightened its grasp upon the little body. The trusting parents waited eagerly to see in-

dications of recovery, but the precious little life was yielding gradually to the disease, until the third day, the parents said they had now met every condition of faith on their part, but had not yet called for the elders of the church to anoint the child and offer the prayer of faith. They sent for us. We went in company with a dear brother and sister. As we went to the cradle we beheld the form of the once bright and healthful child lying in an unconscious and dying condition. Our hearts were overwhelmed with emotions of sympathy, and we scarce were able to pray, for a time. We knelt around the cradle and poured out our feelings into Father's heart, then told him our request for the healing of this child. With distinct impression by the Holy Spirit, these words came to us: "All power is given unto me in heaven and in earth," and "Lo, I am with you." Then we realized as never before, the power and presence of Jesus to rebuke fevers.

With trusting hearts we anointed the child and laid our hands upon the burning little head. In an instant the perspiration broke out upon the face and arms and then over the body. The fever had left, the child was healed, and only a few weeks ago from the present writing we heard the grateful father testify in a public meeting of this miracle of healing. Oh, could the church of God but launch out upon the promises of God and in deep humility and obedience to his word, sit at the feet of Jesus and be taught by

his Holy Spirit, how to receive from him the benefits of his boundless redemption.

Medical science claims great knowledge and skill in the art of healing. Christian Science with its illogical and Christ-dishonoring, psychological doctrines, claims great power over sickness, but these are but rivals of the healing power of Christ, and should be repudiated by every believer in him. He is the God-ordained and divinely authorized Physician for his church. Man has sought out many inventions, and claims great power, but no child of God should lean upon the arm of flesh. To do so is not according to the plan and design of our Creator. "I am the Lord that healeth thee" is as deeply significant to God to-day as it was in the days of Israel; and if it were no less so to his church, there would be a mighty advance of spiritual power and vindication of the word of God, in the midst of this crooked and perverse world. Indeed there is no greater scriptural manner by which the church can glorify God and shine forth with the brilliancy of apostolic times than by honoring and worshiping Christ our Healer.

Why not, brethren, pray as did the apostles, and then act accordingly? "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done in the name of thy holy child Jesus." This is an apostolic prayer. Let us pray it. Believe it. Receive it. Live it. Then will we shut the mouths of the gainsaying world and compel men to confess the

truthfulness of the word of God. Why did the people flock to Jesus in some places in great throngs? He was not attractive in his manner, or appearance, or words. He did not restrain the unpleasant theme of his earthly ministry, *repent*. His words cut men to their hearts, until even his enemies were compelled to confess: "Never man spake like this man." Why then did they gather around him so from all quarters where they heard of him? Was it not because he stretched forth his hand to heal? Ah, this was the secret. How then shall men be attracted to him to-day? The multiplied counterfeits of Satan are designed to hold the world in unbelief, and keep men from coming to Christ. But is not the unbelieving, weak, and formal church, as she trails the banner of full salvation in the dust, and her light shines forth only in flickering rays, thus making the word of God of none effect, doing more to keep the world in unbelief than the Devil himself can possibly do otherwise?

To us these are no light questions, and we are determined that the fault shall not lie at our door. It has caused us many prayers and tears of bitter sorrow and regret to see the weakness of the church to-day, but the midnight groans and the all-night prayers must increase throughout the church until the bed-rock basis of true humility and power is reached, and every heart that believes in Jesus can open the door and invite him in as the Healer, so he may answer the apostolic prayer, and stretch forth his hand to heal, and fill

this part of the redemption plan to the honor and glory of his own dear name.

JESUS REBUKED THE FEVER

but there was something back of this that was the cause of the trouble. The fever was only the effect, and had no power of its own to remain or depart. In his rebuke Jesus spoke directly to a living power which could put on or take off the fever. . This was a spirit of infirmity. The fever was but the burning hand of the evil spirit which Jesus rebuked. At his word it had to let loose its destructive grasp, which would soon have ended the earthly life of this woman. If the reader needs light upon this subject, it will be found in abundance in the word of God. It is the business of Satan to bind with diseases.

It is the business of Christ to heal those who are bound. In Luke 13:11 we read of a woman who had a spirit of infirmity eighteen years. Jesus testifies after healing her that Satan had bound her, and proves by the miracle, that he came to undo the works of Satan. This truth may seem repulsive to some of God's children who cannot understand how a true Christian can be thus bound by the Devil. Being bound or oppressed by the Devil does not necessarily imply that the individual is living in sin. It is true that sin is the door through which the Devil enters and takes possession in every possible manner in which he can. This subject will be dealt with more definitely in another chapter, but for the present it may satisfy

the mind of the reader to say that devil-oppression and devil-possession are scripturally in many respects very much alike. All sickness is in a greater or less degree devil-oppression, which term includes being "bound of the Devil." We do not think it possible that any responsible person can become *possessed* of the Devil without the commission of sin, either directly or indirectly. In case of devil-possessed children in their innocence the cause lies in the parents who have sinned, perhaps before the child was born. In such cases nothing but true repentance on the part of the parents will ever bring deliverance to the child. Devil-oppression exists in many cases upon God's children through a simple lack of faith. Sin may be the direct cause in most cases; yet to say that every child of God who is sick has committed sin, would be making an unwarranted statement.

The expression in Jas. 5:15, "And if he have committed sins, they shall be forgiven him," signifies that we may be sick without having committed sin. An unintentional mistake in judgment as to the proper use of our bodies, or a lack of faith in an unavoidable exposure to disease, or other usual means through which sickness comes, may give the advantage to the Devil, who is ever on the alert to destroy. He is "seeking whom he may devour," physically, as well as spiritually and morally. There is but one means of safety, a prescription that never fails, "*Whom resist steadfast in the faith.*"

The testimony of Peter in Acts 10:38 proves that sickness is the oppression of the Devil. Jesus "went about doing good and healing all that were oppressed of the Devil." Either Satan himself or his spirits are the direct agencies of sickness. This is of course only by the permission of God, the same as temptation in other respects. Sickness should be considered and resisted the same as temptation. God tempts no one (Jas. 1:13) and we can as boldly and scripturally say that God does not make any one sick. Jesus did not come to work against God in his earthly life and ministry in healing the sick; but he did work against the Devil, and conquered him in every respect.

By faith in Jesus to-day every diabolical disease from the pit of destruction may be destroyed. Hallelujah! Let us bow in reverence to Christ, the mighty Deliverer. This scriptural truth should fill every heart with a holy vehemence against disease, with a determination that by the grace of God there shall be no silence until perfect healing is received. Let every sufferer move out upon the plane of our redemption right, and marvelous will be the results to the glory of our God. May the cries and prayers of faith be heard in every direction from those who are bound and oppressed by Satan. Let the earnestness of the blind men be manifested—"Thou son of David, have mercy on us."

While we are humbly grateful to God for our own deliverance from diseases, we are intensely in earnest as intercessors for others, and those who seem to

make no progress in faith for themselves, must take courage and lay hold upon God as never before. He will deliver if you but keep believing. It may be appropriate and timely to offer a suggestion here to those seeking healing, especially those who may have sought for some time without any manifest evidence of answered prayer. A deeper earnestness is advisable to all, such as has characterized the prayers of Daniel, Hezekiah, and many of the patriarchs and prophets; but in such depths of earnestness, let every one bear in mind the instructions of the apostle to the Philippians —“*In everything by prayer and supplication with thanksgiving let your requests be made known unto God.*”—Phil. 4:6.

In the deepest intensity of prayer and supplication when the soul is lost to all the world and absorbed in the one desire, there are instances where God sees proper for the time being to withhold the answer. This seems like death to the seeker, who may perhaps have to go his way with an unanswered prayer. A heavy gloom may begin to settle down upon him and great discouragement follow, until like Abraham a great “horror of darkness” may encompass his soul. What to do he knows not. More prayer but adds to his misery. Here is the difficulty. He should not cease the prayer and supplications, but he should in the midst of his deep intensity mix much *thanksgiving* into his supplications.

There are thousands of blessings in this great salva-

tion which we already possess which should cause much thanksgiving. We must never become so much interested in anything else as to forget to thank God for what we already possess. This sweetens our earnestness and gives wings to our faith, which carries our prayer into the ears of God and brings the answer back. Let every request be made known to God by prayer and supplication *with thanksgiving*. Try it, dear sufferer, and see how your heart will brighten as you earnestly pray for your healing. It puts a heavenly relish into our prayers, and helps us to rejoice in the most discouraging trials. The answer will come when the faith has been developed, and you will find there has not been one prayer nor tear too many. The blessed Christ is waiting to do his part. Believe him.

Jesus took her by the hand and lifted her up. He helped her act her faith. The fever was destroyed, and now she had the right to get up and be well. No doubt she felt weak and helpless from the effects of the power of disease, and she needed help to arise. As she did so she received divine help into her body and arose and ministered unto them. What a fitting expression of gratitude was this for the blessings she had received! What heart could consistently feel otherwise than a deep desire to minister unto Christ? No nobler thought could inspire a human heart, and yet every heart should be thus inspired. Nothing else can please God. There is but one aim for every seeker

for healing, one desire for a continuation of life; viz., to glorify God. Many would like to be healed for a selfish purpose, that they might have pleasure, or accumulate wealth, or in some other manner gratify their own carnal desires. God knows the motives of the heart, and will not heal any one who will not glorify him. Every energy of the new physical life must be used to minister unto Christ.

A dear sister who in our ministry was healed two years ago, for four years previous could not walk without crutches, but since her healing has not used them at all, and walks much in her daily ministrations to the sick. She said a few weeks ago that she sees very plainly that she could soon lose her healing if she did not daily by faith appropriate the strength and life of Jesus, and use it only for his glory. She only has strength for about a certain amount of housework; the rest of her time she must devote to the sick and needy about her. This is a striking example of ministering to Christ. Many of the healed testify of the same. How beautiful it is, and how becoming! The new life belongs to him exclusively, and as it is poured out for the good of his suffering and needy ones who are sick, hungry, or need clothing and shelter, the self-denying heart has the sweet approval and consciousness of ministering unto Christ; for, says he, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dear sufferer, consecrate your body to Christ this

moment, and from henceforth let the only object of your earthly life be to arise from your sick bed and minister to him.

HEALING THE MULTITUDE.

“When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”—Matt. 8:16, 17.

Jesus had previously been through different parts of Galilee, where he had healed all manner of sicknesses and diseases. His fame had gone out to surrounding places so that the people from Jerusalem, Decapolis, and elsewhere sought for and followed him.

He went up into the mountain and was followed there by disciples who sat at his feet and heard his wonderful words of life, the sermon on the mount. He descended to Capernaum and on the Sabbath day went into the synagogue and taught the people. It was directly from this synagogue that he went into Peter's house and healed his mother-in-law. The people knew he was there in the house and began to gather around him. Their strict regard for the Sabbath kept them from bringing their sick until the sun was setting, which was the close of the Jewish day. To bear any burdens on the Sabbath would, of course, be in violation of their law. But as soon as the closing moment of the day had arrived they began to

bring their sick and helpless from all parts of the city, until all the city was gathered together at the door. What an interesting time for all, but especially the poor captives (who were under the cruel hand of the Devil; some were possessed and others oppressed by him), as Jesus took them one by one and cast out the evil spirits with his word, and laid his hands on the sick and healed them all. There must have been great joy in that city that evening.

JESUS HEALED THEM ALL.

Had he healed with respect to persons, there might have been no hopes for some, but there is no record of one case ever being turned away by our compassionate Redeemer, and we do have repeated testimony that he healed all who came to him. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people."—Matt. 9:35. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. . . . And when they were gone over they came to the land of Gennesaret, and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."—Matt. 14:14, 34-36.

The conditions were simple. They came to him.

Every sinner must do this to obtain pardon. Every believer must do this to obtain cleansing. The gift of God is offered freely to all, but none can receive without a perfect compliance with the divine conditions, which may be summed up in two words—OBEDIENCE and FAITH. It is frequently stated that Jesus healed the people unconditionally, but such was not the case. The individual instances mentioned, either definitely state, or clearly imply the faith of the individual, or some intercessor, or both. God is not to be limited within the bounds of human comprehension in the operations of his free grace toward man, and yet we can clearly perceive the scriptural grounds which we are instructed to take if we would come to him for these blessings.

Wherever and whenever the sick and suffering came to Jesus he healed them. This was the delight of his loving heart to minister this heavenly deliverance unto all. Nothing could have afforded him greater joy than to see them coming from all directions with their sorrowful hearts and sick bodies, and pressing their way through the throng to either touch him or have his loving hand reach out and touch them. It must have been painful to his heart, when in any place like in his own city, he could do no mighty work because of the unbelief of the people. If he could do no mighty work among the people then because of their unbelief, he is for the same reason hindered from doing so to-day. Oh, that the church of God might awaken to this solemn fact. Our feeble experiences through unbelief, are

so often made the standard of what God is able and willing to do. We should rather humbly bow before him and his holy word, confessing our unbelief, and then with a death-grip lay hold upon the promises until they are fulfilled in us. He healed all that were sick, when they came to him in faith. He is still the same loving, compassionate Christ with more power than he had at that time, for he has since then met and made powerless him that had the power of death, and has been exalted "far above all principality and power and might and dominion and every name that is named, not only in this world but in that which is to come."

One great error taught among the people of God today, is that he is not willing to heal all who come to him. No one can exercise perfect faith in any promise unless first assured that the promise is for him. He must have some scriptural ground for his faith to rest upon to be able to claim a definite attainable blessing. Unless we have this warrant for our faith, it would be much better not to ask at all than to ask God for something contrary to his will. The question of his will must first be settled. There is no means of doing this outside of his word. His word is his will. Jesus Christ is that spoken word. Every deed and word of Jesus was the expression of that divine will. It has not been revoked and will not be, until the close of this gospel dispensation. There is no blessing of grace more plainly promised than the blessing of healing.

Why not then step out on his word and receive it? If, when every known condition is met, the answer has not yet come, let us not begin to say the answer is not for me. A delay is not a denial. There are some things we may pray for that are not in harmony with God's will, and therefore the answer must be refused by our dear Father, whose mind and wisdom is infinitely greater than ours, and an answer would not be for the best. In every such case it is our perfect right to learn *why* our petition is not granted.

Every seeker for any blessing that is not plainly promised of God, should always be ready at any time to withdraw the petition. No such proviso need be made when asking for salvation or healing, but there are some things asked for at times, by nearly every child of God, that need this limit. Moses asked to enter Canaan. God could not grant the petition, but definitely and satisfactorily gave Moses the reason why. Jesus in Gethsemane asked that the cup of suffering be removed. The Father could not grant his petition, but satisfied the heart of our dear Savior, and sent an angel to minister unto him. He unmistakably knew why his petition was not granted. Paul sought God thrice to have his thorn in the flesh removed. God did not remove it, but did tell him why. (Let us not say that this thorn was some sickness or disease, because this cannot be scripturally proved.) Nothing else than the answered prayer or the reason why should satisfy us. It is much easier to submit to an unanswered prayer

sometimes than it is to submit ourselves to God for the necessary preparation and searching by his Spirit, before he can entrust us with the answer.

Dear sufferer, search the scriptures and be convinced that it is the will of God to save, cleanse, and heal you, and then acquaint yourself with the necessary conditions; meet them in dead earnestness, submitting yourself without reserve to him for every necessary preparation to receive the blessing, and you shall have the desire of your heart. He is just as ready and willing to heal all who come to him now as he ever has been in the past.

THE DIVINE LAW OF REDEMPTION.

It has been said that Jesus healed arbitrarily. This is a serious mistake. There was nothing arbitrary about his work on earth. He came to redeem the fallen race from the power of oppression. This was according to divine law—"the law of the Spirit of life." He was the Life, the Truth, and the Way. All who found him found satisfaction from every bondage. This was in fulfillment of prophecy. It was in the mind of God from the beginning, and every word and act of Jesus was according to this plan. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Jesus himself bears testimony of this glorious fact of deliverance in Luke 4:21. Let no one therefore ever dispute what the mouth of the Lord himself hath spoken.

We are too much inclined to doubt these blessed truths by looking around us to find some one who has seemingly failed to appropriate them. "Some have sought for healing and have not found it, therefore it is not for all." Now, such an argument might as consistently be brought against the doctrine of salvation, for many have sought for it and seemingly have not found it. Unless the conditions are fully met for any gospel blessing, we need not expect to receive it. Many fail to meet these conditions through lack of understanding or constant application until the proper understanding has been given, while others may be unwilling to pay the price of a perfect consecration, and for various other reasons many may come short of the promises. This by no means weakens the doctrine of healing. We must not get our eyes upon the discouraging objects about us, as Peter did upon the boisterous winds, and began to sink. It is only Christ who can deliver us. His word is the only ground upon which we can stand. Upon this we may rest secure, and through it his blessings will flow into our souls and bodies.

THE GRACE OF HEALING.

The glorious facts of prophecy, the blessed fulfillment of the same, the relative position of this fulfillment, compared with salvation, and the unanswerable testimonies of scripture that Jesus healed all who came to him, and that he "hath redeemed us from the curse of the law," of which sickness was a prominent

part, all teach us that healing is incorporated in the atonement, and therefore our redemption right. Thus it may be scripturally designated *the grace of healing*. Many seem to confound the "gifts of healing" with the grace of healing, and because the gifts are not given to all, but bestowed upon certain ones in the church by the Holy Spirit, the argument is produced that all cannot be healed. The gifts of healing are designed for intercessory use in the church by those who are qualified and called by the Spirit to the ministry of healing, therefore of course not to be possessed by all, but the grace of healing is the universal and equal right of every child of God. This glorious truth should be preached by every minister of the gospel, and carried to the ends of the earth.'

Every child of God should be diligent in seeking out and claiming his inheritance. Let us not be slack to go over and possess the land. There are great walls to be thrown down and fenced cities to be taken, and great giants to be destroyed, but our God will "thrust out" the enemy from before us and give us full possession of the land. The inhabitants are too strong for us, but not for our God. He is the Lord our Healer. Dear sufferer, take courage. Be strong, fear not, strengthen thine heart. The land of salvation and healing is yours. Go in and possess it in Jesus' name. All your diseases will flee before you as you put Jesus up against them. Behold thy Healer.

CASTING OUT DEVILS.

This work of our Savior in his ministry on earth is scripturally classified with divine healing. It is spoken of as such in Luke 8:2; 6:18; and 8:36. This subject has reference to actual devil-possession. This class of affliction was common in the days of Christ. Satan could not keep himself hid in those days. All his hidden works of darkness were exposed and made manifest. Devils were cast out wherever such cases were met.

The thought has doubtless occurred to every Bible-reader, as a wonder why there were so many cases of devil-possession in those days, and none in our modern times. Some think the Devil has not so much power now as he had then. Others foolishly think he has lost all his power; and others still more foolishly think there is no Devil at all. The stubborn fact is, he is the same Devil to-day as he ever has been, without the least change or improvement in his character. He has many times reversed his tactics, and changed his colors, but this has been, only to more thoroughly conceal himself and his works, and deceive the world. He has new forms of affliction and diseases which he imposes upon humanity, but there is one unfailing remedy for them all—Jesus Christ of Nazareth. Satan was met and conquered on every point, on the plane of Christ's humanity, but he yet has power in the world over all who yield to him, and choose to remain in his service and under his dominion. Christ only, can deliver from

his grasp. He not only conquered Satan for himself, but for every one on earth who will come to him. The apostle speaks with words of comfort in Col. 1:13, of God, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Satan has many evil spirits at his command to carry on his destructive work in the realm of humanity. Because he has in many respects transformed himself to be the better adapted to the times, does not change the fact that there are many cases of devil-possession in the world to-day, of the same character as those in Bible times. Many cases of insanity are of this class.

Devil-possession is a term applied to cases where individuals are overpowered or controlled, soul and body, by evil spirits, manifesting at times, if not continually, the very incarnation of Satan, which may frequently assume a religious and devotional aspect. It is hardly possible to determine the extent to which this form of devil-power may be manifested in different cases. There are varied cases mentioned in scripture which are suggestive of these manifestations. Since the beginning of the apostasy these mysterious operations have not been so clearly discerned, until within the last few centuries. As the pure gospel has been preached and souls have reached a Bible experience in sanctification and healing through the power of the Holy Spirit, the works of the Devil in all his subtle forms are made manifest.

There are many cases of devil-possession where the individual is utterly helpless, and unable to exercise faith for deliverance. In such instances the power of intercessory faith is necessary. Some remarkable cases of this class have come under our observation.

Through faith in the living Christ and the power of his word, there have been blessed deliverances wrought, which adds more and more to the unanswerable testimony that the plan of salvation is just as effectual through the power of faith to-day as it ever has been.

THE MAN OF GADARA. (LUKE 8:26.)

This afflicted man was possessed with many devils. He frequently manifested supernatural strength, in breaking the fetters and chains with which he had been bound. Had this been in modern times, it would have been pronounced a case of violent insanity. He could not be kept clothed, nor in a house, and often was exceeding fierce, crying and cutting himself with stones. He was driven by the spirits into the desolate places in the mountains and among the tombs to dwell.

As Jesus landed in that country this demoniac met him. He seemed disposed to worship Jesus, but the devils had control of his mind and voice, and began at once to plead for mercy that Jesus would not torment them. They knew they were powerless in his presence. They had for a long time tormented this poor man in this unmerciful manner. now they plead

for mercy for themselves. Luke 8:31 reads: "They besought him [Jesus] that he would not command them to go out into the deep." This word deep is from the Greek *abussos*, and signifies the *very deep place*. A number of translators have rendered it *abyss*. It is the same in the original text that is translated "bottomless pit" in Rev. 9:1; 20:3. Therefore it is no surprise that these demons should entreat Jesus that he would not send them into this place of banishment. Their time for this had not yet come. They knew very well that they could no longer torment this poor man; for Jesus had come on his mission of mercy to deliver humanity from the power of devils, whether possession, oppression, or depression.

By their request they were permitted to enter a large herd of swine near by, but this was no benefit to them; for they no sooner had entered them than the swine ran violently down into the sea. But thank God, this poor captive was set free; and when the people found him he was sitting at the feet of Jesus, clothed and in his right mind. Now he desires to go with Jesus, who had done so much for him; but Jesus said to him, "Go home to thy friends and tell them what great things the Lord hath done for thee."

This lesson teaches us the utter helplessness of humanity to resist and overcome the power of the Devil, but it also proves the words of Jesus concerning himself: "All power is given unto me in heaven and in earth." In him we need not fear. There is nothing

that can harm us. By faith in him through obedience to his word, we have power over the Devil in every respect. He gave this to his disciples as he sent them out to preach the gospel of the kingdom of God. He gave them power over all the power of the enemy. Luke 10:19. "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6:12, 13. "In my name shall they cast out devils."—Mark 16:17. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—Acts 5:16. "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts 19:11, 12. "For unclean spirits, crying with loud voice, came out of many that were possessed with them."—Acts 8:7. The kingdom of the Devil consists of sin, disease, and every form of devil-possession and devil-power.

The kingdom of God consists of righteousness, joy, and peace in the Holy Spirit. As it was in apostolic times, so it is now, the preaching of the gospel of the kingdom of God in the power of the Holy Spirit expels the Devil and all his evil spirits, and breaks his power over the souls and bodies of humanity, for all who will repent and believe.

THE DUMB MAN. (LUKE 11:14.)

In this case this man had an evil spirit that held his power of speech under control. This affliction may exist without the individual being possessed. It may be a case where the person is bound or oppressed by the Devil, but in this case we see this man was possessed with a dumb devil, but when the devil was cast out the dumb spake. In Matt. 12:22 we have an instance where one was possessed, who was both blind and dumb. As soon as the devil was cast out the man spake and saw. Who could scripturally deny that Satan is the author of disease and affliction?

THE DEMONIAK CHILD. (MARK 9:17-29.)

This is another instance where one was possessed with a devil who was deaf and dumb. The description given by the father of the child is expressive of Satanic work. It "teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and ofttimes it hath cast him into the fire, and into the waters, to destroy him." When this helpless child was brought to Jesus, the evil spirit immediately demonstrated his destructive power, as if to utterly destroy him before he should be cast out. He has successfully withstood the power and faith of the disciples, and now in a bold, daring effort of defiance to the power of Jesus, seeks to take a firmer grasp than ever upon this suffering mortal. The anxious father, half believing and half doubting, entreats Jesus for help. All the faith he had, had doubtless been staggered by the failure of

the disciples to help him in his great need. Jesus was both able and willing to grant the desired help, but the barriers of doubt must first be taken away. The one little word *if*, in this case as in so many instances of our own experiences, was enough to obstruct the blessing that Jesus was so ready to give, but he quickly instructed the father of the all-importance of believing.

Notice the conversation between the father and Jesus. The father said: "If thou canst do anything." There certainly was not much faith expressed in this language. Jesus knew the heart of the perplexed man, and helped him to change his prayer by the time he had ended his sentence, "have compassion on us and help us." Jesus said, "If thou canst believe, all things are possible to him that believeth." The father at once saw his position, and cried out with tears, "Lord, I believe, help thou mine unbelief." This is a wonderful conversation. The words of Jesus to the father and the words of the father to Jesus, teach us the very principles of faith. The extreme necessity of the father had prepared him for the desperate grasp with which he laid hold upon the words of Jesus, which told him the possibility of faith. Had he but said, "Lord, I believe," he could not have reached the promise; and had he but said, "Help thou mine unbelief," he would have only confessed his lack of faith, and could not have reached the promise. He had very clearly expressed his unbelief in saying, "If

thou canst do anything." It took a confession on his part to dislodge it from his heart, and it also took more than this, it took a desperate effort of his will to put his unbelief out of the way. Not that he had the power in himself to put it away, but to yield himself fully to Jesus and use his will against his unbelief, asking Jesus to help him in the struggle. He did not have sufficient faith, and he was conscious of his lack, but with tears he made use of what he had, laying hold of the words of Jesus with a desperate grasp.

The experience of this man teaches us that we should not look at the little faith we have. So many of us are doing this, and it is much to our harm. There is nothing that could be more discouraging or misleading than this. Some would vainly imagine they have much faith, who when in a time of need would discover, to their dismay, they had but little; while others would be conscious of their lack, and become discouraged to make any effort at all. We all have but little at the most, and we should not be influenced by how little or how much we may think we have; but to each of God's children he has given the privilege to come to him, acquaint ourselves with his promises, and the possibilities of faith, then by a vigorous use of what faith he has given us, we shall realize the fulfillment of the promises.

A sister once complained of being such a faithless creature. Upon inquiry it was discovered that she read the Word but little. This was the cause, no

doubt, of her faithlessness. God's promises must be believed, before they will be fulfilled in us.

His promises are his hand reached down to us. Our faith is our hand reaching up to him. Our own hand cannot extricate ourselves from our helpless condition, but it can lay hold with a death-grip upon God's hand. This is what links us to God, and brings the blessings of salvation and healing into our soul and body. This is what the father did. He believed, and the blessing was imparted to his suffering child. The visible result of this work was not at all encouraging at first. As Jesus rebuked the foul spirit, calling it a deaf and dumb spirit, the child was thrown into a paroxysm of suffering by this destructive power, which all but took his life; so much so that many who stood by said, "He is dead," but Jesus took him by the hand and lifted him up, and he arose and the evil spirit had gone from him to trouble him no more.

This obstinate case was a mystery to the disciples. They asked Jesus, "Why could not we cast him out?" Jesus said it was because of their unbelief, and that this kind could come forth by nothing but prayer and fasting. Space does not permit much to be said here about fasting, but there is much to be gained in its scriptural and prayerful practice. It may be unwisely practiced, however, at times, which will be harmful rather than helpful, but where it is observed in the order of the Holy Spirit, which is always with much prayer, it is a means of great blessing. Prayer is the

one hand that takes hold of the invisible things. Fasting is the other hand that lets go of the visible.

THE SYROPHENICIAN WOMAN'S DAUGHTER.

(MATT. 15:21.)

This case, like the previous one, was one of intercessory faith, although doubtless there was much need of individual repentance and faith on the part of the parents in both cases. The sad condition of these, being devil-possessed, was very likely due to some sin of the parents, and, unless repented of, there would be no deliverance. This woman came asking for mercy. Although a Gentile, she implored the son of David to consider her sorrow and grant deliverance from this grievance of her daughter. Jesus had never refused a case when asked for help. This mother perhaps had heard of this and was the more confident that he would not turn her away. But in this case, although she cried unto him, he answered her not a word. What an unusual attitude this was for our compassionate Redeemer! It could not be because she was a Gentile that he should thus treat her, for he had previous to this time shown mercy to the Gentile centurion and his servant.

His disciples being surprised at this, requested him to send her away—"for she crieth after us." Her intense earnestness most certainly had not failed to attract his attention. His answer to the disciples was no encouragement to the woman. "I am not sent but unto the lost sheep of the house of Israel," but she

was not to be sent away on this ground. He had helped others outside of the children of Abraham, and she would not be turned away. Instead of crying after him any longer, or going away in despair, she now came to him in the attitude of worship. Her faith was not to be shaken. At his feet she looks up to him with pleading tones, saying, "Lord, help me." This time Jesus could not refuse giving an answer, but it would seem from an ordinary standpoint of reasoning, that this answer was more discouraging than ever. But not so to her faith, it only increased it when he said: "It is not meet to take the children's bread and cast it to dogs." Who would not feel completely disheartened at such an answer from Jesus? It seems he never spoke like this before. But her faith found a blessed opportunity here, although she had no right to expect any of the children's bread. She was no child of Abraham; she knew this and hardly knew how to ask for help. But now in these words of Jesus she has found all she wishes for. Is not the little dog permitted to pick up the crumbs that fall from the table, and in this manner after all get some of the children's bread? She had already taken her place at his feet, and asked no greater favor than that shown to the master's little dog, only the crumbs. She answered Jesus and said, "Truth, Lord; yet the dogs eat the crumbs which fall from the master's table." This was all she asked, and she had now done all that Jesus required. Her faith proved to be perfect.

What an object lesson this was to the disciples. Is it not also to us? This poor Gentile is suddenly honored with much more than she had asked for. Instead of one little crumb of the children's bread, she comes into the possession of a whole loaf. Jesus looks upon her in astonishment, and says, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

THE DAMSEL AT PHILIPPI. (ACTS 16:16.)

Jesus commissioned his disciples to go forth preaching the gospel, and gave them power over all devils and diseases. This power was possessed both before and after Pentecost. Just before his ascension he had promised that among the signs that should follow them that believe, they should cast out devils in his name. The apostle Paul had this power in his ministry at Philippi.

The evil spirit in this damsel was ready to confess God, and the apostles as the servants of God, but no testimony of the Devil is acceptable with God. Jesus suffered not the devils to speak nor confess that he was Christ. As this spirit continued many days to cry out after the apostles, Paul commanded it in the name of Jesus Christ to come out of this damsel. At his word it obeyed. The soothsaying spirit was gone.

HEALING THE PARALYTIC.

This miracle of healing was wrought by our Savior in his own town where he had been brought up. He met with much unbelief in that place.

When he entered the synagogue on the Sabbath and opened the book of Isaiah and read some of the prophecy concerning himself, and that "this day is this scripture fulfilled in your ears," they would not believe him, and began at once to reason among themselves that they knew Jesus, and that he was the son of Joseph the carpenter, and would not accept his testimony; that he was the one who came to heal the sick, to open the eyes of the blind, and to bind up the broken-hearted. He had done these things at Capernaum that had been prophesied of him, because there the people believed in him; but at Nazareth they would not believe on him, and he knew they wanted to see him perform some of his miracles before accepting his interpretation of prophecy. But Jesus told them that if they would not believe the words of the prophet concerning him, they would not see any of his works.

The widow of Sarepta had a heart to believe what the prophet said to her when he spoke to her of the miraculous manner God would provide for her until the end of the famine. Because she believed the word of the Lord, she received the benefit of God's blessings.

Naaman the leper, though greatly mortified, and at first offended by the word of the Lord through the prophet, who told him of God's remedy for his leprosy, after much persuasion, repented and obeyed, and was blessed with the fulfillment of the words of the prophet. Jesus applied this to the people of Nazareth,

and clearly inferred that if they would but be as believing and obedient as the widow, or Naaman, concerning what the prophets said of him, they would also receive the fulfillment of the same, and just such blessings as the people of Capernaum received; but they would not, and were offended at him and attempted to take his life. He left them and returned to Capernaum, but upon the occasion of healing this paralytic, Jesus had returned to Nazareth and began to preach to the people. Some had opened their hearts to God, and were listening eagerly to the words of life. They began to gather in a throng to hear him. At this time this palsied man was carried on a bed by four of his friends to be healed of his disease. The crowd was so great that it was impossible for them to get the sick man to Jesus in any ordinary manner. They were so intensely in earnest that they could not wait until the crowd had dispersed. They must get this man to Jesus. They carried him upon the roof of the house, and breaking it open, let the man down at Jesus' feet. JESUS SEEING THEIR FAITH, said to the man sick with the palsy, "Son, be of good cheer; thy sins be forgiven thee."

The question has been asked; Who had the faith for this man? Some have answered, It was the faith of the four. They believed in Jesus; for they had expressed their faith in a very remarkable manner: but does "their faith" mean the faith of the four, or would it not be more reasonable that it means the

faith of the five? It is true the four had faith, but it is just as true that the sick man also had great faith. Jesus said to him, not to them, "Thy sins be forgiven thee." This would not have been said to him unless he had faith. It is highly probable that the all-absorbing theme of the five, was the sick man's healing, but Jesus knew his first and greatest need, and gave this his first attention. His sins would have been an obstacle in his way to receive or retain his healing. How mercifully Jesus removed the obstacle!

The man was most certainly in an obedient attitude toward God; for he had faith, and Jesus knew his heart, therefore was enabled to speak away his sins. It is advocated by some that God heals sinners, but there is but one class of sinners who can believe for healing or salvation; that is, obedient sinners. No rebellious person toward God can exercise faith for any of the blessings of salvation. The first step toward God is *repentance*. With a truly penitent and obedient heart, the sinner can come to the throne of mercy and receive pardon and healing. There is no other ground for the exercise of faith, than *obedience*. Here and only here, can God consistently with the plan of salvation, bestow redemption blessings upon the soul. No one can live in conscious sins, and possess these blessings at the same time. As the electric current can only flow through the wire when it is properly connected with the generating power, so the Holy Spirit life can only flow into the spirit, soul, and body

of man as we are properly connected with God. Sin is the disconnecting power. Faith is the connecting power. The two forces are exact opposites. Since faith can only be exercised upon the ground of obedience, it can be clearly seen that sin is the great hindrance to the flow of blessings from God. An obedient heart is the fertile soil in which faith can germinate and grow.

We learn from this lesson that faith for healing is just as simple as faith for pardon. In fact, the very faith that this man was exercising for his healing brought both. Some dear souls have been perplexed about having faith for healing. None need be. Just recall the time when you first received your pardon from sins, then in the same simplicity of heart and earnestness of soul lay hold upon God's promises for your healing. *Obedience* may mean more to you now than it did when in your early Christian experience, because the scope of God's will enlarges to us as we grow in grace. But upon the ground of obedience there will come the power to believe and appropriate Christ our Healer. This casts no reflection upon those of God's dear children who have not yet obtained healing, but on the other hand let us bear in mind that the only way to retain justification is to keep strictly on the line of obedience. Also the only way to retain sanctification is to keep on the same line. Disobedience would forfeit both. Thus it can be seen that it takes simple justification faith to appropriate healing,

whether the believer be young or old in his Christian experience.

In many cases there is required a more definite appropriation of the promises on the part of those who have been long on the way than of those who are but in their Christian childhood. Some have been brought under accusation, because they cannot obtain answers to prayer so readily now as they could when first converted. The reason for this is very likely that there has been a departing from the path of perfect obedience, and a consequent loss of spiritual power and life; and in such a condition of course there is not the power to believe, and receive blessings from God. Wherever there is such an experience of lack of faith, the only remedy is, "Repent, and do the first works." Indeed it is a safe and very profitable plan for us all when the answer to our prayer is withheld, to ask God to help us examine our hearts very carefully by turning the search-light of heaven upon us, that there may be nothing in the way to hinder his blessings from flowing in.

But there are other reasons why prayer is not so readily answered at times in the maturer age of the Christian, as it was in the childhood state. God expects more faith of those who should have been developed in this respect. The young convert may be indulged with much feeling and joyful emotion without very much persistent faith. Some have thus lived for some time and have been known to question some older saint, for not being able to manifest so much

glory and visible demonstration as themselves, and have been inclined to think that they were indeed some special favorite of the Lord's, and were blessed with some superior quality above their fellows. But little by little the gentle hand of our loving Father has withheld some of these good feelings and caused the inquiring heart of the child in its infantile state to wonder what is the matter. Now if there is no knowledge of disobedience, there is just one thing that is the matter. The Father wants his child to become weaned from its babyhood and feelings, and begin to develop in faith. Even the answer to prayer will often be detained, so that a vigorous exercise of faith may be put forth. This is the very best that the Father can do for us. He loves us too dearly, and has too much need of us in his work to keep us in a baby state very long. He needs strong men and women in his service, and we shall never become such by living on emotion. "The faith of the Son of God" is the only divinely natural food for the mature Christians.

Faith will be accompanied with emotions and feelings of a much more reliable and beneficial nature than before, but the individual will not be depending upon them. He will not try to feel happy in order to have faith, but will by the vigorous use of faith often obtain sunbursts of glory that overwhelm the soul. The tide of feeling runs high and low without any certain regularity. It is when feeling is at low ebb that faith makes the most rapid development.



No obedient person should be discouraged at the absence of feeling, but should at such seasons seek the more diligently to become settled upon the promises, and learn to partake of the word of God as regularly as to eat food for the body. Faith must be fed upon the *living word*. All else is but a stimulant. As the child of God learns this well, he will be able to stand like a monument. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. Every dependence upon feeling must be lost sight of and the word of God *only*, must be the support. Therefore if our answer to prayer is not realized at once, we should begin to strengthen our faith with the promises, and *continue* so doing until the answer does come.

Let us therefore take courage and simply believe for our healing, if we have not already obtained it, and not think that because we have heretofore failed to properly grasp the promises, it is not for us. We have the same right to be healed that the palsied man had, and if every seeker will but wait upon God, and partake of the promises, it shall be done. One great disadvantage of the present day is that we have been wrongly taught. We are ever ready to believe that God will save all who will come to him, but our teachings are so different about healing. We must come therefore upon the same plane of faith for healing, and expect it to be done as if we were seeking pardon. Jesus teaches us in this lesson that he is just as willing

and able to heal as he is to pardon, for he asks the question :

“WHETHER IS EASIER, to say, Thy sins be forgiven thee; or to say, Arise, and walk?” No one doubts his power to do both, and no one should doubt his willingness.

There is a theory advocated by some of the enemies of the truth, that Jesus healed this sick man only to prove to the people that he had power to forgive sins, and thus established his divinity; but no such meaning can scripturally be deducted from this act of our Savior. The old threadbare doctrine of our modern theologians, that Jesus healed the people in the days of his and the apostles' ministry, to establish his divinity, finds no support here. His healing power very likely served its purpose to help confirm in the minds of those who already believed in him, the fact that he was indeed the Christ, but he had a much higher object in view in healing than this. It was his great compassion toward suffering humanity, and the fulfillment of prophecy in his redemption work, which reaches the body as well as the soul. (Read Matt. 8:17; 14:14; 20:34; Mark 1:41; 9:22; Luke 7:13.)

If divine healing was for the sole purpose of establishing the divinity of Christ in the first century, then it is a present-day necessity for the same purpose, and should not have ceased with the first century. Our modern D. D.'s affirm that miracles of healing ceased then, for healing was only to prove the divinity of

Christ. If this is true, is not healing as necessary to prove his divinity now as it was then? If healing is but an historical fact, then the divinity of Christ is also but historical. If he healed in the first century to prove that he had power on earth to forgive sins, then healing is just as necessary in the nineteenth century to prove that he still has power on earth to forgive sins.

This places the D. D.'s into an unpleasant position. Their doctrine affords them no place of refuge for self-justification. They would be wiser to acknowledge their unbelief and repent. The gospel declares that Jesus Christ is the same yesterday and to-day and forever. History proves it to be true, through the centuries, and thank God, there are thousands of God's people among the kindreds, tongues, and nations of earth who are glad to testify to the fact that Jesus is the Christ and the Healer of his people now. His compassionate heart yearns in mercy toward suffering humanity, and is ever ready to bless and heal.

We boldly declare that Jesus never employed divine healing simply as a credential of his divinity. There was a certain degree of faith required upon the part of every responsible person who was healed by him. The majority, if not all, the people who received him at all, were such as had believed the preaching of John, who testified to the near coming of the Christ. They had obedient hearts like this paralytic, and came

hungering for the blessings which they believed he was able and willing to bestow. If healing and miracles were his credentials, he would have produced them at Nazareth at the time the people refused his testimony and cast him out of their city. He could do no mighty work there because of their unbelief, except that he healed a few sick ones; and these few were certainly those who believed in him, of whom the subject of our lesson was one. It is not the design of God to gratify the curiosity of an unbelieving world, that they should thus be compelled to believe, and there is nothing in the word of God to justify such a doctrine. When the dear Man of sorrows was suffering our infirmities and bearing our sicknesses on the cross, those very people who had seen some of his wonderful works wrought upon those who believed, but had themselves rejected him, said to him as he was now groaning in death, "If thou be the Son of God, come down from the cross." Even the chief priests, scribes, and elders said they would believe in him if he would come down from the cross. The trouble with them was they were disobedient to God. They did not believe Moses nor John, and therefore would not have believed in Jesus, even though he would have come down from the cross.

No, dear sufferer, he healed because he had a heart full of mercy and compassion, and now since he has been exalted to the right hand of God, he is still our living High Priest, touched with the feeling of our in-

firmities, and has by his redemption spoken away our diseases. We must believe it, and come boldly unto the throne of grace and obtain the desired blessing.

SHE TOUCHED HIS GARMENT.

It is the privilege of every child of God in Christ to possess every redemption blessing, but every such blessing is measured out to us according to our faith. In simpler words, Jesus Christ is to us just what we take him for. He is able to do exceeding abundantly above all that we ask or think, irrespective of our desires, but in his redemption plan he does not do this. He only does, in and for us "according to the power that worketh in us," which power is the power of faith. Every blessing is in itself far beyond our comprehension or power of expression, even after we have it in our possession. It is much more than we ask for, but it cannot be obtained without the asking, and the asking must be a definite act of faith. Faith is the golden key that God puts into the hand of every obedient person who comes to him. With it the royal storehouse of heavenly treasures may be unlocked, and we may help ourselves to all we can make use of for our highest good and his glory.

As we grow in grace and in the knowledge of Christ, we shall by the revelation of the Holy Spirit know how to obtain the sacred treasures within the inner court, the second veil. The capacity to obtain and retain will increase in proportion with the divinely directed use of this golden key, which will surely

give access to all of Christ "in whom are hid all the treasures of wisdom and knowledge."

"A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her who had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."—Mark 5:25-34.

For twelve long years this poor sufferer had hoped for help from earthly physicians. She had not ceased with trying one physician, but had employed many, who had not only exhausted their medical skill but perhaps had used surgery, for "she had suffered many things of many physicians," but gradually her life forces were ebbing away, and her financial resources

were proportionately decreasing, until all her living was gone, and but a small supply of life remained. She was left utterly helpless and hopeless, and probably had heard but little of Jesus and God's way of healing, up to this time, but she had a heart to believe. Her faith was beyond the intellectual; it was in her heart. She heard of Jesus as many others had. The curious throng that was gathered around him had all heard of him, and were very anxious to see him do some miracle—some perhaps simply through idle curiosity, who had evil hearts of unbelief; and others to learn more about him and to be convinced that he had power to heal. But this woman believed that he was both able and willing. She had neither a curiosity to be gratified nor a mere desire for experiment, as so many have to-day. She was not a rebellious sinner, but had a heart obedient toward God, who when she had heard of Jesus believed in him.

How did she happen to have such faith? She did not *happen* to have it. She had it because she had an obedient and willing heart. Jesus told the chief priests and elders (Matt. 21:32) how they could have believed on John, but they would not *repent* that they might *believe*. This woman had met the conditions for faith. She was on believing ground, and therefore had faith to be healed. Jesus did not heal her, nor any one else, unconditionally. There may be instances in which we may unconsciously have met the conditions of faith, but these must, nevertheless, be met. There

may be instances in which others may have a great measure of faith for us, and for the time secure the blessing of healing for us, but sooner or later, where we are individually responsible, we must have faith for ourselves.

This woman had a persistent faith, the only kind that ever accomplishes anything, or receives blessings from God; the only kind that God can honor;

“A faith that will not shrink
Though pressed by every foe:
That will not tremble on the brink
Of any earthly woe;”

a faith that will not faint (*cave in*) at the first, second, or one hundredth difficulty that may come in the way; that will not give up, give down, give in, or give out, for any discouragement that it may meet; a faith that has so mixed itself into God's word, and so assimilated that word that it becomes as firm as heaven's throne, securely settled upon the promises of him who cannot lie; a faith that calls nothing impossible, because the heart in which it lives has been taken up into the very heart of God, and he in turn has come in the person of the Holy Spirit and dwells there. This, and much more, dear reader, is the privilege of every one of us. She was no more highly favored than we are, and indeed if we were to judge from human comparison, there would be many advantages on our side, but she said, “If I may but touch his clothes, I shall be whole.” See her as she stands faint in body, with long years of wasting strength! The multitude of

people are pressing upon Jesus as he walks along with his disciples and Jairus. The chances for this frail sufferer to press through the crowd of strong men were not very favorable, but she *must* touch him. With every energy of her physical strength enlisted in the effort, she crowds her way into the throng with her eyes upon no other object than Jesus. She believed she would be healed and

SHE ACTED HER FAITH.

There was no feeling healed, or feeling to see if she was healed in this part of her experience. Her actions were actions of faith. Very strange, no doubt, to the unbelieving spectators! Perhaps as strange as the actions of the blind men, who cried out to the Son of David for mercy as he passed by. An act of faith is always a strange act to unbelievers, and usually misunderstood by our brethren, but faith is blind to all but its object, and with unswerving purpose keeps its course like the ship with her mighty engines plowing her way through the billows, wind, and tide. Unheeding the ridicule or opinions of men, faith moves out with reckless indifference to its surroundings. The act of faith must necessarily separate and single us out from those who cannot act in harmony with us. Others cannot see our object, and are almost certain to see the opposite—everything that is a hindrance to faith. In the material and sense world everything is by sight, but in the faith world we “walk not by sight,” but like Noah, Abraham, Moses, and all those

whose names have been singled out as God's faithful children, we must endure as seeing him who is invisible until every act shall be rewarded by him who hath promised.

Many of our friends feel grieved because of such actions. They cannot understand us because we are living in the faith world. Many dear children of God have in a measure made "shipwreck of faith" because they could not take some loved one along in this life of faith. We must be willing to go alone if our loved ones will not go along. We do not cease to love them, but we will be a continual mystery to them, and in many respects they become offended, but faith gladly counts all these things but loss for the great recompense of reward just within its reach. When the promise is fulfilled, the act of faith needs no explanation, and before it is fulfilled no one can make an explanation satisfactory to those outside the faith life. So it is utterly useless to attempt to make ourselves understood. We must just believe God and move on in this obedience of faith, in the face of the most resisting difficulties.

The woman in her struggles did not fail, although she meant to touch him perhaps differently from what she succeeded. She aimed to touch at least his clothes, but she accomplished her object quite imperfectly and touched but the hem of his garment, which was reached by her last desperate stretch. But it was an act of faith, and she was not dissatisfied in

the result of that act, even though the execution on her part was not altogether perfect. Her most discouraging moment was just before the touch, but her faith was equal to the trial. Her physical feeling must have been intensely discouraging in such a struggle, but faith, not feeling, was the prompting motive of her effort, and now when faith had reached its object, the blessing came. The healing virtue from the body of Jesus was felt. He turned about to see who it was who had touched him with this touch of faith.

“SOMEBODY HATH TOUCHED ME,”

he said, as the disciples tried to explain to him that there were many thronging him and touching him all around; but these touches were only the ordinary contact with the people. They did not attract his attention, nor obtain any virtue from him, but here was a touch of faith which thrilled his very soul and body. Faith produced the feeling in the body of the woman; for

“SHE FELT IN HER BODY THAT SHE WAS HEALED,”

but not until she had first accomplished the act of faith. Had she said she would not believe until she felt healed, she would never have received it, and had she believed she had it before putting forth the act of faith, she would never have received it. Faith can hold the blessing in the promise and rejoice in the prospect of its fulfillment, but the fulfillment will never be realized until the *act of faith* is applied to the

promise. We must act our faith; for without works, faith is dead. This woman understood this. She knew she must touch him. So must we. Whether we touch him, or come to him that he may touch us, it is just the same. Dear Lord, teach us the lesson! But how can we touch him now? Were he on earth as when this woman came to him, we might all touch his garment and be healed, but now he is not here as he was then. Ah, dear reader, he is just as easily within reach now as he was then. He is in touch with his word. When he went to heaven he left his name, and sent the Holy Spirit to remain here in his church to carry on his redemption work, through his name, in all who believe and receive his word. He is within reach of every one of us who believe his word.

“Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above; or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.”—Rom. 10:6, 8. Let us believe this with our hearts, that Jesus in the person of the Holy Spirit is just as near to us as he was to this woman. He is waiting to manifest himself to us just as willingly, but we must believe him just as completely. His promises will then be fulfilled in us just as really. If our faith does not act sufficiently upon the promises as we come to

him in humble need, let us strengthen it in the promises until they do become fulfilled.

If we are seeking healing, let us not make the promises of none effect through unbelief, but acquaint ourselves with them and exercise our faith upon them, until it has become perfected in strength. The word of God teaches us of little faith, and great faith; weak faith, and strong faith; and that it may increase and grow: so no one should become discouraged. The very discouragements should inspire each one of us to exercise our faith in vigorous action upon the promises, to overcome every obstacle. In this attitude the Holy Spirit will reveal to us the life, and meaning of the promises, and they *must* be fulfilled; God cannot lie. Let us walk in the steps of Abraham, believe God, and be blessed with the fullness of the gospel of salvation for spirit, soul, and body. This woman could now realize that the work was done in her body. She could now feel; for she had first believed. The feeling was the fruit of her faith. She had no disposition to idly fold her hands and keep this thing to herself. She had to confess it. Jesus looked around to see who it was that had so wonderfully touched him. She came and threw herself down before him, confessing all that was done for her. In this confession she received his blessed approval and also other unspeakable blessings. In it she also confessed her healing before the people. This is pleasing in the sight of God.

Jesus looked upon her with approval and said,

“Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague.” What comfort and peace must have filled her heart as she realized that her body was healed of its affliction, and the smile of heaven was upon her. She was healed, and now Jesus said to her, “Be whole,” which is equivalent to saying, “Keep healed.” She had the obtaining faith, and now, through her confession and obedience, she had the promise of retaining faith. Some have lost their healing through a lack of complying with these conditions. Jesus would have us confess him before men. He would have us tell the world how great things the Lord hath done for us, and had compassion on us. Mark 5:19.

THE BLIND RECEIVE THEIR SIGHT.

“And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came unto him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith, be it unto you. And their eyes were opened.”—Matt. 9:27-30.

Let us look into this interesting narrative for help as we come to Jesus for healing. Do you not think, dear blind brother or sister, that if you had been with these two men as they called upon the son of David for help, you would have lifted your voice with them,

and could have believed that he was able to do this for you as well as for them? Certainly you would, and you have just as good a right to your sight as they had. Let me ask you a question. Do you think you have as much faith as they had? If you have not, you may have. If we notice how much they had, we can see if we are upon the same plane with them. Their faith can be measured by their answer to Jesus. He asked them: "Believe ye that I am able to do this?" Their answer was the indication of the measure of their faith: "Yea, Lord." Now there was nothing very extraordinary about this, was there? You believe the same, without the shadow of a doubt. Who would dare to say that Jesus is not able to open the eyes of the blind? Some poor doubting professors might make such an assertion, but such should not dare call themselves Christians.

But you believe *he is able now*, as when he was here on earth among men. Thank God, this is not hard for any of us to believe; but there is something more to do than this. These blind men believed also that he was *willing*. Here is where many of us fail to measure up to them. We are constantly crying to him, "If it be thy will." These men did not do this. Suppose they should have cried, "Thou son of David, if it be thy will, have mercy on us." It might have been possible at that time, when the gospel was not fully understood by the people, that Jesus would have said in plain words, *It is my will*, and healed them any way: but

they did not ask in such a doubting manner. The news of his great compassion toward sinful and suffering mortals, had been published abroad. This could be none other than him of whom the prophets did foretell. He was to take our infirmities and to bear our sicknesses. Yes, he was to be the son of David. He was to do the very work that is now being done. The eyes of the blind were to be opened (Isa. 35:5; Luke 4:18), and now these poor men who had long been groping in darkness, felt that their moment of deliverance had come. The promised and long looked for Redeemer is here. When they called upon the son of David, they did so in a living faith. He must be willing, for this is one of the prophetic characteristics of the Messiah. Yes, they believed he was willing, fully as much as that he was able, and why should not we? This very incident alone should be a sufficient evidence to us of his willingness, even if there should be none other to be found in his sacred ministry. This one was enough to fulfill the prophecies concerning the opening of the eyes of the blind. How could they be more literally fulfilled?

We must also believe the prophets, for they testify of the Christ. God spoke to our fathers by the prophets (Heb. 1:1, 2), but now speaks to us by his Son. If the words of the prophets were sufficient foundations for the faith of these blind men, how much more should the words, life, and ministry of Jesus be a foundation for our faith! All these prove equally his

power and willingness to open the eyes of the blind and to heal all diseases. To doubt his will is really doubting his word, for his word is his will. This may not seem clear without careful reflection. Jesus was the word made flesh. Jno. 1:14. Every word and deed of his life was the spoken word of God; irrevocable through this gospel dispensation. Jesus, therefore, was and is the expressed will of God to us. What he ever did do in forgiving sins, and healing diseases, he is able and willing to do now. It would be well for every one who may not yet have settled this matter satisfactorily, to wait upon God in prayerful study of his word, until his *will* is thoroughly manifested and faith can rest upon the living promises. It is marvelous that God has been able to heal any one in this age of doubt.

Let us no more permit the *if* to come between us and Jesus when asking for healing, or anything else so plainly expressed in the plan of redemption, but with the simple faith of these blind men, who knew the will of this compassionate Deliverer, call upon him for help. It is the divine law of faith to ask, seek, and knock; to receive, find, and gain admittance. An *if* will hinder the perfect work of faith, just as a break in the wire will hinder the flow of the current of electricity. We must become perfectly assured of what the will of God is, then accept it once for all. Believe the promises mean *us*, then live upon them until our faith becomes perfected. The answer is as certain as

the promise. When we have become identified with the promise, the answer must come.

When we are assured that he is able, and willing, then there is yet something to be accomplished in our application to him. This is implied in these previous remarks, and most beautifully taught in the subjects of this lesson. They held not their peace until

THEY CAME INTO PERSONAL CONTACT WITH JESUS.

Their cry was exceedingly intense and earnest. They could not let this extraordinary moment pass. They had no knowledge that Jesus would ever come so near to them again. They could not see him themselves, but only knew by what was told them that he was near. They certainly believed without seeing. Their faith was likewise perfect in this respect, but now the difficult problem to be solved with them is: How shall they come within touch of him? They just took the simplest and most natural way for it. They asked and received, but their asking did not cease with words only, for they followed him. Their living faith produced action in them. Here we again see the *act of faith*. Their crying for mercy was an unusual action, but there was more than crying or praying necessary. They must get to him. They followed him until he came into the house, then they came to him. He now gives recognition to their cry, for they have come into his presence.

Frequently, one says, "I have been praying for years for my sight, or healing, and have not obtained it."

Dear seeker, let me ask you to turn again in prayerful study to this incident of the healing of these blind men. Their faith was definite. They were now in his presence and had the confidence that their petition was recognized, but this was not all; they were not yet satisfied. Nothing but their sight could ever cause them to go their way in peace. We might say they should have been content to be in his presence. This was truly a glorious privilege, but it was not enough. They were believing for more. Had they not been, they might well have considered themselves highly favored to be in the same house with Jesus and to hear his gracious words.

A heart of faith never forgets to be thankful for blessings already received, but it is also thankful for those that are yet unseen, which it holds in the promise; for what is faith but the "evidence of things not seen." It can rejoice in these things obtained, but it does not rest content here. It stands securely and unshaken upon the promise with rejoicing, but from this vantage ground it reaches beyond, and lays hold upon the Promiser and obtains the fulfillment of the promise. These men had the faith for their sight, which brought them into the presence of Jesus, where the object of their faith must now be obtained.

Had Jesus manifested any indifference to their request at this point of this incident, there doubtless would have been a continuation of their cries, and even more; since they were now in his presence, there

would have been an experience similar to the one of Jacob at Peniel, had their request been delayed. Jesus knew this, and it was impossible for him to do anything else than what he did. Many of God's afflicted fail in this respect. They are saved and enjoying much spiritual life; they may be baptized with the Holy Spirit, living continually in the very presence of Jesus; but they do not appropriate the promise for healing. They do not definitely claim a definite experience, even though assured that he is able, willing, and present to heal. They too often are constrained to believe that they could not contain more, or could not glorify God with their healing, or should be satisfied with their lot if it be his will. Others become bewildered if their faith should not at once obtain the visible result, and they faint by the way. They fall from a state of active faith, into a passive one in which they dismiss the subject from their minds, and live along in some future hope. They even lose their enjoyment in reading the promises for healing, and have no interest in hearing the doctrine taught. No wonder they are not healed.

The definite faith of these blind men brought the definite touch of healing from the loving hand of Jesus.

“THEN TOUCHED HE THEIR EYES, saying, According to your faith, be it unto you.” You see how their faith measured his power to do for them, and their eyes were opened. All this was only according to their faith. It saw in him the son of

David, it caused them to cry out for mercy, to follow him even into the house, believed he was able and willing, received his touch, and their sight.

BLIND BARTIMÆUS. (MARK 10:46-52.)

This man, though he was but a wayside beggar, possessed a living faith which obtained a blessing that the wealth of a kingdom could not obtain. Like the two men already mentioned, he began to cry out for mercy, as soon as he heard that Jesus was passing. He seemed to be unable to follow him, or to get near him in the great throng of people. All he could do was to cry out. This he did in dead earnest. He must make Jesus hear. The people near charged him to keep still, but he gave no heed to his surroundings or to public opinion. His very soul was all absorbed in the one object, his sight, and he was not to be silenced by what men might think or say of him. Instead of holding his peace, he cried out the more a great deal, "*Thou son of David, have mercy on me.*"

His cries were not in vain; neither are ours. Jesus never turned away one seeking and obedient and earnest soul who came to him in simple faith; and he *never will*. The ears of the Lord are open to their prayers. 1 Pet. 3:12. Dear sufferer, do not be discouraged if you should seem to fail with an ordinary effort to get the attention of our blessed Healer. Examine your heart and see that all is in God's order, then like this beggar repeat your cry until you know he hears. "Jesus stood still, and commanded him to be called. And

they called the blind man, saying unto him, Be of good comfort, rise, he calleth thee." Ah, the cry was heard, the call reached his ear. Behold the change; it is Jesus calling now.

Here again we see the manner of *personal contact*. This man did not seem to be able as the other two blind ones were, to come at once into the presence of Jesus. The throng was an insurmountable obstacle to this helpless man, but when he has reached the proper point of earnestness, doing his required part, Jesus comes to the rescue and bids the very obstacle assist the seeker, by calling him into his presence. This will be just as true in your case as in his. What you need is the living faith in this Healer, which if you put into practice like Bartimæus did, with the same determined persistence, Jesus will command the very obstacles in your way to assist you into his presence. They will stand aside and you shall have free access to him. There is no real obstacle that can stand before faith. The towering mountain which obstructs the way must move from its foundation and make way for the seeking soul as it moves onward in its progress to victory. The struggle may seem a long one, the cries and prayers many, but there is certain victory; for "nothing is impossible to him that believeth." The "be of good comfort" will be heard, the glorious presence of Jesus and his healing power will be the reward of every faithful soul. As this man came into his presence Jesus asked him,

“WHAT WILT THOU THAT I SHOULD DO UNTO THEE?”

Is it not simply wonderful that this man was asked such a question? He who had been crying with such earnestness for mercy, now has the honored privilege of being called into the presence of Jesus and asked: “What wilt thou?” This same blessed privilege is likewise extended to every one who comes to him as this man did. He did not come to Jesus with doubt or uncertainty about his will. This was settled long before he came into the presence of Jesus. He did not come asking, What wilt thou give me? but Jesus asks him, What wilt thou have? The Syrophenician woman was granted this same privilege after she had humbly taken her place at Jesus’ feet. When faith has brought us into this condition of true obedience, we may have what we will. This man’s will was that he might receive his sight. It was granted him as freely as the sunshine is poured out upon the earth. He had come up to the conditions perfectly, and was thereby enabled to drink in the blessings of life. He was now commanded to carry away his blessing and show it to the world. “Go thy way;

THY FAITH HATH MADE THEE WHOLE.”

Men may build theories and claim the power within themselves to heal diseases irrespective of the faith of the seeker, calling themselves “divine healers,” requiring nothing of men but money; and consequently delude many unstable souls, making merchandise of them: but God has established his truth in Jesus

Christ, and will not give his glory to another. "His name through faith in his name" is the only possible access to God for the blessings of healing and health. Every one who is responsible and capable of acting in obedience toward God *must do so*, to secure and maintain these blessings. The faith of another may bring us to the threshold of healing or lay us at the feet of Jesus, but we must look up to him in obedience and faith for ourselves if we would fully obtain the desire of our heart. "*Thy faith*" shows the force of this fact, and makes each intelligent individual responsible for himself, however helpful the faith of an intercessor may be. Yes, dear seeker, "thy faith" must partake of the promise to the extent that it becomes a very part of you as real as your own life, which will enable you in the Holy Spirit to enter and live in his presence as truly as when he was personally here on earth among men, doing good and healing all that were oppressed of the Devil.

THE MAN AT BETHSAIDA. (MARK 8:22.)

In this event the blind man had friends to bring him into the presence of Jesus. He had not the obstacles in his way as Bartimæus had, and evidently had not so much faith. His friends besought Jesus to touch him. The first that Jesus did was to take him by the hand and lead him off out of the town, away from his friends, into his presence alone, teaching him and us that we must become forgetful of friends and every surrounding if we would have our faith effec-

tually claim the blessing. This man had become so dependent upon human help that his faith in Jesus apparently was quite imperfect, and consequently received but an imperfect result from the first touch of his healing hand. He looked up and said he saw men as trees walking.

There are cases of such healing in these days. Because of an imperfect faith, there are corresponding imperfect results, and in some cases no visible results at all. Many seekers never get into the presence of Jesus. They do not seek until they find. Others come into his presence, but when he begins to lead them away from everything else, they rebel and do not receive the blessing. In many other ways there are serious reasons for the seeming failures which skeptics are so ready to point out. The great remedy for all this is *a perfect faith*. If the healing is not received in the first application, let us get nearer to him; or if the result is but partial, let us get nearer to him, and apply for a *second touch*. Jesus is just as willing to give it to us as to the blind man. Faith will bring it, and we shall go our way rejoicing.

THE MAN BORN BLIND. (JNO. 9.)

Here Jesus teaches us that there may be cases of sickness or infirmity upon certain individuals, regardless of any transgression on their part as a direct cause. Neither this man nor his parents were the cause of this blindness. The common guilt of man is the door through which sickness has entered from the

beginning, and like death itself, it will assert its power wherever permitted to do so. This blindness from birth was by divine permission. It was not the work of God, but was thus permitted of God, that his works should be made manifest. The gospel teaches us plainly that Jesus came to destroy the works of the Devil. In so doing he was working the works of God.

In this marvelous miracle Jesus required a very humiliating act of obedience of the man. To submit to the anointing of the repulsive clay, made of spittle, and then to go to the pool of Siloam and wash it out of his eyes, were both strong expressions, on the part of the man, of deep earnestness. Like Naaman the leper, he went through the humiliating process and came forth rejoicing. The poor man had but a limited knowledge of Jesus, but his acts proved that he obeyed in faith; for his testimony was, "He is a prophet;" and as soon as he met Jesus and saw him, he believed he was the Son of God, and worshiped him.

Many of our modern believers who are weak in faith and pleading for remedies, seem to find much consolation in this case of the application of clay-spittle and the water of Siloam. A few questions may be suggestive of a careful reflection. If the clay had any curative power, why was the man commanded so immediately to go and wash? Why do we never hear of such cures to-day by the use of clay? Why did not Jesus instruct his

disciples to anoint with clay? Why do not the advocates of material remedies use clay in a similar manner?

There are many theories upon this subject, but in our conclusions we should seek to keep within scriptural bounds, believing that every act of Jesus was prompted by the mind of God in him, being designed to inspire faith and obedience on the part of its subject, and demonstrating his power to heal. All remedy theories have a weakening effect upon faith. The more we can comprehend in Christ the Divine Healer, the less all material remedies will appear; and when faith reaches the plane where "Christ is all and in all," there will be neither room nor need for anything else.

THE WITHERED HAND RESTORED. (MATT. 12.)

"And when he was departed thence, he went into their synagogue. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

—Matt. 12:9-13.

The prejudiced Pharisees were ever on the alert to find an accusation against our blessed Lord. They were anxious to get this man with the withered hand before him on the Sabbath day, knowing full well that Jesus would not pass him by without healing him. Their depraved condition of heart held them in such blindness as to even think it was a violation of God's law to do an act of mercy to a poor suffering man on the Sabbath. Poor deluded souls, they themselves would think it an act of cruelty to neglect a suffering animal on that day, but were ready to accuse Jesus of a criminal act if he healed any one. He proves to them that it is lawful to do well on the Sabbath days.

“How much then is a man better than a sheep?” One of the prominent truths taught in the life of Christ is the great care he always manifested for the body. As a man would spare no pains to lift a sheep out of a pit, or protect it from the prowling wolf, or to deliver it if possible, if it might have been captured, so Jesus would, as a man is worth more than a sheep, set every man free from all his pains and diseases, or where he in any respect may be oppressed of the Devil. This is certainly true with respect to the physical as well as the spiritual oppressions, as the multitudes of healed ones testify. Every need of humanity is provided through Christ. By faith all may come and obtain a full supply. He could not let this opportunity for showing his compassion pass by. That helpless hand hanging by the side of this poor man was no

longer to be held under the power of oppression. As the man stood before him Jesus commanded him to stretch forth his hand. This was a command to both obedience and faith. Some one has said of the majority of professing Christians, that they seem to have no hands to stretch out and take hold on God. Let us stretch forth our palsied and withered hands of faith toward Jesus, who will restore them, and enable us to take a firm grasp upon the everlasting promises.

Humanly speaking, it was impossible for this man to obey. How could he stretch forth that which was withered and dead? But here is an object lesson for us. With the command to obedience, God always supplies the help. Not one command in the gospel of grace, but carries with it the accompanying help to its perfect obedience. There must, however, be the willingness of heart and soul to yield to God. With this comes the abundance of grace to do his whole will. This must be appropriated by definite faith, which will be in response to the command. Many would like to have the fulfillment of the promises, but do not like to obey the commands. The promises are inseparably connected with the commandments. God gave Abram the command first, then the promise.

This is true throughout the entire scriptures—the command, then the promise. As the former is received and complied with, the latter is fulfilled. This man believed for the healing of his hand. While

Jesus had not given him a definite promise personally, yet the man saw in him the great Redeemer and Healer. The people had just been debating the subject of healing and its legal propriety on the Sabbath. Therefore this man saw in Jesus a warrant for his faith; hence his prompt and perfect act in response to the command. He had an active faith. Too many of us lack this. We say we believe, but when the test comes we fail; our faith has been little more than an intellectual belief. This can bring no blessing; for it has no power to appropriate the promise. The word of promise must get down into the heart, and become so completely assimilated into our being that it becomes our very life. It becomes as real to us as life itself. In this attitude the promise can be securely relied upon, and we are not slow to act upon it, fearless of all seeming difficulties. This man must stretch out his hand. It is not at all likely that he once thought of the great barrier in his way; with one desperate effort he *stretched it out*, and it was restored whole like as the other.

AN INFIRMITY OF EIGHTEEN YEARS. (LUKE 13.)

This was a case of helpless deformity. The poor woman was "bowed together and could in no wise lift up herself." What a sad sight! How the loving heart of Jesus must have been touched with compassion as he beheld this sufferer. He again shows his deep interest here in our bodies. How can we dare doubt his willingness to heal? This blessed expression

of his love should inspire a deeper faith in the heart of every sufferer.

This interesting case throws much light upon the origin of disease. There is much speculation upon this subject among a certain class of would-be teachers, who are not willing to let Jesus speak and decide the question as to the author of diseases. The New Testament speaks with decided clearness in this respect. The case of the affliction of Job agrees thereto. There are a few references, which, if placed in a disconnected position, might lead the mind to the conclusion that God is the author of disease. But such deduction cannot harmonize with the gospel.

God permits Satan to bind with disease, which may perhaps serve as a chastisement in certain instances; but if every one who may be under such chastising, would seek diligently to know the cause of and remedy for it, then in faith meet the conditions for healing, the disease would vanish. God is glorified in sickness only in the same respect that he is glorified in any of the works of the Devil—*by destroying it*. Jesus has come to work the works of God (Jno. 9:4), and to destroy the works of the Devil. 1 Jno. 3:8; Acts 10:38. His work in his earthly ministry was going “about doing good and healing all that were oppressed of the Devil.” He did not undo the works of God, but DID undo the works of the Devil, by working the works of God. He said, “I must work the works of him that sent me.” Let us not be so inconsistent as to

believe that disease is the work of God. Jesus did not come to work against God, but he came the Prince of Life to overthrow the law of sin, disease, and death, and establish the law of the Spirit of Life.

Jesus called her to him. We see here the need of personal contact with him. We must come within touch of Jesus if we would have his healing life flow into our life. The woman expressed her faith in coming to him. He said unto her, "Woman, thou art loosed from thine infirmity." What gracious words! They were personally addressed to one who had been held with an iron grasp for eighteen long years. What dark and hopeless seasons must have hung over her, as from year to year she groaned under this oppression. In the language of one who has recently been healed, "I was trying to reconcile myself to a life of weakness and suffering." So this woman perhaps had tried to become reconciled to her condition, and like many today, thought it was God's will for her to continue in this awful bondage for life. Thank God, the day of her deliverance came. The Deliverer stands by her side and speaks away the spirit of infirmity and all its work. He smites the fetters and says to the captive, "Go free."

There is a place where every sufferer can reach; a place unseen by human eye; where by faith we can stand in the very presence of Jesus and hear these same words personally addressed to us: "Thou art loosed from thine infirmity." This place is a spot of

hallowed ground, and cannot be trod by unholy feet. "Take off thy shoes," dear seeker, and step softly before the Prince of Life as thou comest into his presence. No selfish nor unholy motive can dwell in thy heart. Let every ambition of earth be left back, and let thine only desire be the "glory of God." He is calling thee to him. Do not fail to come. Do not hesitate; come boldly, yet reverently. If obstacles hedge thee about, call earnestly to him for help. He will open the way. He has not called thee for naught. He desires to grant thee thy deliverance, but demands of thee to come into his presence. Listen carefully; as you inquire of him you will hear him calling you to come unto him. If you have come already and have asked for healing, and have not yet received it, listen again, wait upon him. Be still before him and you will hear his voice calling you nearer. He wants you to get into perfect touch with him so you may learn to walk in sweet and perpetual fellowship. He could come to you where you are, but he knows that it is better for you that you come where he is, upon a higher plane of spiritual life, so you can hear distinctly and understand his voice. Then you will hear him saying just as plainly as this woman heard it, "Thou art loosed from thine infirmity." Look at this blessed act of compassion and see how he spoke the word to her before he laid his hands upon her. We see here that she believed the word before any visible results were manifest. Here again we see the *act of faith*.

The call comes from him; she obeys and comes. He speaks the word of healing; she believes. He lays his hands upon her; she receives, and immediately she was made straight.

This miracle of healing was wrought in the synagogue on the Sabbath. The ruler was at once filled with indignation, and began to plead the sanctity of the fourth commandment in the law, but Jesus proved to him that he had acted in perfect harmony with the spirit of the law, and only did an act of mercy and love to this woman.

SHE WAS A DAUGHTER OF ABRAHAM

and had a perfect right to receive her healing at the time she needed it, regardless of the day. There is great significance in this statement which acknowledges her as a descendant of Abraham. The redemption blessing was hers; for God had promised it to Abraham and his seed. Jesus taught this when the poor Syrophenician woman came to him for the healing of her daughter. He said that this was the "children's bread" (the children of Abraham). He was giving it to those to whom it belonged according to promise. But there is yet greater significance in this fact, that all who *believe* have the same right to the fullness of the redemption blessings, with the lineal descendants of Abraham. "So then they which be of faith are blessed with faithful Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:9, 29.

“She glorified God.” This was a natural result of the work of God in her body. With the healing touch comes the glory of God in the entire being, and the blessed result always brings glory to God. Would we see God greatly glorified in these days of unbelief? let us get in touch with Jesus for our healing. This not only causes the healed to glorify God, but as in this instance the people rejoice; not those who are filled with prejudice, but all whose hearts are open to God.

THE NOBLEMAN'S SON. (JNO. 4.)

This was the first miracle of healing in Galilee. The fame of Jesus had already spread abroad because of his miracles at Jerusalem. Many believed in his name and were ready to testify to all men of his wonderful deeds of love and compassion. This nobleman heard of him, and when he came out of Judea into Galilee, he went unto Jesus and besought him that he would come down to Capernaum and heal his son, for he was at the point of death.

The child was dying with fever; the father would naturally have reached the end of hope from any earthly source, and knew of no other help until he heard of Jesus. Like the centurion who came to Jesus for the healing of his servant, this man believed that he had the power over diseases, and when put to the test believed his spoken word. How much faith the child had, or if he was capable of believing at all or not, we are not informed, but there is abundant evidence of the faith of the parent.

This instance teaches us the power of intercessory faith. The father came to Jesus with as deep earnestness as though he were the sick one. He sought help, and believed for his dying child. His faith answered for the child, and brought the blessing. The question is frequently asked, How far will the faith of some one else answer for an individual seeking healing? The answer may be given as follows: If the individual is living up to the full conditions of obedience and faith so far as he is responsible, and because of the nature of the sickness or the peculiar circumstances of the case, or for any other reasons beyond his power to control, he cannot press through the difficulties and obtain the blessing, then the faith of an intercessor will add to the power of his own faith, and overcome the obstacle in his way.

The power of unity is nowhere more fully realized than in faith. It increases in strength into a twofold cable; and more than this, it brings us upon the vantage ground of the wonderful promise of Matt. 18:19 —“Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” This blessed promise holds good with two or more; the *more* only adds to the strength.

Where an individual is wholly irresponsible, as in a case of insanity, or any sickness rendering the patient unable to exercise any faith, or in case of a little child, the intercessory faith may lay hold upon the promises

and secure the blessing, regardless of any act of the individual. This lesson is especially practical in every feature. It reaches down to our present time in all its applications.

The father was intensely in earnest in his appeal for help. This is a true characteristic of faith. It is determined and fixed in its purpose. Every energy must be united in the one aim. Our will must will to obtain the answer. "What wilt thou?" asked Jesus of the blind man at Jericho, as he cried out the more a great deal for mercy, when the people tried to silence him. "Be it unto thee as thou wilt," he said to the mother of the demon-possessed daughter, as she persistently clung to him for deliverance. So we must *will* to have what God has provided for us in Christ. We must assure our hearts that what we need is God's will for us, then we must set ourselves to have it; not with a will independent of his will, but in harmony with it. This nobleman was in perfect harmony with God's will, when he asked for the healing of his child. There was no doubt in his mind about this. His whole theme was: "Come down, ere my child die." Would that every seeker were past all doubts about God's will to heal, and could just as determinedly concentrate every desire into the one cry—there would be many more present-day miracles of God's healing power.

He was disappointed in the way Jesus answered his petition. He had to be thus disappointed; for he had previously fixed in his own mind how it was to be done.

In this respect God always disappoints us. He will answer our prayers in his own way, which is always better for us than our way. This is beautifully taught us in the incident of Acts 12, when the church was praying day and night for the deliverance of Peter from the hand of Herod. Their answer came with a great astonishment, not because of the answer, but because of the manner in which it came. Because the answer to our prayer does not come in our own time and way, we should never permit our faith to fail, but on the other hand we should intensify our earnestness and diligence in seeking to know the reason for the delay, which may seem for the time like a denial. Jesus helped this man to get his faith beyond signs and visible manifestations. With many people at that time it was as it is now, "Seeing is believing;" but such believing is but weak and unsatisfactory in its results, and unless quickly outgrown will leave the individual in a helpless condition. In a better understanding of faith, *believing* is *seeing*. "Faith is the substance of things hoped for, the evidence of things not seen." He was ready to exercise real faith in our blessed Healer, even though disappointed in having him come down to Capernaum with him to lay his hands upon the sick child. He had no outward manifestations to lean upon now, but oh! he had what was infinitely better, the spoken word of Jesus.

"GO THY WAY; THY SON LIVETH."

"And the man believed the word that Jesus had

spoken unto him, and went his way." How plainly we see the *act of faith* in this man. He *went his way*. He might have done this in an ordinary manner, and found his son at home as sick as ever, but there was something unusual in his trip down home this time. In his own heart there was a sweet peace and assurance that all was well with his child, for he believed the word that Jesus had spoken, "Thy son liveth." Could we believe as much if we heard the words of Jesus spoken to us under similar circumstances? It seems reasonable that every one who believes in Jesus could believe every thing he should say, especially when assured that his words were personally addressed to him. No seeker should ever stop seeking until some one of the promises becomes as personal to him as the word of Jesus was to the anxious father.

All the words of Jesus are life and spirit, and as an expression of the will of God to all men they are personally addressed to each one of us, but there must be the personal appropriation of these words on our part, we must believe them; then there will be the personal application on God's part, we shall receive them. If we but believe the words that Jesus has spoken, they shall be made life to us individually.

"As he was going down, his servants met him, saying, Thy son liveth." His servants told him the very words that Jesus had spoken the day before, "Thy son liveth." He inquired of them when the child began

to amend and he found the fever had left him the same hour that Jesus had spoken these words.

This is but another expression of the tender love and compassion of God through our blessed Savior. What great joy there must have been in the home of this ruler, as he told of the personal interview with Jesus and the wonderful words he had heard him speak, and then that these words were truly fulfilled there, in that home many miles away, at the very hour they had been spoken. How each heart must have been touched with gratitude and praise to God! Whatever else may have been the results in joy and thanksgiving, this blessed incident closes with these words, "Himself believed, and his whole house."

THE MAN AT BETHESDA.

Jesus was always ready to take notice of every sufferer. He came to seek and to save that which was lost, and his deep interest in the sick, equally testifies that our infirmities and sicknesses were an important part of his redemption interests.

He never failed to manifest his care for the physical as well as the spiritual man. To him the one is equally as precious as the other. Both have cost his precious life, and without the redemption of both, our salvation is incomplete. How much of the redemption of the body there is contained in our present salvation can easily be determined by the work of healing in the ministry of Jesus and the apostles. Whatever is yet to be accomplished when Jesus comes, when this mor-

tal shall put on immortality, is yet in the future. Then the power of physical death shall be utterly destroyed, but until then, and on this side of the Lord's coming it is our blessed privilege to possess all that Jesus brought when he established the law of the spirit of life. In this divine law we can unhesitatingly affirm with scriptural authority that God placed as high an estimate upon the physical as upon the spiritual part of our being. Even though the one returns to dust, that very dust of his sleeping saints is precious in his sight, and shall be brought forth incorruptible.

The word of God abounds with light upon this subject, and seeing that not an atom of our being is left out of the redemption plan, let us seek more fully to glorify God in our spirit and body which are God's, by coming into full possession of our present inheritance.

WILT THOU BE MADE WHOLE?

Here was one of the most hopeless and helpless cases mentioned in the ministry of Christ. This man was hopeless. 1. He was an incurable. 2. He had no one to carry him into the pool. 3. He was depending upon a very questionable, if not an entirely superstitious means of cure. 4. He had his prospect of healing and all his faith entirely in the future. So according to all earthly prospects this was one of the most discouraging and helpless cases. This perhaps is why Jesus came to him unsolicited. His sympathy was drawn

out to him in an unusual manner. What an example of tender care for the welfare of the body—this poor mortal with an infirmity of thirty-eight years' standing, being addressed by the Son of God in this manner! It teaches us that the more helpless we are the more deeply concerned he is for us.

There is no other case where Jesus came and almost asked for the privilege to heal. Surely he is touched with the feeling of our infirmities, and no one to-day has reason to get discouraged; for there is no one any more hopeless than this man was at Bethesda. When Jesus asked him this question he was yet wholly absorbed in the thought of help through the pool, but Jesus quickly turned his mind from all this into quite another direction. How practical this is in the case of every one to-day who is leaning upon the help of man or human remedies! The first thing necessary is to get done with everything else which must, and will sooner or later, prove as unsatisfactory as did Bethesda to this poor sufferer. God wants an opportunity to do his own work in his own way in every one of his suffering children, but we must let him have a chance. We must let go of our foolish beliefs and superstitions, doubts and fears, and launch out upon the everlasting promises which alone can bring us the desires of our hearts. All the stagnant pools of medical or scientific device will never satisfy. Millions of sufferers have perished while lying helpless upon these porches waiting for some imaginary angel to touch and impart hel-

ing virtue to these waters. O afflicted child of God, turn away from all these things, and lift up thine eyes unto the hills from whence cometh thy help. Behold the Throne of Grace out of which proceedeth a pure river of water of life, clear as crystal, pure as heaven, abundant and perennial with healing virtue and blessing for our spiritual and physical being.

No matter how helpless or hopeless you are, there is help in him who is mighty to deliver. He comes to you by his Holy Spirit just now tenderly asking *you*,

“Wilt thou be made whole? Wilt thou be made whole?
Oh, come, weary sufferer; Oh, come, sinsick soul.
See the life stream is flowing, see the cleansing waves roll;
Step into the current and thou shalt be whole.”

Others may step down before you and receive life, but the stream continues to flow. All who have gone in before you cannot exhaust its power. It flows on and on as it has ever done through the centuries, “bearing balm for the wounded, healing all who apply.” Step in, dear child of God, it is only a step of faith; you can take it if you but make the effort. If you do not succeed in the first effort, keep looking to God for strength to believe, feed upon his promises until the strength comes. You shall not be disappointed. Step in and be made whole.

Jesus teaches us in this case of the impotent man that he alone has the power to heal, saying unto him, “Rise, take up thy bed and walk;” and also teaches us that notwithstanding the law of Moses, he had the right to command a man to carry his bed on the Sab-

bath. The power of his word was at once felt in this man's body, and immediately he was made whole, and obeyed the command of Jesus.

Another important lesson in this for us, is that Jesus instructed him how to keep this divine health. "*Sin no more*, lest a worse thing come unto thee." It is evident that his infirmities had come upon him through his own sins. Now, if he would retain this blessing of health, he must live in strict obedience to God. This is of great importance to all. Many are not healed, through lack of obedience, and many who once received the healing have lost it through the same cause, and thereby expose themselves to greater sorrows. Let every seeker cease from sin, and every one who has found Jesus as Savior and Healer, hear his gracious words of warning: "Sin no more."



DIVINE HEALING IN THE DEATH OF CHRIST.

EVERY Bible-reader who has light upon the plan of redemption knows the divine remedy for sin—"the precious blood of Christ." He has appeared in the world to put away sin by the sacrifice of himself. This sacrifice was made on the cross. The language of the prophet tells us what this sacrifice includes. "Surely he hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:4, 5. In Matt. 8:17 we have an indisputable proof of the fulfillment of verse 4 of this prophecy—"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

The apostle Peter writes of the same, saying, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—1 Pet. 2:24. This has reference to the cross, and all the redemption blessings that were purchased there, yet it is stated before Jesus was nailed to the cross, that it was being fulfilled already in his personal life and ministry, as he healed all who came to him. The whole plan of re-

redemption finds its center in the cross. Hence we see the fulfillment of these scriptures began before the death of Christ, but nothing less than this could complete their fulfillment. These scriptures associate healing with salvation—Christ the sin-bearer and sickness-bearer. He “bare our sins in his own body on the tree.” This tells where he bare them, and what act it was on his part that fully took them away.

Now it is evident that the great cause of sickness is found in sin, which entered into the world through the fall of man. Had sin never entered, sickness would have had no place. As both are specified in these atonement scriptures, it is evident that the blood of Christ is the only remedy for both. The cause for both is found in the fall; the remedy for both is found in redemption.

Oh, let us stop here at the cross and behold the only remedy that God provides for us. Shall we become discouraged and feel that a great portion of our hopes are fled, when we find that human remedies have no place in this divine plan? No; but we see more in God's redemption than before. We see healing in the atonement. We see healing as our blood-bought inheritance, and redemption right. We see healing offered to all who are weary and sad under the tyrant hand of the oppressor. We see it equally as free for all as salvation from sin. We see it begun in Jesus as he “went about doing good and healing all that were oppressed of the Devil.” We see it perfected in him on

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the cross, where his precious blood was shed for us, where the life stream was fully opened and sent flowing freely in the world for both soul and body.

Praise God! we see new beauties in him, our Savior and Healer. He is mindful of our bodies, with equally as much interest as of our souls, and since he has not spared his own blood to purchase this redemption for both, it becomes our blessed privilege to possess our right. Not only so, but we should look upon it as more than our privilege. We are under solemn obligations to honor and recognize his gracious plan, by a sacred consecration of soul and body to him. He gave his *all* to us, we should give *our all* to him. We see also that this is not a special provision for only a few chosen ones among the children of men, but it is a universal blessing offered to all. The "whosoever will" stands in this plan with equal prominence for soul and body; hence no child of God can treat this subject with indifference. It appeals to our faith with a divine claim which cannot be safely ignored. Indeed the time is at hand when every true believer in the redemption of Christ must fully accept him for healing. He has bought it for us at highest cost, and we must in return render to him his highest claim upon us.

Ah, dear reader, this may seem rather binding upon you, but if you take but one more look at the Son of God upon the cross, through these atonement scriptures, and then open your heart to him for the true in-

terpretation of the same, you will see so much more in him that all sense of obligation will vanish away, and your heart will overflow with reverence and gratitude for the sacred privilege of placing your body into his hands for healing and health. It is his exclusive right. As the husband and wife have exclusive claims to each other's affections, so Christ has the same claim to our soul and body. "We are members of his body, of his flesh, and of his bones."—Eph. 5:30.

Our entire being is included in the price of his own purchase. Praise his holy name! We also see that this is the only divinely authorized remedy for sickness. He needs no earthly means to assist him in his redemption. Himself took our infirmities, and bare our sicknesses; not himself and doctors, nor himself and materia medica, but positively and emphatically HIMSELF. Oh, let us give honor to him! Let us bow down and worship him, and let us give glory to none other. The M. D.'s have set up images of drugs and medicines and made decrees that all must bow down before them, but let us ignore every such decree and like the three Hebrews before the heathen king, declare that we will not serve their medicine gods, nor worship the images they have set up.

THE CURSE OF THE LAW.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13. Redemption and the curse of the law are here brought in-

to consideration. For further light on the subject we must go back to the law and its curses. We will consider that part which has reference to sickness and disease Deut. 28:15, 22, 27, 58-61.

These scriptures are in perfect harmony with the health statute God had made with Israel prior to this time, in which he said, "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee."

Now he says to Israel, "If thou wilt not harken unto the voice of the Lord thy God, [Then follow the curses which shall be laid upon them, among which are sickness and diseases.] . . . the Lord shall smite thee with a consumption, and with a fever, and with an inflammation, . . . with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall

cleave unto thee. Also every sickness and every plague which was not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." This unquestionably includes every disease that humanity could be subject to.

It will be noticed here that they were not all specified in the curse, but they were all *included* in the penalty of disobedience in the verses last quoted, which is here identical with the curse. This was so plainly declared to the people of God that they could not well go on in ignorance. Obedience to the statutes of God meant certain and perpetual health. Disobedience meant the sicknesses and diseases herein mentioned. This was all well known to Israel, as is abundantly demonstrated throughout their history. The blessings of the health statute followed their obedience. The curse of the law as certainly followed their disobedience.

But what has the death of Christ to do with this? Answer: It has everything to do with it. It has removed the curse of the law, in which we find sickness to have so prominent a part. This adds power to the doctrine of healing in the atonement; for by this we are redeemed from the curse of the law, which in this respect is equivalent to the familiar scripture of Matt 8:17.

LIFE IN THE DEATH OF CHRIST.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

Nothing but his precious blood could atone for sin. The law of sin and death could be broken by no other power than himself. It was on the cross he received the sting, but by the same act he also bruised the serpent's head, and broke the power of the law of sin and death. Sickness belongs to that law. It was disannulled by the establishment of the law of life, under which we are now permitted to rejoice in deliverance from all the powers of that law of bondage. The apostle describes this in Hebrews 2:14, 15—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage." Through the death of Christ the kingdom of Satan was shattered, and he himself was made powerless. The word *destroy*, as used here, fails to convey the sublime truth in this verse. It is better rendered in other translations: *Revised Version*, "bring to nought;" *German*, "take away his might or strength;" *Emphatic*, "vanquish;" *Word for Word*, "make powerless;" which all literally signify that through death Jesus made powerless the Devil and took away his dominion. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil."—1 Jno. 3:8.

From Jordan to Calvary he left a path of destruction to the works and strongholds of the enemy. In

order to completely undo his power it was necessary that Jesus should enter the gloomy regions of darkness, and taste death for every man. He met and conquered the enemy upon the plane of humanity, then went into the regions of death and hell and conquered him there. Now he offers abundant life for soul and body to every one who will come to him. Thank God for the atonement which has been made through his precious blood, without which there is no remission of sins, nor access to God.

CHRISTIAN SCIENCE ESTIMATE OF THE BLOOD.

A few quotations from *Science and Health*, the authorized standard of this delusive doctrine, will enable us to see some of its vital errors. We quote as follows:

“One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner’s part.”—p. 500.

“Does scholastic theology regard the crucifixion of Jesus as providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Then I must differ from orthodoxy.”—p. 507.

“The time is not distant when the ordinary theological views of atonement will undergo a great change. The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree than when it was flowing in his veins.”—pp. 508, 509.

“Final deliverance from error . . . is neither

reached through paths of flowers, nor by pinning one's faith to vicarious effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, cannot understand God."—p. 499.

"If prayer nourishes the belief that sin is canceled and that man is made better merely because he prays, it is an evil."—p. 483.

These statements enable us to see that Christian Science ignores the efficacy of the blood of Christ to atone for, or cancel sin. Let us see what the word of God says: "For this is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. 26:28. "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood."—Rom. 3:24, 25. "Being now justified by his blood."—Rom. 5:9. "In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14. "Having made peace through the blood of his cross."—Col. 1:20. "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. 9:14. "Having therefore, brethren, holdness to enter into the holiest by the blood of Jesus."—Heb. 10:19. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”—1 Pet. 3:18. “Forasmuch as ye know ye were not redeemed by corruptible things, as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”—1 Pet. 1:18, 19. “Unto him that loved us and washed us from our sins in his own blood.”—Rev. 1:5. “For thou wast slain, and hast redeemed us to God by thy blood.”—Rev. 5:9. “And they overcame him by the blood of the Lamb, and by the word of their testimony.”—Rev. 12:11.

This is but one of the many unscriptural doctrines of Christian Science. Every child of God should shun it as a viper. It is one of the most subtle and Christ-dishonoring snares of Satan's latest invention. It is his counterfeit of divine healing. As this precious doctrine has revived in these last days, and the church of God moves steadily onward to the apostolic plane, coming into possession of the gifts and graces of the pure gospel, the enemy will keep himself astir to hold every soul in his grasp through every conceivable deception. The word of God and the Holy Spirit are the only safeguards against these errors. May every child of God seek to know more of this living word and be filled with the Holy Spirit, so that nothing but the truth may be accepted. All who are in the light of the pure gospel and walking obediently in the same,

have no need for Christian Science, or anything else of a similar nature.

I was once invited by a Scientist practitioner to come into his office for an interview. I felt it would be proper under the circumstances to do so, and accordingly went. I asked him many questions about his doctrine, which he frankly answered, but did not ask me any questions concerning my faith in Christ. After he concluded his commendations of this "Science," in which he stated that he had found something that he never could have found in the orthodoxy of the professing Christian world, I told him of the simple apostolic faith of the pure gospel, and some of the marvelous cases of divine healing that God has wrought among his people in this faith, then asked him if he could in view of these blessed facts, recommend Christian Science to me. He reflected a moment, then hesitatingly answered, "No." Thank God, there is no need of, nor room for any counterfeit doctrines, where the people of God are in possession of the genuine. Let us be willing to pay the full price, which is perfect obedience to God, and then no shoddy article can ever satisfy us.

My heart has often been saddened to see unwary souls drawn into this snare. Many whose judgment has been so impaired as to render them unable to discern the spirit of truth and the spirit of error, have rejected the truth and embraced this error because it was so commendable and easy in comparison with the

self-denying way of the cross. Healing is used as the Devil's bait, held out to the suffering world, but all who receive it through his agency, if any ever do, are certain to become a prey to a "worse thing." God help his people to awake to the fact that this world is teeming with religious error, none of which can be trifled with without serious risk. Let every reader resolve by the grace of God to keep free from every work of the enemy, standing upon the pure word of God regardless of everything that might suggest an easier way. Rather die with disease than accept an offer of healing through Christian Science or any other doctrine that rejects the atonement through the blood of Christ.



DIVINE HEALING IN THE RESURRECTION OF CHRIST.



WE have seen how the death of Christ purchased life for us, how the atonement has provided for our infirmities and sicknesses, and how the life-stream was fully opened and flowing from Calvary. But we need not tarry long at the cross; the precious blood was shed, and the sacred body which bore the stroke of our sins and sicknesses, was soon taken down and laid in the tomb. Thank God, it was "finished." With holy reverence we look up to God and accept the testimony of the sun, the earth, the rent veil of the temple, the Roman soldiers, and a number of resurrected saints: "Truly this was the Son of God." We see the place where our loving Savior and Healer is buried. The solemn hours pass into the third day and we are surprised with startling news from two heavenly messengers as they address the women who had come to the sepulcher very early in the morning to embalm the body of Jesus. "Why seek ye the living among the dead? He is not here, but is risen." In the evening of the same day a company of believers were gathered together with the eleven disciples. Suddenly Jesus stood in their midst and said, "Peace be unto you." They were terrified and could not believe that it was the very same Jesus who had been crucified, and thought they had seen a spirit. But Jesus said,

“Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones as ye see me have.” And when he had thus spoken he showed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them, “Have ye here any meat?” And they gave him a piece of broiled fish and of an honeycomb. And he took it and did eat before them. Praise God! we see that this same Jesus of Nazareth is risen from the dead.

Much testimony of eye-witnesses can be produced of this wonderful fact, but we will give only a little here, simply to assist in the study of this glorious doctrine of the

RESURRECTION OF CHRIST,

without which there can be no salvation or healing to-day. “For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept.”—1 Cor. 15:16-20.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. . . . This Jesus hath God raised up, whereof we all are witnesses.”—Acts 2:23, 24, 32.

“But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”—Acts 2:14, 15.

“How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.”—Acts 10:38-41.

We have had abundant evidence of the power and will of God through Christ, to save and heal, in his life and ministry, before his death; but now since he has risen from the dead to live forever, it is necessary that we should have some assurance of the continuation of his will toward man. Can we find sufficient foundation for our faith in this same Jesus of Nazareth for our healing, since his resurrection? Let us turn again to the word of God and read a few scriptures to prove his power and authority, his will and his presence.

HIS RESURRECTION POWER AND AUTHORITY.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”—Matt. 28:18.

“Therefore let all the house of Israel know as-

surely, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.”—Acts 2:36.

“For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.”—Rom. 14:9.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.”—Eph. 1:19-23.

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”—Eph. 3:10, 11.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.”—Phil. 2:8, 9.

“Who is gone into heaven, and is at the right hand of God; angels, and authorities, and powers being made subject unto him.”—1 Pet. 3:22.

Oh, let us rejoice in our risen and all-powerful Redeemer! He lacked no power over all principalities, diseases, or devils while in his earthly walk among men, but he had not met and conquered them all, nor tested his strength to save to the uttermost, until he had, through death, compassed the entire realm of the enemy's ground, and gone to the deepest depths of the fall, and "led captivity captive, and gave gifts to men." Now, we see him risen to the highest heights of all power and authority of worlds upon worlds, with the same loving and compassionate heart toward all men that he had when in his humble ministry here among the suffering and helpless. This is verily true, as the following scriptures will make manifest.

HIS RESURRECTION WILL AND PROMISE.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen. —Matt. 28:19, 20.

It was his will that his disciples should go out and make disciples everywhere, teaching them to observe all things that he had commanded them. This signifies that his resurrection will to all the world, was just what it had been before his death, to those to whom he had ministered. They were now to go, not only to the Jewish nation but to all the world, preaching the gospel and healing the sick.

In the gospel by Mark, we read of this resurrection message and commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."—Mark 16:15-20.

No language could express the will of the resurrected Christ to all the world more plainly than this. In it we find healing clearly specified. "They shall lay hands on the sick, and they shall recover." Who shall do this in his name? Answer: "These signs shall follow *them that believe*." If there were no other scriptural evidences of his will to us to heal than this, the doctrine of healing would have sufficient foundation, and all who are called of God to go forth to preach the gospel could also with perfect assurance lay hands on the sick, and through faith in the name of Jesus they would recover.

This commission was given personally to the eleven apostles. They were commanded to go and preach and

baptize, then were given the precious promises that follow. How strange that the attempt should be made to preach the gospel without preaching it *all!* Healing is a very important part of the gospel. History proves the fact that wherever the full gospel has been carried into the world, there the accompanying signs of healing have been manifested—from the time the disciples first went out under this commission, down to the present. It has been argued that healing is not in this commission; that casting out devils, healing, etc., were only promises to them that believe. But we see that healing was in the commission, prior to the resurrection of Christ. “And he sent them to preach the kingdom of God, and to heal the sick.”—Luke 9:2. We also see that they went out under this commission and were successful. “And they departed, and went through the towns, preaching the gospel, and healing everywhere.”—Luke 9:6. “And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them.”—Mark 6:12, 13.

No Bible-reader should dare to say that the second commission was less than the first. Admitting that casting out demons, healing, etc., were specified as promises in this language in Mark 16, only adds to the fact that the doctrine of healing is part of the gospel, and was understood so, by the apostles, the promises being given to prove the power of the same, to all who should believe it.

It is very difficult to find a professing minister of the gospel of Christ who is willing to admit that he is rejecting an important part of it, but it is certainly true that the majority of such ministers are guilty, and will be compelled to repent of their sin if they would stand justified before God. A very popular objection is made against this scripture in Mark 16, upon the ground that the last seven verses are missing in the original manuscripts. With regard to this matter the able writer A. J. Gordon, when criticised for not discrediting this scripture, says: "After an extended examination of the whole question, it seemed to the author that the doubts which have been thrown upon the passage have so rapidly diminished, and have now so nearly reached the vanishing point, that it was hardly worth while to disturb the reader's mind with them." He further says: "The fact that so early a writer as Irenæus quotes this passage as a part of Mark's gospel, both Olshausen and Lange consider to be a powerful argument in its favor. When we consider that Irenæus was only a step removed from the apostles, being a disciple of Polycarp, who was the disciple of John, we shall see how important a consideration this is. The view of Olshausen that this part was accidentally torn off from some ancient manuscript, and the loss perpetuated by the transcribers, is far more reasonable, it seems to us, than that it was an addition by a later hand."

For a full and satisfactory discussion of the whole

question, we would refer the reader to the fresh and able commentary of Morrison. His conclusion in regard to the matter is as follows. Speaking of the view that this passage is spurious, he says: "This notion has grown into a romance of criticism which has thrown a spell of doubt over spirits that have not the least sympathy with Biblical skepticism. But we have shown in a full discussion of the subject in the body of the commentary, *that the romance has culminated*. There would appear to be no good reason for questioning the authority of the passage."

Thus we see that the argument against this passage is not well grounded and should be ignored. But as to the necessity of this passage as a foundation for the doctrine of healing in the resurrection commission, we have no need, for we have already seen what Matthew says concerning it, which corresponds with that said by Mark. We have also the testimony of the Acts of the Apostles, which gives indisputable evidence of the power and nature of this commission, and also proves in detail the very words of the last seven verses in Mark 16. They went forth and preached the gospel, and the signs followed. They cast out devils. Spake with tongues. Paul had an experience with a serpent. They laid hands on the sick and they recovered, and everywhere proved the power of these promises.

If we search for modern testimony, we find multitudes of living witnesses who are glad to testify to these things, and, thank God, the mouth of every

gainsayer can be stopped if he will but make an honest effort to acquaint himself with them.

THE RESURRECTION PRESENCE OF CHRIST.

We have seen that the power and will of Christ to heal all our diseases since his resurrection, is established by the word of God, but how can he heal us in his absence? If our eyes could but see him, and his loving hand could be laid upon us, we could surely believe for healing. Ah, but, dear reader, there are blessed promises to us who cannot see him. The apostle Thomas would not believe in the resurrection presence of Jesus without seeing him. When he did see him, Jesus said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believe."—Jno. 20:29.

When he ascended to the right hand of God he left his name on earth and sent the Holy Spirit to dwell in the hearts of, and among, all who obey him. In the presence of the Holy Spirit we have all the power and blessings of Jesus. When he promised to send the Spirit he said, "At that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."—Jno. 14:20, 23. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith."—Eph. 3:16, 17.

The Holy Spirit is the representative and executive power of Christ upon earth to perpetuate his redemption work in salvation and healing, in the ministry of the pure gospel. His pentecostal endowment alone can qualify men to go forth with this gospel, which when faithfully preached will be blessed as it was through the apostles, "the Lord working with them and confirming the word with signs following." We can see, therefore, how that in the Holy Spirit we may have the resurrection power, will, and presence of Christ in us. This is how he can be absent from us in body, and yet fulfill his promise to us: "Lo, I am with you alway, even to the end of the world."



DIVINE HEALING IN THE ACTS OF THE APOSTLES.



ELEVEN of the apostles preached the gospel under two different commissions; the first, before, the second, after the death and resurrection of Christ. In a previous chapter we considered briefly the effect of Christ's resurrection upon the doctrine of healing, and how it has been incorporated in the second, or, resurrection commission, the same as it was in the first. In a few respects the two commissions are very much unlike, but these points of difference only add to the saving and healing power of the second commission. One point of difference between the two is, that, under the second, they were not to go forth until they had received the baptism of the Holy Ghost and enduement of power from on high. This pentecostal enduement was certainly an advantage, which we cannot here stop to fully consider, but it is safe to state that the second commission was, as the disciples went forth under it, far superior to the first in its spiritual effects upon the hearts of men, and must necessarily, therefore, be greater in every other respect. Another point of difference, which is but in favor of the second, they were to go forth "into all the world;" where, in the first, they were to go only among the Jews. The comparative points in which these two

commissions were alike may all be summed up in the words of Jesus in Matt. 28:20—"Teaching them to observe all things whatsoever I have commanded you." They were already possessed under the first commission with "power and authority over all devils, and to cure diseases."—Luke 9:1. They had gone forth into the towns, "preaching the gospel, and healing everywhere."—Luke 9:6. Now under the second, they were to carry this gospel to all nations, with the added authority of this pentecostal power.

The history of the apostles proves that they fulfilled the requirements of their commission. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16:20. The first recorded miracle of healing under this glorious commission is that of

THE LAME MAN AT THE BEAUTIFUL GATE.

(ACTS 3:1-16.)

In the study of this wonderful event we may profitably classify it under the following topics:

1. The Name of Jesus.
2. Peter's Part.
3. John's Part.
4. The Lame Man's Part.
5. The Effect upon the People.

I. THE NAME OF JESUS.

In consideration of the acts of the apostles we have the scriptural right to say that the second commission brings them into our present dispensation, and what

was true and practical through faith in the name of Jesus in the days of Peter and John, is just as much so to-day. Jesus is absent in body, but he has given his name, and the Holy Spirit to abide forever, as the perpetual legacy of his church, through whose power it is the design of God that his people should be able to overcome every power of the enemy. All who can go forth in the very name and nature of Jesus (which means to be in perfect union with him, in every interest in life, and in love, so that his name will be everything *to us*, and therefore obtain everything *for us*) may expect him to fulfill his promise: "Lo, I am with you alway, even unto the end of the world."

This is the secret of this miracle of healing, Peter and John had been taught by the personal instructions of Jesus, and by the indwelling Holy Spirit, the value and power of the name of Jesus. By faith they could bring this power to bear upon every obstacle in their way. Nothing could stand before them. They were acting as the humble representatives of Jesus of Nazareth, and could be entrusted with the power of his name. Peter was not slow to make this plain to the people as they were amazed and perplexed at this supernatural manifestation among them. The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his Son Jesus. "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence

of you all.”—Ver. 16. When asked by the high priest, by what power or by what name they had done this wonderful deed, Peter again disavows any power of their own, saying, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”—Acts 4:10.

They had no silver nor gold to give this poor man, as he lay begging at the gate of the temple, but they had something of much greater value than silver or gold—the power, blessing, and glory of the name of Jesus. It has not only healing virtue, but there is none other name under heaven given among men whereby we must be saved. Praise God! this name has not lost its virtue during the centuries which have passed since the day of this blessed miracle of healing.

2. PETER'S PART.

He was the speaker, and by his words the lame man was enabled to act his faith in the name of Jesus. The first words addressed to this man after Peter and John fastened their eyes upon him were, “Look on us.” The man at once responded, expecting to receive something of them. Then Peter said, “Silver and gold have I none; but such as I have give I thee.” What was it that he had? It was the power of the name of Jesus.

His purse was empty. Like the true ministers and followers of Christ to-day, they had, no doubt, met so

many poor and needy, that they had opportunity to distribute all their cash long before this, therefore they had no silver or gold, which might have been a blessing to this man, but they were ready to impart unto him something else which proved to be richer to him than all the world, 'and that which all the gold of Ophir could not buy. "In the name of Jesus Christ of Nazareth rise up and walk." As these words were spoken, there must have been a mighty exercise of faith in this blessed name. By divine inspiration Peter saw the necessity of works with faith. And he took him by the right hand and *lifted him up*, and immediately the power of that mighty name snapped in sunder the awful fetters of bondage that had held this poor cripple down all his life, and his feet and ankle bones received strength. All glory to Jesus and his holy name! Oh, that every one who has become a victim to the oppressor might receive the same precious benefit from this same heavenly source.

Peter now was about done in his part to this man for the present. He had only been the humble channel and mouthpiece, through whom Jesus could heal and speak, and thus continue his compassionate redemption work to suffering mortals. He had yet an important part to do to disabuse the minds of the people who thought that this man had been made to walk by the power and holiness of Peter and John. There is a blessed lesson in this for us. In this evil age of darkness and hero-worship, people are ever inclined to

honor and praise the creature more than the Creator. This is exceedingly repulsive to a true and humble representative of the meek and lowly Christ, but the carnal and honor-seeking clergy and professors, who love the praise of men more than the praise of God, will never be, in their present condition, entrusted with the power of the name of Jesus; for if they possessed it, they would consume it upon their own pleasures, and build up themselves instead of Christ. Peter instantly declared to the people that it was Jesus, whom they were preaching, whom they, the people, by wicked hands, had crucified and slain, and whom God had raised up from the dead and glorified, who was the author of this wonderful event. What a precious example of humility we see in Peter! He reflected all the glory back upon Jesus, and utterly repudiated even a shadow of honor that might have been placed upon himself and his humble fellow laborer.

3. JOHN'S PART.

Very little is said about John in this case of healing, but it is evident that he had fully as important a part in it as Peter. He was with Peter and fastened his eyes upon the lame man. This was for an important purpose. While Peter spoke to the man, and was perhaps absorbed, in a measure, by the effort to help the man to his feet, John with an uninterrupted faith was the means of much of the good that was accomplished. He was the silent partner, but unquestionably a necessary factor in the case, which

was thus fully recognized by Peter, in his explanation to the people, saying, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" This included John and placed him in an equal position with Peter, who also fully approved the explanation of Peter, in reflecting all the glory upon Jesus.

4. THE LAME MAN'S PART.

We must not overlook the important part that this man took in the case of his own healing. How long he had been at the Beautiful Gate begging, we are not informed. He was above forty years of age, but evidently had no opportunity to get into the presence of Jesus, during his earthly life and ministry. No mention is made that he was a believer in Jesus before this event, but there is abundant evidence that he afterward was. Either he was transformed into this condition at the instant of his healing, or he was a believer before, because we now see him making great demonstrations in praising God. He needed no introduction to the name of Jesus when Peter so suddenly and abruptly addressed him, and commanded him to rise up and walk; then as he was assisted to his feet he was healed immediately. "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God."

To us, it is a reasonable conclusion that this man was a believer in Jesus before his healing, and had a

willing and obedient heart toward God in all the light he had received, not having obtained a personal knowledge of Jesus as his Savior and Healer, prior to this occasion. It is advocated by some teachers that there is no faith required on the part of the individual, where the intercessor has proper faith. We agree that there are circumstances and conditions in which this is true. We have prayerfully and diligently sought to reach the true scriptural position upon this subject; and by a careful study of the different cases of healing in the life and ministry of Christ, the life and ministry of the apostles, and the multitude of witnesses in our own personal ministry, we believe we can safely and scripturally affirm that every responsible person must become willing to measure up fully to every ray of light, to the extent of his ability, in obedience and faith toward God, if he would obtain and retain this precious blessing from God. There are instances, such as in cases of an infant, insanity, and where disease and pain is of such a nature as to render the individual helpless and incapable of exercising faith, where true intercessory faith brings the blessing, and for the time holds it for the individual. But in such instances these conditions will only continue until the responsibility of the individual begins.

The faith of an intercessor is a divinely ordained means of blessing in the church of God, and will always be a precious benefit to all who are not able to grasp the promises themselves, but it is not a scriptur-

al position for any one to depend upon the faith of another without a willingness to meet every condition of obedience upon his own part. God loves us too well to give us a blessing in a manner that would not prove to be to our highest good, and his highest glory. All the redemption blessings are mercifully withheld from the disobedient. Were this otherwise, his blessings would prove a curse; for sinful man would use them to his own selfish purposes. Many would like to be healed and continue on in sin, and disobedience to God. This would only add to their ability to do more wickedly, and serve their own sinful pleasures. Thousands who will not repent would better live and die in a helpless and afflicted condition, where they cannot come in contact with others to lead them into sin, than to be well and strong to go forth with a high hand against God.

The first command to the sinner is, *Repent*. Outside of true repentance there is no scriptural hope. It is unreasonable to believe that Jesus or the apostles healed indiscriminately, and left the people to go on in their sins. Their great theme was repentance. Every preacher or person who claims the gifts of healing and professes to exercise in this ministry, who does not preach the thorough scriptural doctrine of repentance, is a deceiver, and makes this profession only as a means to some selfish and ungodly end. This lame man after he was healed glorified God, and would not part company with Peter and John.

5. THE EFFECT UPON THE PEOPLE.

They were greatly amazed, and were filled with wonder, at what had happened unto this man. The news was rapidly spread and they came running together into Solomon's porch. Peter took advantage of this occasion after explaining the miracle, and preached a searching sermon to them upon repentance, and the resurrection of Christ. The priests, the captain of the temple, and the Sadducees could not endure this, and arrested Peter and John. But what a glorious effect upon the people through this one sermon! Acts 4:4 tells us, "Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand." We follow on into the next day when the apostles were brought to trial, and find the healed man standing boldly with them before their persecutors (verses 10, 14); and in verse 21 we are told that all the people glorified God for that which was done.

This miracle in its soul-saving results is the fulfillment of the promise of Jesus concerning the "greater works" that should be done in his name, by those who believe on him, after his ascension to the right hand of God. This truly is one of the greater works. Nowhere in the ministry of Christ do we see at one time such an ingathering of souls as this. Praise God! the resurrection commission is still of force, and Jesus is ready, in every case, to work with the faithful preaching of his word and confirm it with signs following.

The experiences of the apostles in Acts 5:12, 15; Stephen (Acts 6:8); Philip (Acts 8:7, 8); Ananias and Saul (Acts 9:17); Peter and Eneas at Lydda (Acts 9:32-35); Peter and Tabitha at Joppa (Acts 14:8-10, 19, 20); Paul at Ephesus (Acts 19:10-12); Paul at Melita (Acts 28:3, 8, 9), the epistle of James (Jas. 5: 14, 15), all blend in one glorious testimony of the early church that the name of Jesus in the power of the Holy Spirit was the mighty weapon with which the powers of sin, disease, and all the works of the enemy were made to crumble and fall, although Jesus in his glorified body has taken his place of authority in heaven. He is present in the power of his Spirit on earth to save and heal all who by faith come to him.



DIVINE HEALING IN THE HOLY SPIRIT.



THE POWER OF HEALING IN JESUS.

THE mighty power by which Jesus did all his works in his earthly life and ministry, healing the sick and casting out devils, was by the indwelling power of the Holy Spirit. Without this power he of himself could have done nothing in his great work of redemption. The Word of God gives us abundant light upon this subject. It teaches us the utter dependence upon God for all power to accomplish his holy will and work. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matt. 3:16. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about."—Luke 4:1, 14. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with

divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them.”—Matt. 4:23, 24. “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say unto them, This day is this scripture fulfilled in your ears.”—Luke 4:16-19, 21. “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”—Matt. 12:28. “The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him.”—Acts 10:36-38.

It was the Holy Spirit, the God-life that was in Jesus. This is why his work of healing is called *divine*

healing. It is distinctly a spiritual work, and as separate from any cures effected by material means, as day is from night, or as the heavens are higher than the earth. Many people are in gross error with respect to the doctrine of divine healing. They place it upon a material and physical plane with those manifestations resulting from material forces and remedies which effect the physical, independent of the spiritual life. Then there is still another greater error existing in others, who confound divine healing with Christian Science, and all its kindred doctrines, which are as different from divine healing as heaven is from hell, or as Christ is from the Devil. These doctrines are all opposed to Christ, and cannot be embraced without producing a spiritual effect upon the individual, an effect which leads the soul away from Christ, and the vital truths of salvation through faith in his name. These are the Satanic counterfeits of divine healing, and will, if accepted and believed, plunge the soul into eternal darkness, while yet believing it is divine light. The awful fact is, it is the transformed light of the Devil. Divine healing must never be associated with these things. Healing through faith in the name of Jesus is therefore the work of the Holy Spirit.

It is necessarily as spiritual as the divine birth. Jesus said to Nicodemus, "That which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh, and whither it goeth: so is every one that is born of the Spirit." A visible and physical effect is produced by the invisible and spiritual power of God. To be "born again" is the divine touch of the Holy Spirit to the soul who meets the simple conditions of repentance toward God and faith toward our Lord Jesus Christ, quickening into divine life the spirit that was dead in trespasses and sins. This, with the subsequent experience of sanctification, may be scripturally termed divine healing of the soul.

Divine healing of the body is also the work of the Holy Spirit; which, by a definite act of faith on our part, operates through the spiritual life, reaching out into the physical, affecting every fiber and tissue, and quickening into life and health that part which has been held under the cruel power of disease. No experience of this kind can be realized in the physical, without a corresponding touch to the spiritual life. The touch to the body is the overflow of the inwrought power of the Spirit in the soul. The effects are realized in the natural or material body, but the great cause is invested in the supernatural and divine, practically demonstrating in the physical realm, the same as in the spiritual, the application of the law of life, in the glorious deliverance from the bondage of the law of sin and death. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2. These two laws are diamet-

rically opposite and both spiritual. The one has been enacted by God through our Savior and Healer Jesus Christ; the other by Satan. The executive of the law of life is the Holy Spirit. The executive of the law of sin and death is Satan and his spirits.

The word of God teaches us that Satan is the afflicter and author of disease; therefore disease is the effect of a spiritual cause, either directly or indirectly. "So went forth Satan from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."—Job 2:7. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."—Matt. 12:22. "And certain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils."—Luke 8:2. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. . . . And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"—Luke 13:11, 12 16. "Healing all that were oppressed of the Devil; for God was with him."—Acts 10:38.

Satan is the author and source of sin and disease. God is the author and source of salvation and healing.

It is therefore both scriptural and logical that divine healing is spiritual and supernatural, and effected only by the power of God according to the law of the Spirit of life in Christ Jesus.

THE POWER OF HEALING IN GOD'S PEOPLE.

The Holy Spirit being the power of healing in Jesus, we can plainly see that this same source is the power of healing in the people of God through this Holy Spirit dispensation. In the resurrection commission Jesus commanded his disciples to go to Jerusalem and wait for the endowment of power which he had promised should be their possession, comforter, and guide, after he himself should be personally taken away from them. This is the Holy Spirit who was to work in them and through them, that which was wrought through Jesus in his ministry. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."—Jno. 14:16, 17. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."—Jno. 16:13, 14. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-

saalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:8.

“And they were all filled with the Holy Ghost.”—Acts 2:4. “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”—Acts 5:32. “And by the hands of the apostles were many signs and wonders wrought among the people. Inasmuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits: and they were healed every one.”—Acts 5:12, 15, 16. “And Stephen, full of faith and power, did great wonders and miracles among the people.”—Acts 6:8. “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.”—Heb. 2:4. “For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God.”—Rom. 15:18, 19.

These and other references of scripture teach us that it was the Holy Spirit that wrought all the miracles and healings in the life and ministry of the apostles, both individually and intercessory. It was

God in them. All their efforts would have been fruitless of these glorious manifestations without this heavenly endowment of power. They were the empty and clean channels through whom the Holy Ghost was conveyed to all about them, who came into the requirements of God. Nothing can be found in the word of God where these conditions were to be altered in the ministration of these blessings throughout the Holy Spirit dispensation. It is the blessed privilege of every true and humble minister of the gospel of Christ to possess this same power. Yea, more; no one should dare undertake to preach the gospel without the endowment of this power. The command to the disciples is equally as binding upon every disciple of Jesus to-day, whether a professed minister or not. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49. With this heavenly endowment of the Holy Spirit, each one of the members of the body of Christ shall be able to be a blessing and a minister of comfort and joy to those who are in sorrow, suffering, and affliction. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4.

THE GIFTS OF HEALING.

Among the nine gifts of the Holy Spirit mentioned in 1 Cor. 12:8-10, we find the gifts of healing. All these spiritual gifts are spoken of as a permanent en-

dowment of the Spirit in the church. Some would refer to 1 Cor. 13:8 to sustain an argument against this permanent endowment for the duration of the gospel dispensation. We will quote this verse and see that it is no foundation whatever for such an argument. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The apostle simply teaches us here that charity (love) is to continue not only through this life, but forever; while these gifts referred to in the previous chapter are only for this life, and shall cease when their necessity shall have an end; namely, when this gospel day, and the ministry of the gospel shall have reached its close, and the church shall have been translated to be forever with the Lord.

So long as the church of God is here upon earth and in her normal condition, she will be in possession of the Holy Spirit, and wherever the Holy Spirit exists, he will manifest himself in the church to the edification of the same. This is all very simple, and easily comprehended by all who are filled with the Spirit. All who are living in this blessed state know that these gifts are manifest, and God is glorified thereby. The church, which is the body of Christ, does not yet as fully demonstrate these things as she will in the future, by advancing into greater spiritual power, but we do thank and praise God for what he is now doing among his obedient people.

The Holy Spirit is himself a gift. Luke 11:13; Jno. 7:39; 14:16, 26; 15:26; 16:18; Acts 2:38 and 5:32. He is Christ's endowment to his church, and ever seeks to honor him. He gives gifts to the church, "dividing to every man severally as he will." It is evident that it is not the design of the Spirit that one member of the body of Christ should possess all of these gifts. They are distributed among the various members, who are able thereby to glorify God and edify the church, and yet it is the privilege of every member of Christ to be so filled with the Spirit that where these manifestations are a necessity for the glory of God, he can use any one as a channel of blessing in this respect.

One of our correspondents, a foreign missionary of the gospel, wrote us that she had some sick and afflicted people gathered together in a meeting to tell them of the love of Jesus, but at the time had not intended to pray for their healing, but while they were gathered around her and she was praying, some of those poor heathens took her hands and laid them upon their own heads, asking her to pray God to heal them. She at first felt a hesitancy in doing this, because she did not possess the gift of healing. Now every child of God should feel it a sacred privilege to always be ready to lay hands on the sick and pray for them. Jesus said, "These signs shall follow them that believe: they shall lay hands on the sick, and they shall recover." *They that believe* have a right to do this whenever the

emergency may require, regardless of any permanent endowment of the gifts of healing. Every divinely-ordained elder should, and does live in the constant position with God, where he can at any moment, day or night, be ready in faith, to respond to the request of any sick one who may be led to "call for the elders" according to James 5:14.

The power and faith that bring the healing, or through which the healing may be wrought, will be given to the individual or intercessor, or both, where the conditions are fully met. This will be given for the time then present, to meet the demand of the hour, while the permanent endowment of the gifts of healing would seem to be possessed by certain ones whom the Holy Spirit chooses and qualifies to minister to the sick and suffering, imparting through the chosen instrumentality, to those in need, the various helps necessary to their healing. These gifts, like all the rest spoken of in this chapter, are a great means of blessing to all who come within the scope of their power; and when the church again reaches the apostolic plane, we shall see the true primitive type of divine healing, and its accompanying blessings and results. May God hasten the day, which is near, when the church will be clothed with all her pentecostal power and authority.

THE GRACE OF HEALING.

What we mean by this term is, the universal and equal privilege of every child of God, through the re-

demption of Christ, to be healed, manifested to us by divine favor when he "himself took our infirmities and bare our sicknesses." The gifts of healing are designed for intercessory use in the church; and are not to be possessed by all, but the grace of healing is our individual inheritance and redemption right. Every afflicted child of God should not cease waiting upon him in the constant exercise of faith, seeking day and night until perfect healing is found. Where the individual faith fails to reach the desired blessing, there should be the call for help, enlisting every intercessory means provided by the Holy Spirit in the church. This is what the gifts are for. They are a means to an end, the gifts to secure the grace-

The indwelling Holy Spirit is ever ready to take exclusive control of every portion of this earthen temple. Our bodies are his dwelling place. He is the very Christ-life which dwells within his people. Christ the vine, we the branches, The vine-life must flow through the branches; so the life of Christ must flow through us. "Know ye not that your bodies are the members of Christ? What? know ye not that your body is the temple of the Holy Ghost which is in you?"—1 Cor. 6:15, 19. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. 4:11.

"But 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 bodies by his Spirit that dwelleth in you."—Rom. 8:11. This verse is generally interpreted to have reference to the resurrection of our bodies from the grave, but we believe there is a present-tense experience in the Holy Spirit explained here, the experience of quickening into health our mortal and perishable bodies, when the natural forces have given way under the power of disease. It is upon the condition of the Spirit dwelling in us, that our bodies are to be quickened. It is the power of the law of life which the apostle mentions in verse two, which makes us free from the law of sin and death. The resurrection is explained further on in the chapter. The indwelling possession of the Holy Spirit with all his blessed comfort to spirit, soul, and body is but the earnest of the resurrection life which shall be realized when this mortal shall put on immortality; but while we are clothed with this mortal body, let us ever abide in Christ where the Holy Spirit may abide in us, and by an unwavering faith in the living promises of the living Christ, keep within the quickening touch of his living power.



IMPORTUNITY.

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THIS term signifies an urgent request, a pressing solicitation, an application urged with troublesome frequency, or persistency. In the language of the prophet this thought is made clear: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62:6, 7.

It is brought out still more clearly, relative to our individual needs, in the beautiful lesson of our Savior in Luke 11:5-11. Verses 5-8 read: "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

There is a tone of earnestness in this lesson which should be impressed upon the mind of every seeker. The need of bread at midnight indicates an urgent necessity. A friend is perishing for bread; to wait

until morning would imperil his life. He must have it now. He has gone out of his way in his journey, is exhausted and starving, and now pleads for bread. Nothing else can satisfy. The fact of having found a friend, though very encouraging perhaps, yet, does not supply the demand. Bread, and bread only, can ever satisfy the midnight sufferer. His friend tries to make him comfortable; offers him a good bed and all the hospitality his home can afford. This is indeed very acceptable, but the dying man gasps in his weakness, and faintly cries out, "Bread! All that you are doing for me is good, and God bless you, but, oh, do give me some bread." His friend tries to console him with congratulations in his success in finding his house at that late hour, and to divert his mind from himself, but the sufferer again cries out for bread.

At last the friend is compelled to acknowledge that he has no bread. His last morsel had been consumed in the evening meal. Then the sinking sufferer urges him to run to some neighbor and quickly procure something to satisfy the gnawing hunger that is consuming his life, and be sure to get enough. Do not ask for only one loaf.

The friend knows no alternative. He starts out into the darkness for one of his most intimate friends. One whom he knows always has plenty of bread on hand, and would never refuse him a favor, and because of their friendship would excuse him for calling upon him at this unusual hour. He comes to the house and

arouses the family from their sleep, by his violent knocking. He gains recognition, and almost out of breath, in his haste, he makes known his errand to his friend, feeling assured that he shall not be refused. But to his great surprise he *hears some unwelcoming words* from within. Words that almost cause his heart to sink in despair, "Trouble me not," says his sleepy friend. "My dear sir," says the other, "I do not believe you know who is speaking to you. I am your neighbor, and your most intimate and worthy friend." But the thought of friendship at that hour of the night makes no appeal to his sympathies, and he is sound asleep again while his friend is commending himself. All is quiet inside. He awaits, but no one moves.

Again he knocks, and his friend is aroused and asks who is there. He repeats his petition. "Trouble me not," says the voice inside, "this is no time for a neighborly call, nor to borrow bread; call in the morning and I shall be glad to receive you, and will let you have all the bread you want." "But," says the midnight visitor, "my friend needs it now, and for this reason I am here at this present time; and you should have regard for me as your friend, and get up and give me some bread." "Trouble me not," again says the sleepy man, "the door is now shut and my whole family are in bed. I cannot get up now and give you any bread." And again he is sound asleep.

He is awakened again by a tremendous knocking at the door, which frightens him and his family. The

children begin to cry. The father jumps up and tries to quiet them, but only to be disturbed again by the man at the door, who declares he must have three loaves of bread at once. "My friend is starving to death. I fear he may be dying while I am here waiting for you to make up your mind to get up and give me bread. Get up! *Get up!* I cannot let you sleep until you get me the bread. Come, I must hasten back, but I shall knock here until you grant my request, *I must have bread.*" This is more noise and urgency than the man inside can bear. At once he is upon his feet and into the pantry and at the door with his arms full of bread. He ladens down his friend with the precious food and says, "Begone."

Friendship would not bring him to the door. Such an appeal was in vain; but his importunity aroused him and brought the desired result. No doubt the friend went home rejoicing, and had learned a lesson, that it was useless to commend himself under such circumstances. The simple plea of his need, urgently pressed, was all that was necessary. "Because of his importunity," says Jesus, "he will arise and give him as many as he needeth." Had the friend become discouraged at the first application for bread, he would have gone home without it, and his starving friend would have died. He was rewarded for his importunity.

If my little boy comes into my study and says: "Papa, I am hungry," and before I have time to give

it a thought he is off at his play, I pay no attention to him, and go on with my writing. In a little while he comes back again and repeats his statement and asks for a piece of bread, but in a moment he is off again. I go on with my work. But soon he comes and begs for bread. He takes hold of my hand and says: "I am so hungry; please, papa, come down and get me a piece of bread." I at once see that the child is really hungry, and he gets his bread. Had I given it to him before, he likely would have wasted it; but when he was hungry enough to stick to me until he got his bread, he eats it with a relish. He did not want it at first, he only thought he did. He did not ask for it at first, he only thought he did. Many of God's children act just this way.

We are so accustomed to "saying our prayers," which amounts to about as much as "Now I lay me down to sleep;" and like when we were children, sometimes we go to sleep before the prayer is finished. Such prayers are but meaningless words, and never reach the ear of God. But when the actual desire of the heart is poured out before the throne of grace, and the suppliant remains there with his earnest appeal, there will be a response from God, by the Holy Spirit.

This lesson of importunity is followed by the gracious promise from the lips of our blessed Savior, "And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seek-

eth findeth; and to him that knocketh it shall be opened." This by no means has reference to a mere intellectual asking. The petition must first be filled with earnestness, such as will not cease by an apparent hindrance. And if an obstacle does come in the way, the desire of the heart is but increased and cannot be satisfied with anything but the object sought, or a plain answer from God why it is not granted.

Earnestness in prayer, where all conditions are fully met on the part of the seeker, will bring back from the throne either (1) the direct and instantaneous answer, (2) the witness of the Spirit that the prayer is heard and will be answered; or (3) the reason why. No one should cease praying until one of these points has been reached. The question has been asked: "Does God have to be entreated with such importunity?" No; "the eyes of the Lord are over the righteous, and his ears are open unto their prayers," but he demands the intensity of heart on our part in coming to him that we *pray through the doubts*, fears, discouragements, obstacles, and gloom of the enemy who seeks to hinder our coming to the throne of blessings, and reaching the ear of God. Many seekers are thus defeated when a blessing is just beyond the cloud of discouragement. An earnest holding on will penetrate the darkness and reach the desired object.

Jesus would have each of his followers to learn the importance of this importunity. He set the example by his all-night prayers, and his frequent resorting to

the mountains for communion with the Father, and the instance when in the garden of Gethsemane, where he prayed earnestly and God sent an angel to strengthen him. In Luke 18:1-8 we have a parable, teaching us how to pray, and not to faint. Here we see that the desire of the widow was granted because of her troublesome asking. She would not give up, and Jesus recommends the same persistency in his people. God will avenge (answer) his elect who cry day and night unto him, though he bear long with them.

It is necessary sometimes for our good that he withhold the answer from us. There are times when we could not perhaps glorify God with the answer to our prayers at once. There must frequently be a preparation on the part of the seeker before his answer can be received. Father understands our case, and loves us too dearly to give us that which would not be for our good and his glory. He may put the desire in our hearts to ask for it (because we could in no other way become prepared to receive it), and in due time means to answer it. It may at times require day-and-night seeking to develop our capacity to retain the answer, and glorify God in it. Not only so, but when an object has been thus gained it will be the more appreciated, which in itself will be all the more for our highest good and God's highest glory.

All the conditions must be fully met and the seeker perfectly adjusted to a position where he has the retaining capacity. This frequently requires much more

earnest seeking than many are willing to do, and consequently they do not obtain. They do not seek—they only think they do. The words of Jesus cannot be broken: "Seek and ye shall find;" for "he that seeketh findeth."

This lesson clearly implies that *asking, seeking, knocking*, have a meaning which reaches further into the dead-earnestness and persistency than we are disposed at times to exercise, and without which we need not expect God to answer. The religious world to-day is blighted with a spirit of indolence with regard to spiritual matters. A selfish form of godliness has sadly displaced the deep self-denying spirit of primitive Christianity. Comparatively few professors, we fear, know anything about the principles of true repentance necessary to enter the kingdom of God. To speak of the violence required to take the kingdom, would be only to be misunderstood by many. In the early days of Methodism they were taught the necessity of importunity.

We are told how our fathers, fifty years ago, sought the Lord with all their hearts, until he was found of them. A mere profession then could not satisfy the need of the soul. Would that the same degree of earnestness were practiced to-day in seeking pardon, cleansing, and healing. Marvelous would be the results. But so many stop at the beginning point, and consequently obtain nothing but an empty profession of religion. Many in seeking healing are disappointed

for this very reason. They think it means a mere intellectual profession, but soon find out that the power of disease cannot be broken, by such an imagination; and such are frequently disposed to think there is no reality in divine healing, because, they say, "I have tried it and did not get anything." They did not seek in God's way. Scripturally such do not seek at all. The examples of the patriarchs, prophets, apostles, and primitive Christians, teach us valuable lessons of earnest supplication to God. Their prayers reached away beyond a mere form of words, and the answers received were glorious in result. May God grant us an awakening out of the stupor of formal religion, and may his church get down to earnest prayer, where alone the heart can lay hold of the promises, and bring down seasons of refreshing from the presence of the Lord.

THE GREAT NEED OF THE CHURCH

is importunity; earnest prevailing prayer that will never cease until the answer has come. Wrestling Jacob understood this when he got hold of one who was able to bless. "I will not let thee go except thou bless me." He did not stop because his thigh was put out of joint in the desperate struggle. He felt the need of a blessing all the more. His determination was intensified, and he *would not* let go. He was rewarded for his importunity. He received the blessing he desired, and much more. His name was changed by divine authority from a despised supplanter, Jacob,

to a "prince of God," Israel, because he had power with God and with man, and prevailed.

The mother of the prophet Samuel, knew something of earnest prayer. Her heart was made sad by the continued provocation of her adversary. Days and nights of weeping were spent in solitude. Her anguish became unbearable. Her appetite for food failed her. All the comforting words of her husband could not satisfy her soul. She sought refuge in God. With bitterness of soul she prayed unto God, and wept sore. All earthly hopes had fled, and it is not difficult to imagine the sight of an honorable woman of Israel, in the temple of God, pouring out her heart in anguish to him whose eyes are over the righteous, and his ears open to their prayer. She vowed a vow unto God, and continued in her earnestness. She did not stop with a single prayer. She multiplied her prayers. She had prayed in this way until her voice ceased. She had reached the end of herself, but yet she kept on praying. Her lips continued to move and her heart kept pouring out her desires. At this time the high priest, Eli, took notice of her actions, and thinking she must be drunken with wine, reproved her, but she explained the situation to him and said, "I am a woman of a sorrowful spirit, and have poured out my soul before the Lord, and have spoken out of my grief hitherto." Those prayers were answered. The blessing came, and her sad heart was made joyful. Five years have passed away. The same woman again stands in the temple at

Shiloh, but not with the sad heart she had before. She stands before the high priest, but there is some one by her side, holding her hand. It is a bright, lovely child, a son, now old enough to be left at the temple, in the service of God, according to the vow his mother had made. As her mother-heart overflows with joy she addresses Eli with these words: "I am the woman who stood here before you who had that sad countenance and was almost dead with grief and anguish. For this child I prayed, and the Lord hath given me my petition which I asked of him." She did not forget to pray again upon the same spot, where she had previously so earnestly poured out her heart to God; but this time it is a prayer of thanksgiving and praise to God for his power to lift up the beggar and set him among princes. She was rewarded for her importunity. This should teach us how to pray.

Elijah understood the secret of prayer as he went up to the top of mount Carmel and "cast himself down upon the earth, and put his face between his knees." His fervent prayer prevailed, even though the discouraging reports of his servant were against him. He was not to be disappointed. He had the assurance from God that his prayer should be answered; that there would not be dew, nor rain, but according to his word. Now his word had gone forth that "there is a sound of abundance of rain." God had promised; it must be fulfilled. It must rain.

The heavens show no sign of it, but it must come. "Go again seven times" and look, was the command to the servant. As he returns the seventh time, there is but a speck in the heavens to show that God hears the prophet. This is enough. The rain came, and the importunity of Elijah was rewarded.

The apostle James tells us that this same kind of praying was necessary to bring the great dearth of three years and six months, which preceded the wonderful event just mentioned. He prayed earnestly, and we are admonished to do the same when praying for healing: We have just as much assurance from God (comparatively speaking, very much more) that he will heal our diseases as the prophet had that he would send dearth, and rain, through his earnest prayers. We are commanded to pray, that we may be healed. Were we all to obey this command and pray as earnestly as did Elijah, there would be more wonderful results all over the world, to the glory of the God of Israel, than even the event on mount Carmel. God would answer. He would stretch forth his hand to heal, and signs and wonders would be done by the name of his holy child Jesus.

When Jerusalem was besieged, King Jehoshaphat feared, and set his face to seek the Lord, and proclaimed a fast throughout the realm. As the reader studies that event, he will be forcibly struck with the stupendous earnestness on the part of the king and all the people. They all came together to ask help of

the Lord. "They all stood before the Lord, with their little ones, their wives, and their children." They prayed earnestly. They had a right to come to God. Their inheritance was being threatened. The enemy was intruding upon their sacred territory, their own promised land. They appealed to the God of Abraham, who had covenanted this land to him and his seed. Their prayers were answered, the enemies driven out and destroyed.

Hezekiah had a similar experience under a similar circumstance, and when the threatening letter was brought to him in which his whole kingdom was imperiled, he went up into the temple and spread the letter out before the Lord. God took the case in hand and brought speedy deliverance. Later, when the prophet brought a message to the king from God, that he should die and not live, he again resorted to deadearnest prayer. He turned his face to the wall and prayed and wept with a great weeping. There was much more in this prayer than the ordinary modern lip service. There was something in it that reached the eye and ear of God. What was it? God answers, "I have heard thy prayer, I have seen thy tears; behold, I will heal thee." O beloved sufferer, take courage. Launch out upon the promises of God. There is a balm in Gilead; there is a physician here. His heart of compassion is touched with the feelings of our infirmities; yea, more than this! Himself took our infirmities and bare our sicknesses. * Pour out thy

prayers and tears, dear one, at the throne of grace.

“Think how the divine Redeemer knows as thou canst never know,
All the deepest depths of suffering, all the weight of human woe.”

Do not be afraid to nestle close into his bosom and rest thine entire interest into his loving care. He will hear thy prayers; he will see thy tears and will heal thee, if like Hezekiah thou wilt earnestly implore his blessings and meet all the divine conditions to obtain the same.

Daniel in that far-off land of captivity, when his beloved city was lying in the waste of desolations, and his people were mourning in a strange land, learned the blessed secret of importunity. He had borne the weight of reproach and shame for his people, and every drop of his royal blood was affected with earnestness. He could no longer forbear. He must begin to pour out his grief. Deliverance must come. He was well assured that what he desired was the will of God. He expresses his fervent desires in the following words: “I set my face unto the Lord God to seek by prayer and supplication, with fasting, and sackcloth, and ashes.” Such praying will shake the universe from center to circumference. It will reach the highest heaven and enlist all the ministering spirits in glory into the battle if necessary, to break the powers of oppression and answer such a prayer. As the heart pours out its grief the words become more and more fraught with intensity. “O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not for thine

own sake, O my Lord." As these words are uttered, the decree is sent from the throne of God to Gabriel, to hasten down to Daniel and comfort him with the gracious words that God has heard, and will answer his prayer. And thus we might keep on speaking of many more who in the same manner of laying hold upon God, "through faith subdued kingdoms, wrought righteousness, 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 and turned to flight the armies of the aliens." Praise God! these all are examples for us for instruction and admonition, and should encourage us to pray and not faint.

The disciples desired to be taught how to pray. Jesus answers with the lesson of importunity; and while it is the answer to their request, it also is an answer to every child of God to-day who comes to him as they did, saying, "Lord, teach me how to pray." May many thousand prayers of the Bible kind begin to ascend from the hearts of God's suffering ones; prayers like that of Daniel, that will bring us upon our faces in the depths of humility, and bring down from the treasure-house of God glorious blessings for spirit and soul and body.

FAITH TO RETAIN HEALING.

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A CORRESPONDENT writes: "I have been wonderfully healed in the past, but to-day I have not the faith I had one year ago. Can you tell me the reason?" Without any knowledge of the spiritual condition of this individual, the real cause of the lack of faith may not be ascertained, but there are some common causes for experiences of this kind, which, we believe, will be profitable for many of our readers to have briefly mentioned. There are many instances of this kind, where individuals have received rich experiences in healing which have been retained for a season, without a single returning symptom either of the old disease or any other. Later, to the surprise of the rejoicing one, there would appear a gloom and darkness in the spiritual sky, and with it, perhaps, some returning symptom of disease. In such experiences many have become discouraged and lost their healing.

We may well inquire for the reason of such experiences. To attribute it all to Satan, the enemy of soul and body, would indeed place the blame where it belongs, as he is the author of all sin and disease; and yet this does not practically reach the case of the baffled sufferer from the artful devices of the foe. Let us therefore speak of some of the different snares with

which he is lying in wait to deceive. So long as the Devil is at large there will be sin and sickness in the world. Through his deceptions in Eden, "sin entered into the world, and death by sin." See 1 Cor. 15:21. Disease is but a gradual process of death. Through faith in Jesus Christ we are delivered from the power of sin and disease, and through faith we are kept by the power of God. 1 Pet. 1:5. Yet in the permission of God we may be frequently tempted, both with sin and sickness. Salvation does not place us beyond temptation, but it does place us where by faith we are overcomers. It is the work of Satan to lead into sin and to bind with disease. If he cannot do both, he will be ready to do either; all he wants is the opportunity. Like a prowling wolf, he is ever on the alert for an attack, and must be resisted steadfast in the faith. 1 Pet. 5:9. It should be no surprise, then, if the believer in Christ our Healer should at times be severely tested.

Temptation to sin may return to the believer, so also may symptoms of sickness return. The scriptural conditions of obedience and faith, which must be met in order to *obtain* deliverance when first the seeker comes to God, must be faithfully observed in order to *retain* deliverance in all subsequent life. Faith alone is the shield with which we are able to quench all the fiery darts of the wicked (Eph. 6:16), which shield can only be firmly held by the obedient soul. Disobedience at once destroys the power of faith. Therefore to the obedient one there is a glorious re-

taining power given, and all the hosts of heaven are interested in the redemption rights of such a believer. There is no need of fear. Our inheritance is secure and freely offered to us. Obedience and faith are the God-given means of obtaining and retaining it.

By faith we receive it. Eph. 2:8.

By faith we stand. Rom. 11:20.

By faith we walk. 2 Cor. 5:7.

By faith we live. Rom. 1:17.

By faith we are kept. 1 Pet. 1:5.

Upon these simple conditions the Supreme Court of heaven has rendered the decision of our inheritance, salvation and health, and all the pettifoggery of hell cannot overthrow it. It is forever settled in heaven.

If in any case any one may have suffered defeat, it has been through a lack of careful application of the conditions. A prayerful examination will be of great value. Ask God to turn his search-light upon the inmost secrets of the heart. Ps. 139:23, 24. Under the dispensation of the law, disease and sickness were permitted as a penalty for disobedience. We have no record that this penalty has ever been revoked. God made the covenant with Israel that upon the condition of their obedience he would be their Healer. Ex. 15:26 and 23:20, 25. Disobedience exposed them to all the plagues of Egypt. Deut. 28:22, 58, 61. This was a matter of stupendous importance to the children of Abraham, and it should be no less to us; for if we be Christ's, then are we Abraham's seed, and heirs ac-

ording to the promise. Gal. 3:29. Therefore we may safely conclude that we being fellow-heirs may look for the blessings of the covenant in this respect, which certainly have not been diminished nor annulled by the bringing in of the new covenant through Christ. If obedience then meant health, and disobedience, sickness, should these mean less to us in this gospel dispensation? The same conditions that brought the blessings, or their opposite, also retained them.

While it is possible that a child of God may be sick without having committed an actual transgression, yet in case of sickness such transgression may have been the cause or means of opening the door, to let the oppressor in. If this be the case, there is but one means of deliverance—repentance, deep and earnest, with diligent seeking, such as is expressed in Dan. 9:3. In his great humiliation and sorrow Daniel confessed the sins of Israel, and acknowledged this to be the cause of their captivity. It was a great reproach to the once highly-favored people who were now the gazing-stock of nations, and thus the child of God who once enjoyed divine health, may be humiliated before the sneering world who say, "Aha! we knew there was nothing in divine healing." But, dear reader, there is a cause for all this, and let us be sure that it does not lie at our door.

As Daniel's remedy brought light and hope, and at last the restoration of his people to their own land,

who had lost their inheritance through sin, so the same prescription will secure to us restoration to health, if our healing has been lost through the same cause. Actual transgression by outward sin, the neglect of duty, the refusal of obedience to some of the written commands of God's word, unwillingness to obey in anything taught by the Word and the Spirit—each and all may be the direct or indirect cause of sickness to the one who once enjoyed divine health, and until obedience is rendered to all of these conditions, faith for healing cannot be obtained. As before stated, we wish to emphasize the fact that obtaining and retaining faith can only be exercised through implicit obedience to God.

Healing may also be lost through lack of knowledge of how to resist the Devil, which may not be imputed as sin to the individual; and yet this will afford an opportunity for the enemy to gain an advantage. Some very practical lessons have been received through such experience. The devices of Satan have been learned (2 Cor. 2:11), as well as a better understanding of God's will how to overcome, the healing regained, and afterward retained.

Some also may have suffered defeat by getting their eyes upon their healing, instead of keeping them fixed upon Christ and how they received him. Col. 2:6. A soul just saved from his sinful life, may for some time be so filled with the emotions of joy in this new life that it is impossible for him to think of much else, but sooner

or later he will at times find his emotions at ebb-tide, and unless taught the way of faith, he will be made to believe, by the enemy, that he has lost his salvation, which indeed were true, did he judge by his feelings; but by faith in the living Christ he stands complete, and soon learns not to let his feelings be the standard, but faith. So must the believer in Christ the Physician, keep his eyes from himself or his healing, and learn to live by faith in the Healer.

There is nothing that so inspires the soul to a close walk with God, as a realization that our health as well as our salvation from sin, is all in Christ. The very life of our bodies flows from the veins of him who is the fountain of life. Many of God's dear children realize this as a wonderful reality. Our bodies are very much like the thermometer, which measures the temperature, and indicates the degrees of heat or cold; they indicate in many respects the spiritual temperature of our life in Christ. Let us all nestle nearer to him, in perfect obedience to all of his will, and receive from him not only healing but keeping, where we can exercise both obtaining and retaining faith.



THE MYSTERY OF INIQUITY.

AS the light of the gospel increases there will consequently be a corresponding increase of the transformed light of the Devil, that the true light might be kept hid from those who believe not the gospel of Christ. On the authority of the word of God we do not hesitate to say that Satan is transformed into an angel of light. 2 Cor. 11:14. No matter what light God shines forth in his church, there will first be a mustering out of all the combined powers of darkness to oppose and hinder it. When this attempt has failed, then there is a great change in the execution of the deception. The enemy transforms himself into the very light he had been trying to destroy. His opposition to the truth is just as great, but it must now appear to have ceased altogether, that the deception may be successful. To those who are enlightened by the Holy Spirit and the word of God, the cunning craftiness of the Devil is not concealed.

All through the past centuries in the history of the church of God the workings of this mystery of iniquity have been plainly discernible. From Eden to this present time he has been at his business of deception, and will continue to be nothing but the deceiver until his final doom. Never in the history of mankind has there been so much deception as at the present time. While the light of the pure gospel is increasing, the

world is flooded with multiplied doctrines of error running parallel with the truth, to such an extent that only the willing and obedient of the people of God can keep clear from the deceptions.

How true in these last days are the words of Jesus: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24.

This was never more true than it is at the present time. There is nothing in this world that strikes more effectual death blows to the kingdom of darkness than the doctrine of divine healing. It means a life of faith in the church of God that otherwise could not exist, which is an irresistible power against the Devil, which, if every child of God possessed, it would soon put an eternal quietus to much of his infernal deception. The counterfeits of divine healing are numerous. From the very first, in these modern times, that God began to show his people that Jesus Christ is the Healer, there has been born from the regions of darkness, one after another, a variety of doctrines of healing, all of which may be clearly discerned, if weighed in the balance of God's holy Word and Spirit.

Not only has the enemy invented new doctrines, but to more securely hold his victims, and have a deception to suit every class of humanity, he has cunningly adopted deceptions of ancient date and brought them down to the present time. It is thought by some that

idolatry and superstition are decreasing, but this is a mistake. There is as much of it to-day as there ever has been, only the form of it has gone through many changes in order that the deception may continue. A recent account in the *Globe Democrat*, under the title, "Cured by Faith," publishes a case of a Catholic boy in New York who had been paralyzed for three years and was instantly healed while looking upon a piece of the (supposed) wrist bone of St. Anne, the grandmother of Jesus, while the mother of the boy was praying to this departed saint. The relic was sent to this country a few years ago by Pope Leo XIII., and is kept in one of the Catholic churches in New York. The old superstition of "relic worship" is still in existence.

While praying to the departed saints is in itself a Christ-dishonoring and unscriptural practice, the abominable and heathenish relic-worship is also a deception of the Devil. Imagine the credulity of that mother and child standing before a piece of bone, in this so-called enlightened land, and invoking healing. What an easy prey to the deceptions of the Devil! It may be questionable that the child was healed, but admitting that the healing was a fact but proves the truthfulness of the miraculous power of Satan; for all who are in the light of the gospel can readily see that such gross superstition can only originate in the Devil himself.

We do not hesitate to say that, to be consistent with his holy Word and the plan of redemption through

Jesus Christ, God cannot heal through such channels of superstition. In the name of Jesus, through faith in his name, is the only promise of the benefits of divine healing. Satan would have us pray to anything and anybody but God, in the name of anything and anybody but Jesus Christ; but all such prayers are but in vain, and but open up the avenues of the soul to be filled with the awful deceptions of darkness.

While the superstitions of Rome would impose the belief in more than the divinity of Jesus Christ, the more subtle forms of error in Spiritualism, Christian and mental science, etc., ignore his divinity. This may be denied, but in order to prove the statement, it will only be necessary to touch upon the redemption through the blood of Christ, and all these last named advocates of healing will be up in arms.

Now it matters not how souls are deceived, only so they accept something else, more or less than Christ. This gives the enemy all the opportunity he needs to introduce any form of error best adapted to the case. Humanity to-day is famishing under the power of deception. The father of lies has not spared his resources to keep himself concealed in his transformed light, but the brightness of the glorious gospel of the Son of God reveals the mystery of iniquity to every obedient soul. God has given us his word, which is the lamp to our feet and the light to our path. If we but earnestly seek the way of salvation and healing, we shall find it to the joy of our hearts. Jesus says, "I am the

way, the truth, and the life," and while deceptions are great, we have a blessed security of life and health in him. As the people of God learn more and more of the Christ-life, God will the more manifestly stretch forth his hand to heal, and signs and wonders will be done by the name of his holy child Jesus, and the "signs and lying wonders" of the Devil exposed.

It is a question in the minds of some how it is possible that Satan can heal. There is abundant scriptural evidence that he has power to perform many wonders, and work miracles. Exodus, chapters 7 and 8; Matt. 24:24; 2 Thess. 2:9, 10; Rev. 13:13, 14; Rev. 16:14. Also, that he is the author of disease and sickness. Job 2:7; Mark 9:25; 2 Cor. 12:7. It is therefore both scriptural and logical, that the hand that has power to afflict has also the power to withdraw his affliction, which he certainly will do if he can thereby deceive, and make believe that it is God that has healed. It cannot properly be called healing, but yet it is a removal of the sickness or disease. It is very evident that there is much of this deceptive work carried on to-day among those who have not received the love of the truth, but have had pleasure in unrighteousness. Let us all keep very near to our blessed Redeemer, and with an obedient heart follow him where he leads. Thus his very life will be manifest in our mortal bodies, and we shall also know the truth, which he has promised shall make us, not only free, but free indeed. Jno. 8:32-36.

QUESTIONS ANSWERED.

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If healing is in the atonement, how is it that diseases were healed before the atonement was made?

Just the same as sins were forgiven before the atonement was made. Jesus was foreordained before the foundation of the world to be the Redeemer. 1 Pet. 1:20. Rev. 13:8. Faith in him secured the benefits of his redemption, to the extent indicated in his life and ministry. He had the power to forgive sins and heal diseases, and also had authority over all the works of the enemy; but in all this he was only fulfilling his redemption office, and did not complete it, was not made a perfect Redeemer, until he "was delivered for our offenses, and was raised again for justification."

Do you understand that when we are sanctified, the cause for sickness is removed?

In the beginning, if there had been no sin, there would have been no sickness. Sin (transgression) opened the door to every work of the Devil. "Sin entered into the world and death by sin." Death, "dying thou shalt die," came with sin. Dying (sickness). Die (death).

Individually we, by a definite act of faith in the atonement of the Redeemer, received deliverance from all the works of the Devil; but not all in one single application. A sinner repents and believes and be-

comes justified. The believer consecrates and believes and becomes sanctified.

We may be sanctified and not have known that healing is for us, and therefore be sanctified and be sick and bound by the chains of disease, just as a person may be a child of God and not have known that he could be sanctified. As soon as he receives the light he meets the conditions and appropriates the gifts either for sanctification or healing or both. Individually we may be sick without having committed sin. Sickness entered into the world because of sin (the transgression of Adam), and because it is in the world it may fasten upon our bodies, even upon those "that have not sinned after the similitude of Adam's transgression;" but thank God, as with sin, we can be made free through faith in the Redeemer. There are many instances of sickness caused directly by sin, and in such cases repentance precedes healing. There is no reason why those out in the light of sanctification and divine healing should not be able to be kept from sickness caused by sin; and may God grant the faith to claim perfect health under all circumstances, so that the "inhabitant shall no more say, I am sick." We may transgress the laws of health, which is not an imputed sin against us, and yet through that, there may be an attack of sickness, but in any case we have the precious promise of the healing through the prayer of faith: "and if he have committed sins, they shall be forgiven him."

It is the work of Satan to lead into sin, and to bind

with disease. If he cannot do both, he will be ready to do either; all he wants is the opportunity. It is the work of Jesus to undo the works of the Devil. "He went about doing good, and healing all that were oppressed of the Devil;" and in the Holy Spirit he is doing the same to-day. Hallelujah! All he wants is the opportunity. "For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death."—Rom. 8:2.

Why is there provision made for sickness (Jas. 5:14, 15) for God's children, after they are saved from sin?

For the same reason that there is a provision made for sin; viz., we are liable to an attack of sickness for reasons already mentioned, and God has mercifully provided for us in such cases.

How could Epaphroditus be sick after he had received the full benefit of the atonement?

For reasons already mentioned. He, like many of God's people to-day, may have also unwisely overtaxed his physical strength in his zeal for the cause of Christ, but whatever was the reason directly, he was nigh unto death; but the record tells us that he did receive the benefit of the atonement and was raised up.

When a person has been healed of one thing and has not faith to take the Lord for the rest, what shall be done?

Keep believing with all your heart, and like the father of the afflicted child, say, "Lord, I believe, help thou mine unbelief." If we were to persevere in believing

God for our healing as people do who doctor sometimes for months and years, there would be greater results in healing. There would be mighty developments of faith, and God would be glorified.

Three years ago I was healed by the Lord, but now feel my trouble coming back. Would it be dishonoring God to be anointed again?

No, not if you feel the need of it. The divinely appointed means of healing should be employed as often as the need demands. As we have an advocate with God for sin, and as often as one is in need of this advocate he can apply, so also we have the means provided for sickness, and a perfect right to apply it when necessary; not that it is always necessary to be anointed when sick, for this is but one of the means God has given, yet the promises in connection with anointing in Jas. 5:14, 15 are exceedingly precious.

Having taken the Lord as your Healer, would you abandon all medicines?

Yes. The Lord does not need medicines to help him do his work. It would dishonor him to try to help him with medicine. If you were to employ a physician who would prescribe a certain medicine, you would express a doubt of his knowledge and skill by adding some other medicine to the prescription, or employing another physician at the same time. So when God has given us a prescription, let us take it. Some think we should employ a physician, take all the medicine we can, then ask God to bless the medicine. The

proper way to decide upon this is to read carefully what God says we shall do when sick. If he has said anywhere that we should trust in or even employ physicians, then it would be right to do so. There were many physicians in the days of king Asa, but it is evident that God had not told him to employ any of them. There were many physicians in the days of the apostle James, but he did not recommend them to the church. Many of God's people would have James change his epistle to suit the unbelief of the nineteenth century by having it read: "Is any sick among you? let him send for the doctor, no matter if an infidel, and let him practice medicine upon you. If one kind does not cure you, let him keep practicing until he has gone to the end of his skill. Then if there is no earthly hope, call for the elders of the church, and let them anoint you for your burial, for if your medicines cannot cure you, God cannot, for the days of divine healing will cease when we apostles have died."

We may be very thankful that modern theology cannot change the glorious gospel, or surely we would have about such perversions of the word of God. The Great Physician has undertaken the work of redemption from sin and disease, and our part in the plan is to implicitly follow his directions. He will be responsible for the results. To take medicine when trusting him for healing, at once expresses a lack of perfect faith. Let us take his prescription and we shall never be confounded.

If physicians and medicines are to be discarded, what place do you assign to Luke, "the beloved physician?"

We do not read anywhere in the history of the church that Luke practiced medicine after his calling into the gospel work. He was with Paul in much of his missionary work, but we do not have any example that he or Paul or any of the apostles ever administered medicine to the heathen in order to win them to the gospel. Luke was evidently with Paul at Troas where the young man fell from the third-story window during that all-night meeting; also on the island of Melita where many of the barbarous people were healed. Luke did not have his medicine chest along.

Were missionaries to-day to go out in the power of the Holy Ghost and faith, there would be glorious results in winning souls. The healing power of Christ instead of *materia medica*, would have the same attraction to-day as it had in primitive times. A missionary to the Hebrides Islands once administered medicine to a suffering native. The medicine failed to cure, and soon a plague broke out among the people. The superstitious heathen believed it came through the missionary's medicine, and concluded they must make his life pay the penalty. The poor missionary tried to explain, but to no avail. An angry mob surrounded him and clubbed him to death. How much better the God-designed plan, to go among the heathen as Paul did to the father of Publius. Speaking of Luke as

“the beloved physician,” evidently originated from his occupation before his calling into the gospel.

Is it wrong to give medicine when you believe in divine healing?

There may be instances in which a person is justifiable in administering medicines, if it is known that the medicine will be helpful in removing pain or suffering, when the one to whom it is administered is not a Christian or cannot accept divine healing.

Is not God sometimes glorified in sickness as in health?

From a human standpoint this may seem true, but scripturally, sickness cannot glorify God any more than can sin. God is glorified in saving us *from* sin, and so also is he glorified in healing our diseases. When Lazarus was sick, Jesus said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” He was glorified in raising up Lazarus from the dead. He said to Martha that if she believed, she would see the glory of God. It was indeed a miracle that brought much glory to God. Immediately following we read that the people took branches of palm trees and went forth to meet Jesus upon his entrance into Jerusalem, and cried, “Hosanna, blessed is the King of Israel, that cometh in the name of the Lord,” and the jealous Pharisees said among themselves, “Behold, the world is gone after him.”

In the case of the man who was born blind, we have

another illustration of the glory of God in his restoration to sight. It was supposed by the disciples that either this man or his parents had sinned, because he had been born blind, but Jesus taught them that it had been permitted of God "that the works of God should be made manifest in him." He also shows by this blessed miracle what the works of God are. He said, "I must work the works of him that sent me." All can see by his life and glorious ministry that God's works through him were not to destroy men's lives, but to save them; not to afflict with disease and sickness; for he was anointed "with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the Devil, for God was with him."—Acts 10:38.

It is the works of the Devil to bind with sin and sickness, and God is never glorified in them. It is the works of God to deliver from the bondage of the Devil's power, which deliverance is always to the glory of God. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil."—1 Jno. 3:8.

If we can live in the enjoyment of good health all the time, how can we ever die?

It is supposed, generally, that we must be sick in order to die, but there is nothing in the word of God to justify such a doctrine. There is nothing to prove that any of the apostles died with disease.

When God was through with Moses on earth, he

kissed his life away, and although a hundred and twenty years old when he died, "his eye was not dim, nor his natural force abated." Of the two and one-half millions of Israel whom God brought out of Egypt "there was not one feeble person among their tribes." These facts signify much more perhaps than many of us have paused to consider. It being the will of God that his people be kept from the power of disease, and end the days of their earthly pilgrimage in a mature age, let us live up to our privilege in the life of perfect obedience and faith, and glorify him as did those who have gone before us. This truth by no means casts a reflection upon those of our fathers who passed away under the power of disease. Many had not known the will of God to heal. Many do not know of it to-day, and are yet held in the bondage of oppression.

In our ministry of prayer for the sick there have been a number of cases where the subjects for prayer have passed away without a struggle or pain, closing their eyes in a peaceful sleep, the power of faith having surmounted the disease. This is but the scriptural and God-designed manner of falling asleep.

Do you not consider that if we were to observe the laws of nature perfectly, there would be no sickness in the world?

We have nothing to warrant this in God's word. Sickness came into the world through the fall, and cannot be taken out through nature or natural means.

While God has created nature and made it possible that we to a certain extent can observe her laws, yet she cannot remove the results of sin. God has provided a sure remedy for his people. He told Israel that if they kept his statutes and obeyed these laws, and harkened diligently to his voice, he would be unto them their Healer. This was the provision for the time being, until Christ came and took our infirmities and bare our sicknesses.

Man has sought out many inventions, and for thousands of years tried to discover natural means by which to heal diseases; yet in the face of all his boasted remedies there never was so much sorrow and suffering under the hand of disease as there is to-day. If there is any earthly help by which suffering and pain can be alleviated and the poor groaning world benefited in the least, every heart in which there is any sympathy would rejoice and thank God. If such be the case and man has really discovered any such natural means, it has been but the discovery of God's laws, which he in his providence has permitted for the good of fallen man. But from a logical position the inventions of man along these lines are questionable. It is a lamentable fact that where there is one person helped by human skill, there are two sent to their graves by human ignorance. Thousands of intelligent people to-day have ignored the use of medicines and drugs from a scientific standpoint; but if there is any virtue in any of them, and sinners and poor doubting professors will take their

chances of being hurried to their graves by swallowing the deadly poisons called medicines, let them have them. But God has provided a remedy for sickness, and his people have a right to accept it; and they dishonor him if they reject it. All other ground is sinking sand. Christ the Redeemer is the God-given remedy, and from the scriptural standpoint it is not within the power of man to heal diseases.



FIFTEEN OBJECTIONS ANSWERED.



THE following propositions were made by evangelist Munhall, in a sermon against divine healing, preached in Oakland, Cal. in 1897. This speaker undertook the task of harmonizing modern theology with the word of God, which of course is an utter impossibility. The answers to these propositions as here presented, were given in a sermon, preached in answer to Mr. Munhall, by the author.

1. Salvation is offered to all. Healing is not.

Ans.—If we are to take the ministry of Christ and the apostles for our guide, we see that healing is for all who come to Christ in faith. Matt. 4:23, 24; 8:16, 17; 14:34, 36; Acts 5:12, 16.

2. Bodily ailments need medicines.

Ans.—If so, why did not God tell us so in his Word? He was the Healer of his people in the days of Israel. Exodus 15:26 and 23:25. All the ministry of Christ and the apostles teaches us that God is still the Healer of his people.

3. Many think they are sick and are not. They imagine if they have a pain they have a tumor or cancer.

Ans.—True, but many others are not of this class. When the best physicians agree upon their decision of a tumor or cancer, we must believe that there is no imagination about it. In the days of Christ's ministry

there were real cases of disease. He healed them. There are thousands of living testimonies to-day of the same healing power, the number of which are rapidly increasing. Christian Science is a doctrine suitable for imaginary diseases, but Christ is the healer of real diseases.

4. We cannot find one single scripture to warrant healing on the same grounds with salvation.

Ans.—The only grounds for any of the benefits of grace to fallen man, lie in the redemption of Christ. He asked when he healed the paralytic man (Matt. 9:1-6), “Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?” He told the healed man of Bethesda, “Sin no more, lest a worse thing come upon thee.” James says, in connection with healing: “If he [the sick man] have committed sins, they shall be forgiven him.” Forgiveness of sins and healing are in many respects on the same grounds.

5. Faith without works is dead.

Ans.—True, but what are the scriptural works? Are they prescribed by man or God?

6. Isa. 53:4 and Matt. 8:17 are not believed by many to mean the same. There is a difference between interpretation and application. According to the law of interpretation the prophecies of Isaiah belong to the Jews. Matthew belongs to the Jews. James is for the dispersed tribes and not for all.

Ans.—If not to the Gentiles, much is for them.

All the gospel blessings are alike for both Jew and Gentile. The healing of the Centurion's servant, the child of the Syrophenician woman, the nobleman's son, one of the lepers, the people at Samaria, the people at Ephesus, prove that healing is for the Gentiles.

7. Many have believed for healing, but have not received it.

Ans.—The same may be said of many who have believed for salvation. In both cases the scriptural conditions are to be met if the promises are to be realized.

8. Thousands have been healed by the use of medicine, but none have been saved by it. Therefore healing and salvation are not on the same ground.

Ans.—Salvation and medicines cannot be scripturally compared, but divine healing and salvation can be. They are both divine works of grace. In order to obtain and retain healing from God we must retain salvation. We may be saved and not healed, but we cannot keep God's healing without salvation.

9. Elisha died with disease; Paul had a thorn in his flesh; Trophimus was sick. Therefore it is not a sin to be sick.

Ans.—The doctrine of divine healing does not claim that it is a sin to be sick, although sin is frequently the direct cause of sickness. It cannot be scripturally proved that Paul's thorn was sickness. It cannot be scripturally proved that Trophimus was not healed later on.

10. Jesus healed arbitrarily.

Ans.—No. He healed according to the law of redemption.

11. Miracles are not to be seen in these days as they were in primitive times.

Ans.—It would be better said “not seen” than “not to be seen.” If not seen, it is because of the unbelieving church; for the same reason that Christ did no great work in his own country.

12. The ministry of physicians is recognized in the word of God.

Ans.—Read and see that there is scripturally no intrinsic value placed upon them. Mark 5:26; Job 13:4; 2 Chron. 16:12.

13. The ministry of physicians for the body is designed of God, as the ministry of the gospel for the soul.

Ans.—This is not true from a scriptural standpoint. Luke 9:6; Mark 16:20.

14. Medicines are recognized in the word of God.

Ans.—Read the following, which is all the word of God says about them. Jer. 30:13; 46:11; Ezek. 47:12; Prov. 17:22.

15. God has prescribed remedies, such as figs and wine.

Ans.—The juice of the grape was recommended to Timothy as an article of diet and would not be objectionable in its proper use, under similar circumstances. The lump of figs did not heal Hezekiah, neither do we have any scriptural intimation of such use of figs for this gospel age.

HELPFUL THOUGHTS.



HAVE FAITH.

IT is the will of God that each of his people reach a plane of faith where victory can be claimed in the face of the most severe trial. The faith that knows *no give up, give down, give in, nor give out.*

DO NOT FAINT.

The word *faint* in Luke 18:1 is taken from the Greek *ekkakeo* and signifies *to turn out badly, to cave in*. Jesus teaches us the lesson here that to faint means to be defeated. *We must pray, and not faint.* During the fainting spells, the Devil has his own way. A soldier in battle, just in the fiercest part of the engagement, when every step and action weighs heavily against the foe, knows that there is no time to go into a fainting spell. If he does, he is sure to be defeated if not killed outright. To faint under such circumstances means to lie limp at the feet of the enemy, to be put to death, or to be dragged into prison. Nothing is so fatal to the victory of a child of God as fainting. The hardest struggle always precedes victory. The most trying time to our faith is just before the victory comes. This is the very point where we are the most liable to faint. We must *pray and not faint.*

AN INCREASE OF FAITH

will be preceded by a decrease of unbelief. The filling of the Spirit, by an emptying of self. An ascent to the plane of apostolic faith and power, by a descent into apostolic humility.

THE STRONGEST ARGUMENT.

All the arguments of men to prove God's word to be true may be defeated, but when the church puts the promises to the test and the answer comes by *fire*, the unbeliever will fall upon his face and confess that "the Lord he is the God."

BOUNDLESS LIFE.

The gift of God is eternal life through Jesus Christ our Lord. Life for spirit, soul, and body, as illimitable as the pure air out upon the mountain. We can open our lungs and breathe to the full without the slightest fear that the air will be exhausted. The little fish in the depths of the great Pacific can drink and drink, and there is not the least possibility that it will ever exhaust the mighty deep. So the child of God can freely breathe in the boundless grace and life of God. He can freely drink of the water of life, until he becomes filled with God. Whosoever will may do the same, and yet the supply remains undiminished.

OBEDIENCE.

In the health covenant with Israel we see the conditions for health were very simple. If thou wilt *diligently harken*. If thou wilt *do*. If thou wilt *give ear*. If thou wilt *keep*. God could not be expected to

heal if these conditions were not met. The new covenant has not repealed these conditions. *Obedience* is the key to the blessings.

TEN QUESTIONS.

Why do we not have a single instance in the Word of God of some one of his people being engaged in Israel as a physician?

Why is it that we read nothing good of physicians anywhere in the history of God's people?

Why do we not read of one case of healing by physicians—just one, somewhere in the Word of God?

Why does Job speak of "physicians of no value"?

Why do we have it so definitely stated in sacred history concerning King Asa, that he "sought not to the Lord, but to the physicians"?

Why did not God appoint and provide physicians among his people in the days of Israel, when he made the health covenant with them?

Why is the account so plainly given in the New Testament concerning the woman who "suffered many things of many physicians, and was nothing bettered, but rather grew worse"?

Why did not Jesus select some of these physicians for his medical staff, when he "went about doing good and healing all that were oppressed of the Devil"?

Why did not the apostle James instruct the church, "Is any sick among you? let him send for a physician"?

Why is it that during the first two and one-half cen-

turies of the church there was no other than divine healing known in the church? *The answer*—"I am the Lord that healeth thee;" and, "Himself took our infirmities, and bare our sicknesses."—Matt. 8:17.

FAITH.

Faith is believing God. Doubt is believing the Devil. "Faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please God." But do not say you have no faith. If you know you are God's child, you know it is because you have obeyed him and believed. You did not feel you were saved until you first obeyed and believed. We must receive the witness of the word, before we may expect to receive the witness of the Spirit. We must believe before we feel. Feeling is but the result of believing. It is the visible effect of the power of the invisible reality—faith. If we want God to put faith into us, we must put faith into his word. Some promises of men are too good to be true, but this is not the case with the promises of God.

Jesus said to the centurion, "Go thy way, and as thou hast believed, so be it done unto thee." Could not we have believed, had we been there? This man had an extraordinary faith for that day, but it was no more than every one might have had. It is no more than we may have. How much did he have? Here is the answer—"Speak the word only," and it shall be done. Have not we as much? If we could see Jesus face to face to-day, could we not say, "Speak the word

only, and my disease shall be healed"? Dear sufferer, there is a nearness to Jesus in the power of the Holy Spirit, where we can speak with him face to face. There is a secret dwelling-place within the second veil, where only he is seen and heard. Here and here only can we hear him say to us in the depth of our inmost soul, "As thou hast believed, so be it done unto thee." Seek this nearness in him. Here his very presence dispels every power of disease, infirmity, and sorrow.



CONVERSION AND HEALING.

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CONVERSION. "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Healing. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:3-6.

Conversion. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him.

Healing. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. With his stripes we are healed."—Isa. 53: 4, 5.

Conversion. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

Healing. "By whose stripes ye were healed."—1 Pet. 2:24. "And behold they brought a man sick of the palsy, lying on a bed.

Conversion. "And Jesus seeing their faith said to the sick of the palsy, Son, be of good cheer: thy sins

be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy),

Healing. "Arise, take up thy bed, and go unto thine house. And he arose and departed to his house."—Matt. 9:2-7.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be *converted*, and I should *heal* them."—Matt. 13:15.

"And he sent them to preach the kingdom of God and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing everywhere."—Luke 9:2-6.

Conversion and healing are here presented to us upon an equal basis in the redemption plan, and we are enabled to see that God was not forgetful of the physical needs of the fallen race when he anointed Jesus of Nazareth to preach deliverance to the captives and to set at liberty them that are bruised. There are three important scriptural truths made plain in these texts.

1. Healing is in the redemption plan.
2. It stands in this plan upon an equal basis with conversion.
3. God is as able and willing to heal as he is to save.

Human logic argues to the contrary, but this does not change the word of God. As truly as the prophet saw, by the inspiration of the Holy Spirit, that the life and ministry of Jesus and the apostles and the whole gospel dispensation, should be marked by the grace of God to save from sin, so he saw this same grace of healing. It is a most glorious and soul-cheering prophecy indeed. It inspires hope and comfort to every soul who is weary and heavy laden with sin.

God has promised to come with a recompense. What is this recompense? It is salvation to every one who seeks God. "He will come and save you." He will come with vengeance against your sins, but with a recompense of salvation to every seeking soul, even to him who has a fearful heart. "Be strong, fear not," says the voice of inspiration. Every doubt and fear may be cast aside, and the guilty soul may come with confidence and assurance in the promises. God will save. But can we not hear that voice in the same breath proclaiming the glorious gospel of healing? And can we not see in the fulfillment of this prophecy, when the gospel day began to shine, that the blind eyes were opened, the deaf ears were unstopped, the lame leaped, and the tongues of the dumb were made to speak? These prophecies are predictions of the

glorious redemption of the gospel, and they are fulfilled to the very letter in this gospel day.

“Surely he hath borne our griefs and carried our sorrows,” which in its fulfillment is translated, “Himself took our infirmities and bare our sicknesses.” This is so plain to every honest and willing mind, as to need no comment. He himself has brought this deliverance, which he has so dearly purchased by taking all our sins and sicknesses upon himself; for by his vicarious sufferings on the cross he paid the redemption price, and was enabled to offer to this sin and disease cursed world this perfect redemption liberty. This, he had the power to bestow upon all who believed on him, even before the work of his atonement was consummated upon the cross. His whole life was the divine expression of redemption, but it all centered in the cross. In view of this fact he granted salvation and healing to all who came to him, previous to the cross; and through the apostles and all believers since then, the same blessings have been realized—not to those who believe not, but to those who believe. The words and deeds of Christ are the divine interpretation of the redemption plan. No one, therefore, from this standpoint can fail to see that healing is a redemption blessing and an important part in the redemption plan.

The life and ministry of Christ also prove beyond doubt that divine healing stands on an equal with conversion in this great plan. No case can be cited in the

records of his life where he ever turned a suffering mortal away. The blessed "I will" was the universal response either in word or deed to every request. His interest in the body was everywhere manifest with equal tenderness with that in the soul. How could it be otherwise? The body is a necessary part of our being, and has most certainly partaken of the deadly effects of the fall—sickness and physical death—which must necessarily be removed through redemption.

The question may be asked, How much of the effect of the fall is to be removed by redemption? The scriptural answer is: *All of it*. But how much of it is to be removed in this life? The answer is given in the quoted text: "Himself took our infirmities and bare our sickness." This we believe is the scriptural limit to divine healing to be possessed in this life. The boundary to the gift of miracles and faith may reach much further into the illimitable, but the life and ministry of Christ in his dealings with sickness and disease is certainly a correct demonstration of this text quoted above. He manifested his power over death by raising a few from the dead, and completely conquered mortality for himself by putting on immortality, but this is not to be obtained by his saints until the time comes, which is yet in the future, when the last enemy (death) shall be destroyed, and all, both the sleeping and living saints, shall put on immortality, at his second coming. 1 Cor. 15:20-26. Physical death is

therefore a part of the effects of the fall that shall not be removed on this side of the resurrection.

But now as to sickness, we see that this characteristic of the fall comes within the redemption limit on this side of the resurrection. Sickness is an abnormal condition of the body the same as sin is an abnormal condition of the soul. Both have entered through the fall, both can be removed through redemption in this life. This truth is most substantially sustained in the life and ministry of Christ and the apostles, and the testimony of increasing multitudes of saints in these last days.

God is as able and willing to heal as he is to save. When the paralytic was lying at Jesus' feet and the comforting words of pardon were spoken to him, Jesus asked of the people around him, "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" His power to do both was here plainly shown, and speaks out to all the world that his power and willingness as Savior and as Healer are equal, and all may come to him and partake of these blessings.

FAITH.



BY JENNIE M. BYERS.

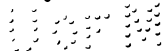
“**F**AITH is the substance of things hoped for, the evidence of things not seen.” Many are wanting faith, and looking to themselves to see how much faith they have, and trying many ways to get more. But “faith cometh by hearing, and hearing by the word of God.” And hearing the word of God means doing the word of God. Wherever God comes with a promise he expects faith to accept it at once, and to walk in obedience to all his commands and precepts. By obedience comes the accompanying faith to believe and obey the command. When God called Abraham to go out from his kindred into a strange country, he obeyed. That is where the blessing came. He did not stop to ask why or argue with God to tell him of all the hardships or disadvantages to undergo: but he just obeyed, and it pleased God, and by the obedience came the faith to claim the things of God.

Then another instance in his life. When God promised him a son he believed. Why can not we say as some one has said, “Abraham believed God, and so do I believe him,” and then step out on the promises and believe and receive them? Abraham believed God and waited many years, and when all hope was gone

—according to human reckoning—the promise was fulfilled. Abraham had no natural ground to stand on, but he took God at his word and left him to fulfill his own promise.

In the same way Noah got God's approbation. He simply believed God, and when God said he would destroy the world, he believed it, and told the people so, and stood all the reproach and scorn and mocking of the people. Certainly people called him a fool and fanatic, but what did he care? He was only carrying out orders, and the responsibility was on God. It was God's business to see that the flood came, and Noah's business to build the ark and prepare to escape the flood. Yes, he did it and was saved. By faith he not only saved himself, but his family. He built the ark for the saving of his *house*, and they were saved. So to-day the promise is to *us* and *our seed*. Do we believe it and then act as though we do, by launching out on the promises? May God help us to see our privileges and make proper use of them. We can not bring up our children for the world and yet claim they will be saved. But we can by faith claim them for God, then bring them up in the nurture and admonition of the Lord. Tell them they belong to God, and lead them in the things that pertain to godliness.

Let us learn the lesson from these old heroes. When God says a thing, let us believe it just as they did. God's word is just as sure to-day as it was then, and he loves us just as he did them. To-day he talks



to us through his Word, and when he makes a promise he means to fulfill it, and he expects us to believe it. Faith is the ear that has heard God say what he will do, and the eye which has seen him doing it. He will fulfill his word to us as we take and believe it. He makes it so easy. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." We are to pray in faith and leave the giving with God. We are so apt to look to see if it has come or is coming, and fear it may not come at all, and so hinder the very things for which we are asking from coming at all. That will never do. No wonder the Word says, 'Let not a wavering man think he will receive anything from God.' Do we see then why we so often fail of the desired object? As we pray let us stop and ask ourselves, Do I really mean to take God and the answer to my prayer by faith, and then *stand* on the promise until it comes? I fear many would have to acknowledge that they have doubts and fears about the object for which they pray. God wants us to come in confidence, nothing doubting. As we come to God let us believe "that he is a rewarder of them that diligently seek him." "Diligently seek" means to persevere until we find. As we take a promise, let us believe we receive, and stand there until the promise is fulfilled in us.

Some time ago I had a very sore finger, caused by being pounded. The nail threatened to come off, as it festered all around it and back to the second joint.



As we were very busy I felt I did not have time to lose the nail nor have a sore finger, and I felt impressed by the Spirit to claim the promise, "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." So husband joined me in the promise and I stood (as I thought) firmly, but my finger continued to fester and get worse. So the next day in prayer, the Spirit showed me that I was making God a liar and the finger true. The finger said it was not healed for it kept getting worse, and I looked at it more than at God's word. I should have stood firmly on God's word, 'counting the things that are not as though they were.' For I knew I was living in the proper order of God and so had the right to claim my inheritance as his child. Finally I said, "Lord, I will believe right against the sight of my eyes, or the hearing of my ears." So says faith. The next day as we kneeled with a sick sister, the Devil whispered, "Look how your finger hurts and how sore it is! You have no faith to pray." But the Spirit in me rebuked the Devil and said, "According to God's word *it is done, the finger is healed.*" I went to bed rejoicing, and standing on the promise, and the next morning the disease was staid. All inflammation was gone; no soreness, no pain, and I got up and did a week's washing and felt no inconvenience. The nail was saved, and soon the dead skin slipped off and all was as formerly.

Now there was a lesson to be learned, and when

learned the Lord just rebuked the disease and it was gone. I praise God for the lesson and would not have missed it, had it required the aid of all my fingers. Let us be willing to learn the lessons God would have us learn; if we hold still, he will teach us just what we need. Sometimes we get in a hurry, but that will not hasten; but it hinders the very object for which we are praying. God would have us be quiet and still, so we may know what he would have us learn or know. Then again we may *time* God, which may result in failure again, for he may see we need some preparation first, so that when the desired object is obtained we may know how to use and retain it to his glory.

Sometimes we have need of patience. That grace may need strengthening before we can be trusted with the desired object. So let us take the blessed promises and take them as one and stand there; and having done all, still stand, and let God know that we can believe and can trust him, even though he may see best to delay the answer for a time. Hold on like the Syrophenician woman. At first she heard no response, but she held on and continued to entreat. We are enjoined to pray always and not faint. Jesus saw the woman would not let up, but was willing to take the humble place—even that of a little dog—and be satisfied with the least of his blessings. So he just opened to her his divine storehouse and said, “Be it unto thee even as thou wilt.” So God wants us to humble ourselves and take the place of a child, then

we will be satisfied with his gifts and take them in any way and time they come.

God wants to get us to the place where we can trust him, then he can trust us and just open to us his whole kingdom, and we will be so given up to his will as to ask for and use only those things that will be for our best good and his highest glory. Otherwise we would ask amiss and consume on our pleasures, and he get no glory and we no benefit. God wants us to have all we can possibly use for our good. He wants us to have all good gifts, according as his divine power hath given unto us all things that pertain to *life* and *godliness*. What more do we need? What more do we want? Oh, let us get into the inner sanctuary where we may live in such close communion with God that we can realize that "all things are ours, and we are Christ's," and that he gives us blessed access to the riches of his Father's storehouse and kingdom, so we may only use those rich things as he may through the Spirit direct. The Holy Spirit is leading all to this sacred place, and God in his love and compassion wants us to enjoy all the rich things provided for us. So let us enter in, and count him faithful who has promised, so he may in turn count us faithful.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

THE CHILDREN'S BREAD.



BY JENNIE M. BYERS.

WHEN the Syrophenician woman came to Jesus for the healing of her daughter, Jesus told her that it was not meet to take the children's bread and cast it to dogs. Matt. 15:26. Here we see that healing was provided for God's children—was actually their bread. Now we know naturally that bread is considered the staff of life, and if Jesus called healing the children's bread we would infer that it must be something very necessary in order to maintain life—both natural and spiritual.

We see by Christ's life when here, that healing was a great part of his ministry; "for he went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." And when he sent out his disciples he commissioned them with the same power. But he told them to go only among the children, or the house of Israel; as much as to say: Carry this bread to the children; for I have bought it for them with my own blood. How grieved he must be to-day when his own children will not accept of this precious food, which he purchased and for which he paid such a great price! I am sure

he is moved to-day with just as much compassion as he was when here when he saw his children under the galling yoke of disease. He knows the remedy is at hand and that we have the knowledge of it; for we have it in his written word. Matt. 8:16 says: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

It was prophesied before he came that healing was to be a part of his work, and when the Israel of God came to him for their bread he was compelled to give it to them. Why? Because God's word had gone out that he would send a deliverer; and now he was come, and the children naturally came in for their inheritance and Jesus had to give it to them. Not only so, but he *loved* to give it to them; for had he not paid dearly enough for it? Ah! all the way he had to keep from giving was to hide himself where they could not find him for a while. This was his work given to him by his own Father, and Jesus himself testified even by prophecy years before he came, that he delighted to do the Father's will. Could he refrain from it when the opportunity came? No, NO.

Then, too, giving is one of the natural laws of God. Could he refuse his own children when they came in such great need and distress? No; it would be impos-

sible for God to do the like. It is give, *give*, GIVE, with God. Will you receive? Children of God, let us wake up to our privileges. When these things are provided for the children, and even the dogs can get crumbs, why are we so far away from Father's graciously provided table, which is loaded with all needed benefits? My children know that their father always has bread in the house—that is what he works for, in order to always have a supply on hand. They feel perfectly free to take of it. They just feel that all that belongs to father, belongs to them. They say, "This is *ours*," "That is *ours*." Why? Because it belongs to father, and they are partakers with father. They sit down to father's table and partake of all that father has provided. They are not slow to do it, either. They take no thought for it; for they think that is father's part to do. Really they do not think much if anything about it until they want it. Then they come and get what they need.

When the blind man was healed (Jno. 9:31) he in answering the revilers' questions said: "Now we know that God heareth not sinners; but if any man be a *worshiper of God, and doeth his will*, him he heareth." Here again we see it is for God's children, or those who worship him and do his will. Those who do not do his will cannot expect to share the children's portion. If they come to him in a humble attitude and give God his place and they take their place, then he will hear them by making them his children; for he

adopts children into his family and they become full heirs. Praise God! We see that when the one came, even taking the dogs' place, she came *worshiping* him; and how could he refuse, even though he was not ready yet to reach out his blessings to others than the then chosen of God? But we see she came in God's way, and Jesus knew it, and he was compelled to give it to her. *Compelled* seems like a strong term, but when any one comes in God's way, he is obliged to grant the petition, because of his word, which must be fulfilled. It has gone out, and "He magnifies his word above his name;" and so when we come on his word, he will grant our requests.

Many say, "Well, I can not have faith." Can not believe God? What a pity! What if my children would say to me, "Mamma, you say you will give me what I need, but, oh, it is so hard for me to believe it"? How would I feel? O children of God, there is something wrong somewhere else. I fear you are not a *worshiper* of God and *doing his will*, or faith would naturally follow. Abraham believed God and it was counted to him for righteousness. He simply believed that when God made a promise he would fulfill it. To-day we are too wise of our own selves to believe God. We want to see and understand how he does it, and not simply like a child just believe he will do for us just what we need. *Faith is believing God*, and if we are walking in perfect obedience we *will* believe God.

Many say that they did not have or need faith when Jesus was here, that his faith was sufficient. Look at the leper who met Jesus when he came down from the mountain—he *worshiped him*, saying, "If thou wilt, thou canst make me clean." First, he worshiped God, and again, he knew of Jesus' power and God's will, or he would not have come in such confidence. Jesus simply said, "I will, be thou clean." It was done. That was Jesus' work, and the leper knew it. They knew what the promise was. Were they not for centuries looking for this same Savior and Healer? And did they not have the knowledge of what he would do when he came? And do you think they would be slow in testing his ability and power? If my father said he would send his agent, and I should receive of his fortune, would I be slow to receive it when I saw father's agent? No, I think not.

Those who brought their friends to Jesus—do we think for a moment that they had no faith? No, they had all faith in his ability and power, or why would they have come? Do you think that those who were carried had no faith? Surely they had faith, or would they have consented to the process? Do we suppose the centurion and his servant had no faith when he came to Jesus? Ah, he knew what Jesus was willing and able to do; for he said, "I am not worthy for you [the Son of God] to come under my roof. . . . Just speak the word, and my servant shall be healed." And it was done. They came in assurance. They

came in a humble and worshipful attitude—not in doubts, fears, and unbelief. They gave Jesus a chance to do his will. We seldom do. They were full of faith and obedience and adoration. We come full of doubts and fears and unbelief. We live far away from God until perhaps some calamity overtakes us, then we run quick to God. Will he then hear? He may hear, but he may see fit first to administer a lesson. Can we expect the blessings of Father's house when we occupy it so little? It is he that *dwelleth* there, that has the promise of protection and deliverance; and those who keep his commandments, and do those things that are pleasing in his sight, that are to receive what they ask for. 1 Jno. 3:22.

Dear brother and sister in the kingdom, it is our portion; will we have it? "Surely he hath borne our griefs, and carried our sorrows. For he was wounded for our transgression, he was bruised for our iniquities. The chastisement of our peace was on him, and with his stripes we are healed." And when he came and finished the work he had to do he could testify, "It is finished." So his bodily presence is gone, but he sent his Spirit, and pledged his own presence in the Spirit, when he says, "Lo, I am with you always, even to the end of the world." Again, "And these signs shall follow *them that believe*: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the

sick, and they shall recover.”—Mark 16:17-20. So we see the work was to be perpetuated. When it ceased through him, his children were to continue the work. He commissioned them with the same authority and power. The work was not to stop, for he was to be with them even to the end, working in them such things as were pleasing in the Father’s sight; for he is the same yesterday, and to-day, and for ever. Amen.

Then since we see this to be the Father’s will and our portion, do not let us hinder the will of God being done in us. Let us come boldly to the throne of grace and *let* his will be done in us—even the healing of our bodies. Let us not question any more about “*If* it be his will;” but let us give ourselves into his hands as his subjects, that he may show to the world what his will is concerning us. Really God has very little material to work on to-day. There are so few who will let his will be done in them. Come, children of the promise, let us yield ourselves into his hands and become material for him to show his power through and glorify himself in the healing of our bodies.

We have trusted God with the keeping of our health now for ten years, and he has never failed us or our children. We know no other physician or help. The balm of Gilead has always been sufficient. Praise his holy name!

DOES SICKNESS COME FROM GOD?

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IT may be said that it matters not what or who it is that sends disease and sickness upon us, so long as there is a remedy prescribed for it in the word of God. This would be a logical manner of reasoning, were it not profitable, and in many cases necessary, for us to have some degree of knowledge of this subject for the perfect and successful exercise of faith for healing. There are many instances, doubtless, where healing has been obtained without such knowledge; but as we grow in grace and in the knowledge of Christ and his great redemption plan, we will necessarily obtain a more perfect knowledge of the true law of cause and effect in the realm of the principalities and powers, with which we have to do in this life of salvation. The Word and the Spirit of God are the only sources of this knowledge. We are not left in darkness with reference to who or what is the source of sin, and with the same light there is revealed to us much knowledge of the source of sickness.

It would be a reasonable conclusion from a human standpoint, that every good thing that can be a blessing to us comes from God, and every evil thing comes from Satan. This conclusion is also well sustained by the word of God; but there is a truth with which every

true believer becomes acquainted—that God can and does cause every evil thing from Satan, that would bring disaster and destruction upon us, to work out for our good (Rom. 8:28), provided that we love God and constantly keep in the proper attitude toward him. This explains how and why some of the followers of Christ say that sickness has been a blessing to them. It is only in the sense that the circumstance of trial and helplessness, and the exercise of faith for deliverance, have enabled the believer to become more humble and dependent upon God, and thereby obtain more grace. In this manner every trial and temptation can be turned into a blessing, and the purpose and design of the Devil thwarted. But it is unscriptural to conclude, because we find a blessing in such experiences, that God is the source of the temptation or sickness.

There may be some difficulty on the part of some of the people of God to understand a few of the Old Testament texts, from this standpoint, but it is evident that when the whole word of God is brought to bear upon the subject, there is a beautiful harmony in the testimony of both the Old Testament and the New Testament, and that Satan is the very cause and author of sickness and disease, can be very clearly determined. In the health covenant that God made with Israel (Ex. 15:26) he says that upon the conditions of implicit obedience to all his commandments and statutes, and a diligent harkening to his voice, he will put none of the diseases upon them which he brought upon the

Egyptians. In the description of the curses of the law (Deut. 28), God plainly instructs his people again of the fact that if they will not obey his voice he will make their plagues wonderful and great, and will bring all the diseases of Egypt upon them. Also every sickness and plague that was not written in the law, them he would bring upon them until they were destroyed.

The Hebrew text of this last verse (See margin.) signifies that God will *cause to ascend* upon them the sicknesses and diseases mentioned. These scriptures are the principal ones relative to this subject that might by themselves be interpreted to teach that God is the author of disease; but the one referred to, in which it said that he will cause the diseases to ascend, plainly infers that the source of disease is from beneath. They shall ascend (not descend) upon them. It is perfectly in keeping with the whole word of God on this subject, to state that the only manner in which God afflicts with disease is by permitting Satan to do it. The statement of the experience of Job (Job 2:6, 7) teaches this truth plainly. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot to his crown." It was by divine permission that Satan was permitted to place this loathsome disease upon Job from the sole of his foot to his crown. It ascended upon him.

The New Testament affords abundant evidences that

Satan is the direct author of disease, and that Jesus in his redemption work on earth operated in direct opposition to all the works of the Devil, of which sickness and disease were a very prominent part. In a number of these references evil spirits and diseases are intimately associated, while others plainly state that Satan is the afflicter.

“And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.”—Matt. 4:24.

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.”—Matt. 12:22. The circumstance with which this reference is connected and the answer that Jesus made to the Pharisees (verses 22-28) enables us to see that this case of healing was spoken of as casting out a devil. From the explanation which Jesus gives in verse 29 we can see from the whole transaction that Satan and his spirits are the strong man, and that sickness and disease are his goods. Jesus came to destroy his goods. He cast out the evil spirit, and healed the man of his diseases. Evil spirits and diseases bear the same relation to each other as the strong man and his goods. Jesus the stronger man binds the strong man, casts him out, and spoils his goods.

“When the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.”—Matt. 8:16.

In Luke we read of certain women who were healed of evil spirits. The case of the lunatic child (Mark 9:14-27), which in our time would be called epilepsy, is a plain proof that Satan is the author of disease. “Master, I have brought unto thee my son, which hath a dumb spirit. . . . If thou canst do anything, have compassion on us, and help us. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto h'im, Thou deaf and dumb spirit, I charge thee, come out of him. And the spirit cried and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose.”

In the Acts of the Apostles we also see that it was recognized that evil spirits and diseases were of the same nature. “There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.”—Acts 5:16. “For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.”—Acts 8:7.

“And God wrought special miracles by the hands of

Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”—Acts 19:11, 12. When Peter introduced the gospel to the Gentiles, he expressed the fact that diseases are the oppressions of the Devil: “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil.”—Acts 10:38.

The statement of Jesus himself upon this subject should be conclusive to every Bible-reader. “And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed

from this bond on the Sabbath day?"—Luke 13:11-16.

A true knowledge of this scriptural doctrine is of great profit to us, who are subject to approaches of the enemy while in this life. We have found the Redeemer and his perfect remedy for sin and sickness. He is more than conqueror over all the power of the Devil. It was his work on earth to undo the work of the enemy. He came to work the works of God. His work of redemption has not ceased. It was continued by the apostles in their ministry of the gospel. Healing was as prominent in their work as it was in the work of Jesus. The testimony of the saints through every century since then establishes the fact that healing belongs to the right of every one who believes in Jesus.

None of us should willingly and submissively yield to sickness, except in the sense that it might be permitted of God for our temporary chastisement. In every case of sickness we should first examine our hearts before God to find out if we have disobeyed God and thereby made it necessary for him to chastise us in this manner. If so, then the cause should at once be removed. Then we should not hold our peace day or night until the grasp of the enemy is relinquished and our healing effected. We should hate sickness with a holy hatred, and resist it steadfast in the faith, as we would resist the Devil himself. Where our faith would prove insufficient for deliverance, we should be prompt to obey the injunction of the apostle: "Is any

sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."—Jas. 5:14-16.



**SUMMARIZED QUESTIONS AND ANSWERS ON
DIVINE HEALING.**



QUESTION. What is divine healing? *Answer.*
Divine healing is the act of God's grace, by the
the direct power of the Holy Spirit, by which the
physical body is delivered from sickness and disease
and restored to soundness and health.

Ques. Have we any promises in the Bible that
divine healing was ever intended to be an attainable
blessing to the people of God?

Ans. Yes. There are many such promises. We
find it given to the children of Israel in a special
covenant promise. "If thou wilt diligently harken to
the voice of the Lord thy God, and wilt do that which
is right in his sight, and wilt give ear to his command-
ments, and keep all his statutes, I will put none
of these diseases upon thee, which I have brought
upon the Egyptians; for I am the Lord that healeth
thee."—Ex. 15:26. "And ye shall serve the Lord your
God, and he shall bless thy bread and thy water; and
I will take sickness away from the midst of thee."—
Ex. 23:25.

Ques. Does the Bible prove that any of the people
of God ever enjoyed this blessing?

Ans. Yes. We read that even before this covenant
blessing was promised, the physical condition of the

people was perfect, which indicates plainly that God had a special interest in their health. See Ps. 105: 37. There were at least two and one-half million people in the Exodus from Egypt "and there was not one feeble person among their tribes." Moses enjoyed this blessing in a special manner. Deut. 34:7. So did Caleb in an unusual experience of preservation of health to an old age. Josh. 14: 10, 11. David personally knew the benefits and blessings of healing. Ps. 6:2; 30:2; 103:1-4. Whenever Israel lived up to the covenant conditions, they all had the benefits of healing and health. Ps. 107:20; 2 Chron. 30:20. Hezekiah had a personal experience of the same. 2 Kings 20:1-5.

Ques. Was this blessing ever promised to any one else than the Jews?

Ans. Yes. It is given in prophècy as a redemption blessing, which, with all other gospel blessings through Christ, is offered to both Jew and Gentile. Gal. 3: 27-29.

Ques. What does prophecy say about divine healing?

Ans. There is more said about it in prophecy than we have time at present to read, but I will just quote a few verses, and the rest can be read at your leisure. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35: 5, 6. This very prophecy is referred to by Jesus himself in Matt. 11:5, 6, where it was daily being fulfilled—"The blind receive their sight,

and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached to them." Another very plain prophecy is found in Isa. 53:4—"Surely he hath borne our griefs, and carried our sorrows." The fulfillment of this wonderful voice of inspiration is found in Matt. 8:17—"Himself took our infirmities, and bare our sicknesses." It is admitted by all reliable translators and the most eminent Hebrew scholars, such as Barnes, Magee, Young, and Leeser, that Isa. 53:4 in its literal rendering corresponds exactly with Matt. 8:17. We see therefore that the latter is a direct reference to the former. Then the beautiful prophecy of salvation and healing is found in the following verse; viz., Isa. 53:5—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." These prophecies all point to the redemption work of Jesus, which finds its center in the cross. The apostle Peter refers to this verse just quoted in the following language: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Pet. 2:24. The following references will enable you to see that more is said in prophecy about healing: Isa. 42:7; Isa. 61:1. Fulfilled in Luke 4:18-21. Prophecy in Mal. 4:2. Fulfilled in Matt. 4:16; Luke 1:78, 79. These are all fulfilled in redemption.

Ques. Do you believe that the Bible teaches divine healing as a redemption blessing?

Ans. Yes. Do you not see how plain this is made in the prophecies just quoted and in their fulfillment? Jesus worked in every respect, in his life, ministry, death, and resurrection, just according to the redemption plan. His words and deeds are the divine expression of this redemption plan, and we can clearly see that healing for the body is placed upon an equal with healing for the soul. Both are obtained upon the same grounds—obedience and faith.

Ques. Can a person possess salvation without healing?

Ans. Yes; he may. While both are obtained by faith, yet they may not both be obtained by the same act of faith. Jesus will be to us just what our faith takes him for.

Ques. Did Jesus heal everybody?

Ans. Yes; all who came to him in faith. Read Matt. 4:23, 24 and Matt. 12:15.

Ques. But they did not seem to have faith, did they?

Ans. Yes. If you read the references just mentioned, you will notice the people "came to him" for healing, and "followed him." At Nazareth, his own town where he had been brought up, he could do no great work among them, because of their unbelief. At Capernaum, where some of the most remarkable healings were wrought, the people were a believing

people. Out of nineteen of the most prominent individual cases of healing in the ministry of Christ and the apostles, there are twelve of these where their faith is spoken of. The rest are mentioned sufficiently plain to show that faith brought the healing in every case.

Ques. Did not Jesus heal arbitrarily, for the sole purpose of establishing his divinity?

Ans. No. He healed according to the law of redemption, and because of his great compassion to suffering humanity. Matt. 14:14.

Ques. Did not healing cease when Jesus finished his earthly ministry?

Ans. No. It was more wonderfully manifested in the ministry of the apostles, after the day of Pentecost. Acts 5:12-16; 3:1-16; 14:8-10; 9:17, 18; 8:6-8; 19:11, 12; 14:19, 20; 9:33-35, 36-42; 20:8-12; 28:3-6, 8. This proves clearly that divine healing is a redemption blessing for the entire Holy Spirit dispensation.

Ques. But we are taught that it was only for the beginning of the gospel dispensation. How about that?

Ans. The Bible does not teach any such doctrine.

Ques. But does it not teach that "when that which is perfect is come, then that which is in part shall be done away"?—1 Cor. 13:10. How about this?

Ans. This scripture has no reference to divine healing or any other of the redemption blessings, that they

shall be done away in this dispensation. If there ever has been a time in this dispensation when it could have been said with reference to the full possession and manifestation of the gospel blessings, that "that which is perfect is come," it was when the Holy Ghost came at Pentecost: but we see that after that these mighty works of salvation and healing were in no sense "done away," but were greatly increased. So you see the "done-away" argument has no scriptural basis whatever. As long as the dispensation of grace shall last, so long shall the benefits of grace be extended to "whomsoever will."

Ques. Well, then, when was divine healing done away with?

Ans. In the design of God it was never done away.

Ques. Do you mean to say that it was perpetuated in the primitive church?

Ans. Certainly it was. History shows that for several centuries there was no other means of healing practiced in the church.

Ques. But what after that?

Ans. Just what crowded out all the gospel truths—the superstition and unbelief of the apostasy. But, thank God, the darkness is past and the Sun of Righteousness with healing in his wings is shining salvation and health to all who will forsake all their old doctrines, creeds, and superstitions, and get back upon the old apostolic foundation, the Word of God.

Ques. But how may I know that it is still God's will to heal?

Ans. Just as you may know that it is his will to save—by his word. His word is his will.

Ques. But it may be his will not to heal me.

Ans. You must go outside of God's word to find standing ground for such a conclusion; for there is nothing inside of the Bible about healing but what corresponds with the blessed text: "Himself took our infirmities and bare our sicknesses." Most people who argue that it might not be God's will to heal them, are at the same time taking medicine and employing every possible human agency to get well. Why be so inconsistent? Why fight God's will? If it is his will for us not to get well, then die. Stop fighting against God.

Ques. But does not sickness come from God as a blessing?

Ans. No. It never comes from God only in a permissive sense, the same as a temptation comes to us; and sickness is never a blessing to us only as any other temptation or trial may be considered a blessing. The blessing is in the deliverance and healing. Every person who has ever experienced the healing touch of God knows what a blessing to the soul comes with it. Sickness is an abnormal condition of the body and can not be a blessing from God.

Ques. If it does not come from God, then where does it come from?

Ans. It comes from the Devil, and was always dealt with by Jesus in his earthly ministry as a work of the Devil. The word of God plainly teaches us that the Devil is the author of disease. Read Job 2:7; Luke 3:16; Acts 1:38.

Ques. But are there not some other scriptures that teach us that sickness comes from God?

Ans. Only in a permissive sense.

Ques. Does the Bible teach that God intends to be the healer of his people without the use of medicine?

Ans. Yes. It nowhere commands the use of medicine with prayer and faith.

Ques. But how about Hezekiah's figs, the blind man's clay, and Timothy's wine?

Ans. It is true Isaiah told Hezekiah to take a lump of figs, but this has nothing to do with the New Testament means of healing. Also it is very evident that the figs did not heal him; but God said, "I will heal thee." Jesus did not use the clay on the eyes of the blind man for any curative power; for he commanded the man at once to go and wash it off. No one has heard of born blindness being healed by the use of clay as a medicine since then, or ever before. It is evident that the spittle and clay were used by Jesus as a requirement of submission and obedience from the blind man. The thought must have been repulsive and humiliating to him as the clay was applied to his eyes, but like Naaman he submitted and obeyed and received the blessing unspeakable, of

healing. The juice of the grape was recommended to Timothy as an article of diet, and would not be objectionable to-day, in its proper use, under similar circumstances.

Ques. Are not medicines recognized in the word of God?

Ans. Yes. Let us read how it recognizes them. "Thou hast no healing medicines."—Jer. 30:13. "In vain shalt thou use many medicines."—Jer. 46:11. "A merry heart doeth good like a medicine" (margin, *to a medicine*, showing that the merry heart is better than the medicine).—Prov. 17:22. "And the fruit thereof shall be for meat, and the leaf thereof for medicine."—Ezek. 46:12. This latter reference does not mean any material remedy, but is prophetic of the tree of life and divine healing. See also Rev. 22:2. Thus we see the word of God places no intrinsic value upon medicine.

Ques. Is not the ministry of physicians for the body designed of God, the same as the ministry of the gospel for the soul?

Ans. No. The greater portion of the physicians of the land are ungodly people, many of them professed infidels, and were never designed of God to administer drugs and poisons to any one; much less to the people of God, whose bodies are the sacred temples of the Holy Spirit. The true ministers of the gospel are ministers for soul and body. "And they departed, and went through the towns, preaching the gospel,

and healing everywhere.”—Luke 9:6. “And they went forth, and preached everywhere, the Lord working with them, and confirming his word with signs following.”—Mark 16:20.

Ques. But is not the ministry of physicians recognized in the Bible?

Ans. Yes. Let us read how it recognizes them. “But ye are forgers of lies, ye are all physicians of no value.”—Job 13:4. “And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.”—2 Chron. 16:12. “And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.”—Mark 5:26. These scriptures show that the Bible gives no very favorable recognition of physicians.

Ques. Was not anointing with oil the mode of doctoring in Bible times?

Ans. No. While some kinds of oil may have some medical value for some kinds of disease, it was not at all designed for any such use in connection with the prayer of faith in healing the sick. If anointing was the mode of doctoring, the church would have had no need of instruction in this respect; for it would have been a common practice everywhere by the doctors, and had this been the mind of the apostle, then he would have assigned the work of anointing to the doctors, and his instructions would have to have been

given something after the following ridiculous manner, which ought to make every divine-healing-fighter hide his face with shame: Is any sick among you? let him *send for the doctor and let him anoint him, and the anointing shall save the sick. The effectual fervent use of such anointing availeth much.* It would be wisdom for professed ministers of the gospel to take an attitude toward God's word which would harmonize with it. It would be more honest to declare outright that they do not believe the Bible than to try to cover up their unbelief by perverting it. God has assigned this sacred ministry of anointing and praying the prayer of faith for healing the sick to the elders of his church.

Ques. But do you not think that we ought to employ a physician and then ask God to bless the medicine?

Ans. No. That is not God's way of healing, and furthermore it is a question to many intelligent and scientific people about the use of poisonous drugs and medicines which are so generally used to-day.

Ques. What! do you mean to say that there is no healing virtue in medicines and drugs?

Ans. According to many of the medical authorities there is not. Whatever benefit there may be in them, there is evidently much more harm done by their use than there is good. Dr. Jas. B. Bell of Boston, an eminent physician and believer in divine healing, in writing about the blind faith of people in the use of

patent medicines, says: "But to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, anti-pyrine, and hundreds of others, are injuring brains and nerves, stomachs and livers, bringing on heart failure, and doing far more harm than good." Dr. Oliver Wendell Holmes said that if all the drugs were cast into the sea, it would be better for humanity, but worse for the fishes. Dr. Bell said: "I believe that if the advice of Dr. Holmes were followed, and physicians would confine themselves to giving good advice and mechanical and surgical aid when needed, the mortality would improve four or five per cent., or, in other words, there would be a saving of about 3,000 lives (annually) in New England alone, and probably much more than that." In speaking of the belief of some who would take medicine and then ask God to bless it, he says, "If what Dr. Holmes says is true, it would require a miracle to save the fishes, and how much more to save the people; how much more divine power, so to speak, to overcome both the disease and the ill effect of the drugs?" Many testimonies of noted and honored men who have spent their lives in the study and practice of medicine can be given, which show the danger and uncertainty of drugs. Watson, a renowned author of London, says, "After all, it is God that healeth our diseases, and redeemeth our life from destruction."

Ques. Would you advise every child of God to

abandon all use of medicine and trust God alone for healing and health?

Ans. Certainly; for this is God's way. It honors him to get in line with his divine plan, and it is a great spiritual benefit to every one.

Ques. But would not such a position, if every child of God take it, affect the practice of many Christian physicians?

Ans. Well, yes, it might affect it somewhat, but we are not responsible for that. And then, there will always be plenty of sinners and unbelieving Christian professors who will furnish employment to every reliable and worthy physician; and we shall always feel grateful if there does prove to be a worthy physician who may be a blessing to those who know not the way of the Lord.

Ques. What attitude do physicians generally take toward divine healing?

Ans. We will let Dr. Bell answer. He says: "I would say first, There can be no antagonism between the medical profession and divine healing. [Of course, he must have reference to good conscientious people of the profession.] First, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing. New England has 4,600,000 inhabitants, of whom 1,500 die every year of cancer, 15,000 of consumption, and about 80,000 from all causes. Can you believe that the medical profession would not welcome the incom-

ing of a measure of divine power which would save all this suffering, and prolong all these lives, or, at least, of the useful and saved ones, till three score years and ten? Or, if only a few should have the faith to grasp this blessing, what physician can there be found who would not rejoice? It is not the M. D.'s but the D. D.'s who oppose this teaching."

Ques. Why do the D. D.'s oppose it?

Ans. Because of their shameful cowardice. Many of them, if not all, can not but see this precious doctrine in the Bible: but there are very few if any of these men, who are preaching for salary who have the moral or Christian courage to preach the full gospel. Their salary and reputation are at stake, and they are very careful to preach nothing that will offend their worldly supporters. This is a great wrong, and every man who thus keeps back the truth from the people will have to answer for it at the great day of reckoning. Because they are afraid to preach the truth they try to make themselves disbelieve it, and to justify themselves they must oppose it.

Ques. Was not Luke spoken of as the beloved physician?

Ans. Yes (in Col. 4:14); but this does not signify that he was practicing after he went into the gospel work. There is no record, nor the slightest intimation, that he did. It was evident that he was present with Paul at Troas where the young man Eutychus was restored to life. However, there is nothing said

about Luke interfering with any medical suggestions. He was called the physician in this reference, very likely because of his former profession.

Ques. If healing is for us all, how can we ever die?

Ans. The same as the patriarchs, prophets, apostles, the saints of the first three centuries, and many of them in the nineteenth century—without disease, “like as a shock of corn cometh in in his season.” There were many also whose lives were cut short by martyrdom. There is not the slightest shadow of intimation in the Bible that we must die of disease.

Ques. Why is it then that so many of our fathers and mothers have died of disease?

Ans. Because divine healing has been so little taught. Many never heard about it, only that it could not be obtained in this life.

Ques. Why are there some who believe in healing, and seemingly fail to obtain it?

Ans. There are many reasons why. Many people do not give God a fair chance to heal them, because they will not meet all the conditions of his Word. There are thousands of secret sins, each one of them enough to hinder their faith from laying hold upon God. The apostle says: “Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”—1 Jno. 3:21, 22. It means much to live in God’s sight where our hearts condemn

us not. Some also who come to God for healing, come only to "try healing," as they would try some new doctor. They would be glad to buy it with money, but when they find that it costs every sin and requires a holy walk with God, they become offended and get nothing from God. Jesus said in connection with healing (Matt. 11:6): "Blessed is he, whosoever shall not be offended in me." Others whose faith is not sufficient at the time to grasp the promises and get the blessing, become discouraged and give up; whereas, they should keep upon believing ground until the blessing comes.

Ques. But are there not a few who seem to have met every condition and still fail to get the blessing?

Ans. Yes, apparently so. Yet it is evident that some of the conditions has not been met. It may be no fault on the part of the individual, only that it may be the lack of determined faith: but whatever it may be, there is a lack on the part of the individual somewhere; for God's part is complete, and when ours is the work must be done. As the church advances in spiritual light and power, there will be a better understanding of some of these cases.

Ques. Should a person who can not seem to get the blessing, then go to taking medicine?

Ans. No. He should get nearer to God, and wait upon him in importunity until his faith brings the blessing.

Ques. But suppose he does not get in then?

Ans. Faith does not oppose.

Ques. But have not some died while thus waiting on God?

Ans. If they have, they have honored God by dying in the faith. If some unknown cause hindered their faith from getting hold on God, and God would not heal, then no human remedy could help them. In such a case what God *would* not do, man *could* not do.

Ques. How about innocent children, and persons whose afflictions render them incapable of exercising faith?

Ans. In such cases intercessory faith will bring the blessing for them.

Ques. What is intercessory faith?

Ans. It is the exercise of faith by one person for another. Parents can exercise faith for the healing of their children, or any child of God can help another.

Ques. Can intercessory faith bring healing to another person who is responsible to obey and believe for himself?

Ans. Yes. There may be cases where this is done for the time, but in every case, each responsible person must sooner or later come to the place where his individual responsibility must be acted upon, and perfect obedience rendered to God.

Ques. What steps must be taken to obtain healing?

Ans. Obedience and faith.

Ques. What means must be used?

Ans. There are different scriptural means.

1. Anointing with oil and the prayer of faith. James 5:14.

2. Laying on of hands of them that believe. Mark 16:18.

3. The prayer of faith individually. John 15:7; 2 Kings 20:1-5.

4. The prayer of faith through one or more intercessors. John 4:49, 50; Matt. 8:5, 13; 9:2, 8.

Ques. Is Christian Science the same as divine healing?

Ans. No. It is vastly different. In its origin it differs as widely as night from day. Christian Science is less than forty years old; while the first mention of divine healing dates back to Abraham when he prayed for Abimelech. Christian Science was conceived and given birth to by Mrs. Mary B. G. Eddy of Boston, Mass. Divine healing is given to man by the God of heaven. As a science C. S. is a conglomeration of illogical, ridiculous, and impractical theories, which no Christian Scientist (so-called) has ever yet, nor ever will be able to demonstrate. It claims that there is no sickness, pain, sin, evil, Devil, nor death—all these are but delusions and can be overcome by intelligence and understanding. It is known also as mind-cure, mental medicine, and metaphysical healing. If it made no other claims than scientific, there would be but little danger of it doing any harm, but its doctrines as a religion make it a dangerous and Christ-dishonoring foe. It perverts the sacred word

of God and assails the plan of redemption, ignoring the blood of Christ. A few points only can be noticed here. It denies the depravity of man, and teaches that every man is the reflection of God and possesses inherent divinity regardless of regeneration. It rejects the second and third chapters of Genesis, the history of the fall of man. It teaches that man has never fallen and needs no redemption, only in the sense that he must be brought to an understanding of Christian Science. It totally ignores the doctrine of vicarious atonement, and therefore is of the Devil. Its doctrines are based upon such skillfully perverted and misapplied texts of scripture, that many souls are led astray by its delusions.

Ques. How about Spiritualism?

Ans. Spiritualism is closely allied to Christian Science. It is another of the Antichrist doctrines that denies the plan of the redemption through Christ's atonement. All professed healings through the agency of such doctrines are satanic, being the direct counterfeits of divine healing.

Ques. Is it not possible that people may be healed through satanic power?

Ans. Yes. The Devil has power to work miracles (Rev. 16: 13, 14), and when souls can be the easier deceived by them, he will give the deception. He is the author of disease, and has power to remove it, if by so doing he can more easily hold his subjects in darkness. Every professed healer, or teacher of heal-

ing, and every one who claims healing, who denies the blood of Christ as the sacrifice for sin, is Antichrist and of the Devil; no matter what miraculous manifestations of healing, or otherwise, they may claim to produce. Gal. 1: 8, 9.

Ques. Can any be healed by animal magnetism?

Ans. There may be such material results upon disease through this power, but this is not divine healing. It is but a natural cause producing a natural effect, and can be practiced by any person who may possess it, regardless of any scriptural or truly spiritual conditions. In many cases these professed healers have proved to be hypocrites and frauds, claiming to possess divine power to heal, deceiving souls for advantage and gain, and reproaching the cause of Christ.

Ques. How may we know the difference between these counterfeits and the teachers of divine healing?

Ans. Every true minister of the gospel preaches divine healing to a greater or less extent, depending upon the light received, and always demands the Bible requirements of every sinner—"repentance towards God, and faith toward our Lord Jesus Christ"—and never claims to heal any one, but simply prays the prayer of faith, and attributes all healing power to God through Jesus Christ, and never takes any fees for such service.

Ques. Does not God give the "gifts of healing" to some?

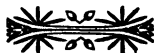
Ans. Yes. This is one of the gifts of the Holy Spirit (1 Cor. 12:9, 30), which is given to such persons in the church of God as can glorify him therewith. The gifts of healing are the various scriptural means designed of God to be used in cases of emergency by every true minister and child of God, but, as an individual endowment, to certain ones who are called and qualified by the Holy Spirit to the ministry of healing.

Ques. What is the grace of healing?

Ans. It is our redemption right to healing, the same as justification and sanctification, purchased for us through the atonement and offered to all who will meet the Bible conditions.

Ques. Is it right then for us always to pray for each other's healing and health?

Ans. Yes. "Beloved, I wish [pray] above all things, that thou mayest prosper and be in health, even as thy soul prospereth."—3 Jno. 2. "Confess your faults one to another, and pray one for another, that ye may be healed."—Jas. 5:16.



HOW I WAS LED TO PREACH DIVINE HEALING.



AT different periods during my life in the gospel ministry I have come to a standstill. At such times the Holy Spirit would irresistibly impress me that he was through with me in the capacity in which I had previously labored. A larger capacity, a higher plane must be sought for in order to retain the approval of heaven. None but those who have had similar experiences know the feelings of one's heart at such times. It means a deepening and widening, with sighings and moanings and groanings which cannot be uttered. All this is necessary to the soul, and if while in it, and through it we but prove loyal to God in the sinking process, there will afterward be a blessedness of experience and power realized as never before.

In one of these experiences in 1893 in the city of Los Angeles, California, I was shut away from the world, on my face before God, crying for more authority and power to cope with the tremendous powers of darkness in that city, at that time manifested through Spiritualism. The Devil was exulting through a medium who claimed to heal diseases, and the people were receiving the abominable imposition. A holy jealousy for the truth arose in my heart. I saw as never before, how the church was being obscured by the multiplied

counterfeits of Satan. We were professing to have the light of the gospel, but, oh, how dimly it was shining! The clouds of deception from the pit of hell were darkening the world, and only here and there a flickering light that could be seen in the gloom and darkness. This was a vision which saddened me beyond my power to endure. Oh, how my inmost soul mourned and wailed. This terrible pressure laid me low in the dust. Could the precious cause for which my Savior died and for which my life was being sacrificed daily, be thus bleeding as in the jaws of a ferocious lion?

In the depths of this sad musing with intense desire, my heart was uplifted to God in prayer for the gift of healing. Oh, that the church might be upon that plane of power and authority where the apostles lived, when the glorious light of truth shone out with heavenly glory with such power that it dispelled the gloom and darkness of Satan. Could not that same light now, in this awful age, do the same? and instead of the church being a helpless prey in the mouth of the lion, could she not rise in the strength of Jehovah and beard the ferocious monster, and with the mighty sword of truth make *him* the prey? The gifts of healing with apostolic power could alone supply the cry of my soul, and without some assurance of this I could never arise from my face.

On that spot a solemn scene was presented to my vision. I saw the apostles and primitive saints at the stake; their blood was flowing, and burning flames

were covering their bodies. I heard in plain words this question to me: "Are you willing to pay this price?" I was asking for the gifts of healing and apostolic power, and here was the price—could I pay it? There was a sinking within me for a moment, and then as if I was shedding my life's blood, I looked up with an eternal "*Yes, Lord.*" From that moment my prayer was turned to praise. The overwhelming assurance was wonderful. The Holy Spirit witnessed to my soul that these gifts were in the church, and that I might have a share in the exercise of the same, to labor and to suffer in this capacity, to bear the reproaches and persecutions which would necessarily follow. I felt at once that I must run to some sick person somewhere and announce that God had given me the gifts of healing. I could hardly wait for an opportunity, and while thus restless to give vent to my pent-up soul, the Lord was preparing an opportunity to glorify himself.

The night following, a lady in the city with whom I had but a slight acquaintance, was lying very sick. The following is her own account of her part of this experience, which, to me, was of unusual importance, because it was so in harmony with the manner in which I had received the heavenly endowment.

She says: "I kept asking the Lord to heal me, and I believed he would, as I trusted him. But for weeks I grew worse. It seemed all my old nervous troubles had gotten a strong hold on me, and I got no

HOW I WAS LED.

relief. Finally, one night, as I lay awake and all the family asleep, I was praying and communing with the Lord. I said: "Lord, what wilt thou have me to do?" The answer came so quick and so gentle: 'Send for Bro. Byers and have him pray for you, and you shall be healed.' I was almost startled, for I was not much acquainted with Bro. B. I had only seen him a few times, and there were others whom I knew better, who believed in divine healing; so I wondered what it meant. I said: 'Lord, what wilt thou have me to do?' The same answer came: 'Send for Bro. Byers, and have him pray for you, and you shall be healed.' I still doubted; so I said, 'Lord, *do* you want me to send for Bro. B.?' The answer came very quick and plain, 'Yes.' Not only did the voice say yes, but as I lay with my eyes closed, I saw before me in great, large, beautiful letters, 'Y-E-S.' So I said: 'Lord, I will do as you say.' In the morning I asked my husband if he knew where Bro. B. lived. He said, 'No,' and wanted to know why I asked him. I said, 'The Lord told me to send for him, and I must obey.' So he went, and had no trouble in finding him. He and his dear wife came and prayed for me, and I was healed. Praise the Lord!"

There were other unmistakable evidences in connection with this event, which proved to me the fact that God had committed to me the gifts of healing, which, if faithfully and humbly exercised, would glorify his dear name. I little realized the necessary dis-

ciplining that was to follow, and the courage it required to step out fearlessly before an unbelieving world and preach the gospel of healing, but after a few years I was enabled by divine grace to settle the question forever, and begin to speak boldly in the name of the Lord that healing is a part of Christ's redemption.

The results have been glorious. Many sufferers have been enlightened and enabled to touch the hem of his garment and be made whole, and the words of the apostle have been verified: "Faith cometh by hearing, and hearing by the word of God." I truly realize the necessity of boldly preaching the full gospel for soul and body, and am persuaded that this must necessarily accompany the effectual and practical exercise of the gifts of healing.



LIVING WITNESSES.



THE following testimonies are given by those who, so far as is known by the author at the present writing, are all living to-day, and will be glad to confirm these statements to any who may address them.

HEALED OF PARALYSIS.

I will tell of my healing. I was paralyzed in my left side for more than a year. I was in a tremble all the time and walked with a cane. Could not cross the streets without help, and could not go up-stairs alone. Many a time I fell down when going around, being almost helpless. The second day after you prayed for me I walked five blocks to meeting and went up the steps of the meeting-house three times. I do not need any help and have not thought of using my cane since I am healed. I do not even stumble now when I walk. Two weeks after I was healed I walked a mile to meeting. Have been working since healed. I do not take any medicine and do not intend to take any of any kind. I am praising God for all that he has done for me and is doing all the time. Your sister in Christ,

Mrs. Elsie Carter.

57 South 4th St., San Jose, Cal., *July 13, 1896.*

HEALED OF HEART AND NERVOUS DISEASE.

I wish to testify to the healing and saving power of God. I had serious heart and nervous disease; sometimes suffered intensely. About two months ago I began to get into serious mental depression, which in addition to the troubles already mentioned brought me to the very verge of despair. In a short time I became deprived of my much needed rest, because of the loss of sleep. My body became weak and life a burden. God only knows what I suffered. I prayed earnestly for deliverance, but in some way failed to reach it. My husband became alarmed at my condition. He heard of the divine-healing meetings at the Home, in Oakland, where they pray for the sick. He went and requested prayer for me. Next day Bro. and Sister B. came to our home and encouraged me and prayed for me. But still my faith did not reach the point where I could claim deliverance. In a few days we went to the Home to seek by prayer and supplication the needed help. There earnest prayer was offered for me. I was anointed one day and instantly my pains disappeared and I felt so well. At once my strength began to return, and I could sleep so sweetly. I spent two weeks at the Home, which time indeed was a precious season of grace to my soul and body. I can now go about my work strong and well. My neighbors say it is a miracle, and I do thank God it is. My heart is filled

with gratitude for health and salvation through faith in our Lord Jesus Christ. Your sister saved and healed,

Mrs. D. Middlestorb.

Lorin, Cal., *April 30, 1896.*

HEALED OF RHEUMATISM.

I had always been taught that it was God's will for us to suffer, and we must bear it for his sake; and I quit trying to do anything for myself, and tried to be patient and bear it. All medicines had failed. I employed the best physicians in Fresno—Drs. Rowel, Hayden, and Long—from whom I received relief from opiates, but could not be cured. I had suffered so long that I often prayed the Lord to take me home. Again, when in such agonies I would have taken my life had it not been for the awful future of such a deed. I thought I was of no use to any one, and life was a burden. Last May (1895) I heard of the divine-healing meetings in this city, and was persuaded to go to them. I had no faith in divine healing, but thought I would go any way. That day I saw a crippled lady marvelously healed. This healing caused much rejoicing, and men and women wept for joy. Instantly God showed me that healing was also for me.

The next day I was also prayed for. I had muscular rheumatism for twelve years, and knew not what it was to be without pain two days at a time. My left arm for six months before being healed was perfectly

helpless when lying down. Besides this I had catarrh in my head, also dyspepsia. My faith grasped the promise for only one disease at a time, and consequently I was prayed for three different times; but, praise God! I was healed.

I can not express the joy that filled my heart. As I would wake up at night and praise God, to think that I could turn over in bed, lie as I wished, walk where, when, and as far as I pleased, my heart was overwhelmed. I have been to many places and meetings since, and testified to my healing, hoping to help others to the dear Savior I have found for soul and body. To God be all the glory. Yours and Christ's,

Anna F. Quinn,

Fresno, Cal.

HEALED FROM THE EFFECTS OF SURGICAL OPERATION
AND RUPTURE.

About five years ago I had a rupture. I went through an operation and never recovered from it; suffered much from this until about three months ago, the Lord led me to the divine-healing meetings. The brother prayed for me, and I thank God I was healed. I want to say this, that I am healed, spirit, soul, and body.

Mrs. A. C. Sharp.

Berkeley, Cal.

(From reported public testimony meeting held at Oakland, Cal., March 22, 1896.)

HEALED OF OVARIAN TROUBLE.

I thank God for what he is doing for me. I have been an invalid for about eighteen years. For about two years and a half I have been confined to the house, and for ten months I was not able to walk. My affliction was ovarian trouble. I tried a good many of our Oakland doctors and took a great deal of medicine all the time, but did not receive any benefit. I heard of the meetings at the Gospel Healing Home; was taken there in a wheel chair. [A voice in the congregation, "Here is the man who wheeled her there."] There I was prayed for that I might receive more light and faith. I attended two meetings, and was healed on the 17th of January. The healing power of God went through my body as we prayed, and I was able to rise and walk, and, thank God, I have been able to walk ever since. Have walked a distance of sixteen blocks in one day. Am gaining strength every day, and expect the Lord to do more. Thank God for his healing and saving power.

Mrs. Carrie Siebold.

1020 Chestnut St., Oakland, Cal.

(From reported public testimony meeting, held at Oakland, Cal., March 22, 1896.

HEALED OF RUPTURE.

DEAR BRO. BYERS: For nineteen years I was a sufferer with a large and dangerous rupture on my

right side. Many doctors who had fitted trusses on me pronounced it very dangerous. It was so hard to hold up that I could not buy trusses strong enough. Had to make them myself out of heavy steel. It was a constant annoyance to me. When I came to Oakland in November, 1895, you were holding meetings in the Gospel Tent, on Fourteenth St. I attended these meetings and had you pray for me, with the laying on of hands and anointing of oil. At the time, I did not notice any change in my rupture, but I had put the case into the hands of God and took him for my Healer. I went a long time that way, trusting him; but I can now say to his blessed honor and glory that for the last six months I have no trusses at all, and the rupture is entirely healed. I praise God and give him all the glory for his healing power. He shall ever be my Healer and my all in all. Your brother in Christ,

Wm. T. Alderman.

Oakland, Cal., *July 8, 1897.*

WHOOPIING-COUGH HEALED.

The Lord has wonderfully blessed my soul, and he is my Physician. Last winter three of my children had the whooping-cough. On New Year's Day we committed them to the Lord for healing. They were healed from that very hour. I never can thank the Lord enough for his goodness and mercy to me. I find it so sweet to trust in Jesus, just to take him at his word. My whole desire is to do my

Father's will. Pray that I may be obedient in all things. Your saved sister in Christ,

Fannie Berton.

Los Angeles, Cal.

THE MAIMED MADE WHOLE.

I wish to testify of the miraculous healing of my youngest daughter of a terrible affliction. She was really maimed, having from her birth a malformation of the neck of the bladder, rendering it almost impossible to retain the urine, and causing her great inconvenience and mortification. The doctor said it was not anything that medicine or human skill could reach, and the only hope was in her growth. However, the trouble became aggravated with years, and I feared I should have to take her out of school, and was in despair over all the evils and embarrassments occasioned by it. I used often to think and say, "The Lord can cure us," but did not take it definitely to Jesus and wait for an answer, until about four months ago, when with a despairing consciousness of my helplessness and the dreadful conviction that she was constantly worse, I went to the Great Healer. And as I knelt before him asking him to reveal to me whether it was his sweet will to heal her, the Spirit flashed into my soul passage after passage from his own words, assuring me of his will and ability and purpose to do so. He gave me of his own faith to claim the promises, and my daughter was healed from that hour. Praise

his name! All glory to the Omnipotent Jesus! Often when I waken her in the morning after an undisturbed night of sleep and see the evidences of her entire cure, where before she used to get up five or six times in the night, I just exclaim adoringly, "Behold, what hath God wrought!"

I consider it one of the most remarkable cases of healing that I know, since it was necessary to create the missing part of her body—to make new flesh and muscle. But he is the very same Jesus. Oh, how I adore him! I write this that some other sufferer may take hold upon the promise, which is for all his dear children. In his name, Mrs. Mary E. Wilson.

768 16th St., Oakland, Cal.

GOD'S MIRACULOUS POWER.

Dear Sister B.: I feel that the Lord has led me to testify to the marvelous work that he has wrought in my soul and body. Praise his holy name! Life is worth living when he dwells in the soul. There is a continual song in my heart for his wonderful love. Oh, this uttermost salvation! We can have a foretaste of heaven. I thank God that I ever visited your home. May God enable you to shout victory in his name. I praise him that he has enabled me to see that I can do nothing; that all power comes from him. Faith is a gift of God. I used to think that I had faith for healing, but the Lord plainly taught me that I had to let him supply my faith.

Praise his holy name! he has healed my body. He has not given me a great visible storehouse of strength, as I expected, but I constantly draw my strength from the fountain that never runs dry. He gently lets in the power as we would regulate a current of electricity on an individual. Pray that I may launch out into the deep ocean divine, out where the full tides flow. As I was anointed at your home for healing, I will give a short summary of my infirmities.

In regard to my body, I was troubled with nervous prostration, so much that my nerves contracted to some extent. Consequently I looked cross-eyed, and my left eye was sunken. My head was drawn backward and around on my left shoulder. This made it difficult for me to walk. It was impossible for me to carry my head erect and look straight ahead. There was also a twitching of head and shoulders, and I was extremely weak, not able to walk but a few blocks. Praise the Lord, he is the same, yesterday, and to-day, and forever. He bore our infirmities upon the cross, and healeth all our diseases, and forgiveth all our iniquities. I thank God for the prayer that has touched the throne of grace, offered by his anointed ones for me. Your sister in the gospel bonds,

Lena B. Gray.

West Butte, Cal., *Oct. 18, 1897.*

**HEALED OF FIFTEEN YEARS' STOMACH AND LIVER
TROUBLE.**

Dear Brother: I have at this time something of the greatest importance to write to you. I feel under obligations to my Creator, and have promised him to herald the glad tidings abroad, after suffering fifteen years with stomach and liver trouble, and paying out hundreds of dollars in medicines and doctor-bills. In every instance the doctors failed to help me. I resorted to patent medicines, and for the last five years have used some that would give me relief for a short time, then the old trouble would come back. About six months ago the diseases became more powerful and the medicines less helpful.

Those blessed words you spoke when you were here last, with regard to our sinking down deep into the blessed will of the Lord, that we might rise above the many trials that beset our way, have so often come to me. Thanks be to God, he did let me down, but it was in a way that I did not expect. The hand of affliction was laid heavily upon me. I got worse off than I had ever been before. My life seemed near its close; I suffered only as the dear Lord and myself knew. But he was only letting me down. Oh, how I did pray for faith for healing! I knew the medicines would do me no good, and fully realized my helpless condition. I knew I was saved and sanctified, and

also knew that God only could be my Healer, or else I would have to die. I saw I must launch right out upon his promises, and take him at his word. All this meant something more and better to me. Well, I realize how necessary it is to be living thus, so he can prove himself true to his promises, as he has to me. Just keep on preaching these good things, brother. Your brother in Christ, J. B. Graham.
San Diego, Cal.

SCALP DISEASE.

Dear Brother and Sister: I think you will remember me when I tell you that I was healed at your home one year ago. I am the lady who had scalp disease. You anointed me and God healed me. Glory to his name! My head, eyes, and throat were healed. Your prayers were answered. God has done wonderful things for me since I have learned to go to him and take Jesus for my all. May he bless you and may the good work go on until the end of time. Your sister in the faith, Mrs. M. E. Westover.
Placerville, Cal., *April 3, 1897.*

CHOLERA INFANTUM.

I want to testify to the wonderful healing power of God. When our little boy was six months old he was violently taken with cholera infantum, which was bad among the children at that time. We at once put the case into the hands of our Blessed Physician.

We complied with the requirements of God's word and had the child anointed, but there was no immediate healing; but we still held on to God. It got weaker and worse until it seemed that God was going to let it die. Some of the neighbors thought the child was dying. We all claimed the promises and again anointed it in the name of the Lord, and he most wonderfully healed it. It went to sleep and breathed naturally as ever, and we went on with our prayer-meeting, which had been appointed at our house that evening. Oh, how the dear Lord did bless! The child slept all night and was ready for its breakfast in the morning. All praise be unto our God who healeth all our diseases!

Chas. and N. J. Bright.

Kintz, Okla.

HEALED OF SEVERE FEMALE WEAKNESS.

I feel that it will glorify God to write my testimony. I was afflicted with female weakness and was a great sufferer. Was treated by many physicians but grew worse continually, and was told that there was no hope of my ever being well again. I was advised to go to a hospital and remain there for six or eight months, lying on my face a number of hours daily, for rest and quiet, and that was only for relief from suffering.

Well, I was a poor miserable creature, but the dear Lord has healed me for time and eternity, both soul and body. Praise his dear name! When I came to

him for healing I only weighed ninety pounds. I put myself entirely in his hands and he made a new woman out of me. I gained in flesh at the rate of one-half pound a day for some time. At present I weigh one hundred and thirty-three pounds, and feel very well. I can walk miles without resting. Truly the Lord has done exceeding abundantly above all that I could ask or think, and I have not taken a drop of medicine. I just trust him for all and obey him with my whole heart, and he keeps me. I give him all the glory. Thou art worthy, O Lord, to receive glory, honor, and power. Amen. Your sister in Christ,

Mary A. Knapp.

Phoenix, Ariz., *April 9, 1897.*

HEALED OF PILES.

For the glory of God I want to testify to my healing. I was saved one year ago last May. Was soon led to present my body a living sacrifice to God, and then soon had faith to believe that Jesus was the same yesterday, to-day, and forever. I asked the people of God to pray for my healing. For five years I had the piles so badly that I thought in a few years it would take my life. I went to a meeting and was anointed as commanded in James 5:14, 15. I felt the witness of the Spirit in my heart that I was healed, and I do praise God I have been healed ever since. Your brother in Christ,

W. H. Beerhalter.

San Diego, Cal., *March 10, 1897.*

CONSUMPTION.

I was most blessedly healed of consumption, nine years ago, after the doctors had given me up. Praise the holy name of Jesus! I am well and strong now, trusting in him for my health, and he never fails me. Oh, if people could only know how glorious it is to have no fear in regard to one's health, they would not hesitate a moment, but would launch out into the deeper, truer life that knows nothing but Him. Yours in
 Jesus, E. M. Libby.

Middletown, Cal., *Feb. 8, 1897.*

A BIRTH-MARK HEALED.

When our baby was born, her right eye was running and very sore. It kept getting worse until she was six weeks old. We were shown plainly that we should have the child anointed and prayed for, according to God's word. We did so and the Lord healed it. It is now perfectly well. It was a birth-mark caused by having hot lye soap spattered in my eye before baby was born. I do praise God for his healing power. Yours, trusting in Him, Lena Warbois.

Boise City, Idaho, *Nov. 16, 1896.*

CHRIST MY HEALER.

Dear Brother: My healing was a case of the definite power of God, and the greatest desire of my heart is

to glorify him. When the truth of the Lord's healing was revealed to me about two years ago I was well, but testified to my faith in Jesus as my Physician. Since then my faith has been severely tested several times. In the last recent trial I was permitted to go down almost to death with a sudden and very severe attack of inflammation of the stomach and bowels. The Lord had removed all faith in drugs, and the desire to lean on the arm of flesh, so that I was trusting and obeying him as well as I knew how in my state of complete exhaustion and weakness, from the loss of sleep and suffering the most terrible pain.

Dear ones of faith prayed for me, and I sent word to you to remember me at the Home. From all appearances I grew weaker and worse. I could at last scarcely breathe or endure to be moved in the least. One person said I was dying and was not doing anything; but I knew that I was doing the best thing that could be done, and if it was not God's will that I should recover, nothing would avail to heal me, and if he desired to heal me for his glory, nothing could prevent it. I kept repeating as best I could, "I know I am every whit whole, for Jesus bare my sins and my sickness long ago."

One morning when the shadow of death was hovering over me, I felt the purifying fire permeating every atom of my being, and I was healed instantly. I sang praise to God and flew around the house all day, perfectly

delighted to be able to do anything, then went to meeting in the evening and testified to my healing. Praise God, "the trial of my faith was more precious than gold." Jesus is nearer and dearer to me than ever before, and the manifestation of his love melts my heart. Yours in love,

Clara E. Rice.

2604 Howard St., San Francisco, Cal.

HEALED OF MILK-LEG.

I wish to testify to the glory of God, of what he has done for me. For twenty-three years I suffered with that dreadful disease called milk-leg. For the last seven years the disease was in a worse form than before. My physician thought that it would be necessary that my limb should be amputated to keep the disease from spreading and poisoning my whole body. The thought of this seemed so terrible that I could hardly get over the shock. My husband said no, we would not submit to such an awful thing. We went to San Francisco and asked counsel from the best medical skill. I was put under the torture of a rubber stocking for some time, with the hopes of relief, but my disease was not helped by this. I did not know what to do but submit to my fate and bear it as best I could.

About two months ago my husband heard of the divine-healing meetings held in Alameda. He went to see what was taught there. He soon found that the doctrine was pure gospel, and of course was favor-

ably impressed with it. He soon found that he needed a work of grace wrought in his heart. He obeyed God and was soon blessed with the reality of salvation. He recommended the meetings to me. I went, and was indeed made happy with the glorious hope that Christ was the same to-day as ever. The third meeting I attended was the Sunday-afternoon service, which was devoted to the doctrine of healing. I heard the glorious gospel, and believed I could claim the promises for myself. In the afternoon meeting I was prayed for and anointed in the name of the Lord. Went home without any particular change of feeling, but believed the promises that I would have my healing, because I had done just what God had said I should do. There was no visible change until the next day. Then I felt an unusual sensation all through my limb. It felt as though there were needles pricking my flesh. At first I could not think what was the matter; the healing came in such a different way than I had expected. The next day my pain was entirely gone.

Oh, it seems so wonderful! God only knows what a change it is to me, to think that for all these years I had been a sufferer, now I am well and free! Since my healing there seems to be an extra amount of work upon my hands. We have the duties of a store and restaurant to look after, besides a sick neighbor to help, and the family cares daily. But God does wonderfully give me strength. I have to go up and down

stairs very often, which continually reminds me of my healing. I can run up and down with perfect ease. My heart is continually filled with thanksgiving and praise to God. He has done wonders in our family. We are daily learning precious lessons of faith in him. Our former life has only been a profession of religion, but now we have found Jesus a living reality, and want to live for him entirely. We praise God for his abundant salvation. Your sister in Christ,

Theresa Blum.

Fruitvale, Cal., *Sept. 17, 1896.*

CHILLS AND FEVER HEALED.

I was badly afflicted with chills and fever, and my left eye was inflamed and swollen nearly shut. The inflammation continued to spread and began to settle upon my brain. I used medicines to stop it, but could not. I could not think what to do. One morning while praying it came to my mind to go over to Oakland to the Home and ask for help in prayer. As I began to think of this, the promises for healing were made plain. I believed I would be healed if anointed. I went to the Home with a great flaxseed poultice on my eye, all bandaged up. The brother told me I would have to take that off. I did so, and as they prayed for me I felt the disease was broken. The inflammation ceased at once. The angry sore began to turn white and felt cool, and in a few days there was no trace of my disease to be seen or felt. I began

to amend from the instant of prayer. Praise God! I desire to glorify God continually. Henry Clement.

423 9th St., San Francisco, Cal., *Aug. 31, 1896.*

HOW I LOST AND REGAINED MY HEALING.

Dear Brother and Sister: I want in some way to testify of God's great goodness to me. Six months ago I was completely healed, but failed to make any public acknowledgment of it. It seemed as though I did not have an opportunity, but the trouble was I did not make one. Two months ago I lost my blessing, and all this time I have been asking God what I had done or was doing wrong; for I felt that in some way I had grieved him. Sunday night, while at prayer, the thought came to me (and I believe it was God who sent it) that I was hiding my testimony from some one whom it might help. Then I said, "Lord, I will make the opportunity, and that right away. In some way I will tell of thy goodness to me." I rose from my knees greatly comforted, and God in his great mercy has restored to me in these two days all in the way of health, that for two months I had lost, and that is saying so very much. Bless the Lord, O my soul, and all that is within me, bless his holy name! Very thankfully,

Mrs. F. A. Hunt.

417 28th St., San Francisco, Cal., *Aug. 11, 1896.*

PNEUMONIA HEALED.

I was taken down last December with a severe attack

of pneumonia. I told the Lord I was willing to do whatever would glorify him the most. I soon became very sick. Was insisted upon to take medicine, and finally yielded, but became worse. Prayer was then offered for me. Was anointed with oil in the name of the Lord, and we claimed the promise that "the prayer of faith shall save the sick, and the Lord shall raise him up." At the same time the saints in San Diego were praying for me. Before night my lungs were well. The pain was all gone. I had suffered such pain and coughed so much. The cough was almost all gone, and the fever was also gone.

Praise the Lord! he healed me in one day. I felt very weak in body for some time, which simply showed how very sick I had been. Some of our neighbors had a great deal to say because we did not have a doctor, but we had the Great Physician. He healed me. Praise his name! To him be all the glory.
Your sister in him, Lucy H. Peabody.

Nestor, Cal., *June 29, 1896.*

SERIOUS OVARIAN AND LUNG TROUBLE.

Dear Bro. and Sister B.: It would take too much of your time to tell half that has been done for me since we last met. Not one person so far as I know since I came home has seemed to doubt that the Lord has healed me, believers or unbelievers; and I can not begin to count the number to whom I have told the good news, both publicly and privately. In meet-

ings where I have told it, friends have come to me and taken my hand and said, "How glad I am!" or, "How was it, any way?" I am learning such precious lessons.

The dear Lord has recently given me a burden of seven souls here, who have not yet received the Holy Spirit. This was given to me only a week ago, and already two of those persons have called on me for help, asking me to tell them more of the way. Oh, how I do thank God that he has opened up the way, and given me words to speak for him! Those dear souls went away rejoicing. Now, dear ones, do pray for me, that our heavenly Father may make me very useful and helpful to others. He has answered the last prayer you offered up in the Home for me. Praise his holy name! Every trial has been met and the tempter defeated, and all has been counted joy in the Lord, and he has delivered me out of them all.

To those who want to know Jesus, I would say, he is waiting to help you; do not keep him waiting any longer. You can say, "Lord, have mercy on me," and he will, if it is the true desire of your heart. He came to me when I was very, very sick, and asked me to trust him. I did so after some hesitation, but he in his loving-kindness waited with patience for me, until I could fully trust him. I was confined to my bed, but, on June 17, 1897, I took him at his word and arose from my bed, and dressed, then threw all my medicines out the window, and to my great joy all

pain and sickness disappeared; for he had healed me. The third day I went about my work, washed, ironed, walked, and did everything necessary, and have been able to do anything since, in which he might be glorified.

Those about me saw how wonderful it was; for I had very poor health for fourteen years. For eight years I suffered a great deal. Since November, 1896, I had been weaker than before, and the pains were more intense, so that I could scarcely get around. A few weeks before my healing I fully believed that I could only last a short time, but praise God! he healed me, and now I can do so much.

Now I want to do all I can to lead others to this dear Savior and Healer. My spiritual blessings have surpassed even the joy of restored health, and now to his work I go. The one desire of my heart is to obey him in all things. Shall be glad to tell more of my experience personally to any who may call. Your
sister in Christ, Edna Strawbridge.

12 Germania Ave., San Francisco, Cal.

HEALED OF CANCER.

I believe the time has come for me to glorify God by placing my testimony before the world to the wonderful work that he has wrought in me. In March of this year (1897) while at work away from home I was taken with severe pains in my stomach. Thinking it to be from indigestion, I took such remedies as I

thought best for that trouble, and after doctoring myself for four weeks I returned to my work, but was not well. Then six weeks after the first attack I was taken again in the same way, but more severe. This was the last of May while on my way home, having completed our building contract at Brentwood, California.

Arriving home in the evening and not wishing to alarm my family, I kept quiet as long as I could, took a light dinner, and retired very early and suffered intense pains all night. Could get no relief whatever until we called a physician early the next morning. By a hypodermic injection I was relieved of the pain, but was left very sore. The doctor continued to do all he could for me, giving medicine for the stomach, as everything I ate seemed to sour. In this condition I grew weaker and very sick. All that could be done was done for nearly four weeks, and realizing that I was growing worse all the time we decided to change doctors, as we thought this would be for the better. So we employed, as we think, the best doctor in the city of Oakland. He found all my digestive organs in a state of inaction, with an enlargement of the liver and spleen. My pulse was very low. In this condition I had to live on a liquid diet; for I could take no other for several weeks. At intervals of about three weeks I would have the same severe pain, each time leaving the abdomen so sore that it would take some time for the effects to pass away.

I got a little better, but no one seemed to be satisfied, the doctor still waiting for developments. Finally we found an enlargement growing rapidly in the abdomen. The doctor called in consultation one of the very best surgeons this city affords. They decided to wait a few days and then try absorbing remedies, which they did without effect. They then advised me to go to the hospital for examination. I went to Fabiola Hospital and upon examination it was found that I had a cancer, which was developed and grown so near to one of the arteries that a surgical operation would be instant death; therefore it was impossible to have it removed. I was kept there for two weeks, then sent home in the ambulance, as they thought, to die. The doctors told my wife that there was no hope whatever. I felt a little easier for a few days after returning home, but soon the old and the most severe pains came back upon me.

Now I wish to say that up to this time there was no one that told me that I had a cancer, but I was satisfied I had something too hard for any earthly physician to heal, but felt in my heart that God would not let me die yet. I remembered that my Bible said, "The prayer of faith shall save the sick, and the Lord shall raise him up." I made request to my friends for prayer, yet I was taking medicine every hour. I began to have severe night sweats. I believed the Lord would heal me, but how, I did not know, but my faith was in him as much as I knew how to have it. I was

told that if I wanted the Lord to heal me, must not trust in medicines nor the wisdom of man. I saw at once that I was out of harmony with God's highest and best plan while I was taking medicine every hour. I took my last dose and then put myself into the hands of God, "who healeth all our diseases. That night I slept and rested better than I had for weeks, and had no night sweats. The next morning I got up and dressed myself, and walked around in my room. Was very much emaciated and, of course, weak. I could walk without help or even a cane to lean upon. I felt that my case was now fully in God's hands, and I was already being blessed.

I wanted to be anointed according to James 5:14, 15. I learned of Bro. Byers, and made an appointment with him for this. Also Sisters Montgomery and Church came and prayed with me. From my anointing and these prayers of faith my light began to break forth as the morning, and my health sprang forth speedily. Glory to his name! and I saw new beauties in Jesus that I had never seen before. Never was the light so poured in on my soul. Immediately all my diseased organs resumed their natural functions, and my health and strength returned as fast as nature could restore them, and to-day no words can express the gratitude and praise that is in my heart to him who took all our infirmities and bore all our sicknesses, when upon earth, and he is just the same to-day. Praise his name! He is my Savior, Sanctifier,

and Healer, and to him be all the glory forevermore.

A. C. Vanhouse.

1064 E. 21st St., Oakland, Cal., *Nov. 24, 1897.*

A LITTLE CHILD SHALL LEAD THEM.

Dear Bro. B.: I will write you of the faith of our little girl. I had a severe attack of tonsillitis. It was in a very bad form. I came into the room and sat down. Our little girl three years old came to me, and asked if I wanted the Lord to heal me. I told her I did; so she turned to her mamma and said, "You 'noint papa." Her mamma said she was no elder and could not anoint with oil. "I can," said the child, "give me the oil." Then she put her finger into the oil and told me to open my "moufe." She rubbed it around in my mouth, then laid her hands on my head and said, "The name of Jesus heals you, papa," and praise God, I was instantly healed, for which I do give God all the glory. Your saved brother,

F. M. Sever.

Wilcox, Wash., *Dec. 15, 1897.*

HEALED OF A SEVERE SCALDING.

I wish to report a case of healing for God's glory that has never been published. While we were at Liverpool, Eng., at Bro. Croasdell's home, one of his children was terribly scalded. I took his woolen shirt off and found that the upper side of his right arm and the right side of his face were in a bad condition

His arm was cooked above and below the elbow, so that it was colorless and wrinkled, and looked as if the skin could be pulled off. He suffered intensely and expressed it with loud screams. We anointed him in the name of Jesus and when through praying, God had healed him and took the fire out instantly. The skin was as natural as ever except a little place above the elbow, which remained a few days to show the folks that he had been scalded. The mother of the child was absent at the time, and when she returned home and heard what had taken place she wept for joy over the boy. Yours for the full gospel,

G. R. Achor.

Marion, Ind.

HERNIA AND SPINAL TROUBLE.

I must for God's glory tell of a wonderful healing which occurred several years ago.

After having undergone a serious operation, the physicians cautioned me, not under any condition to remove the support from my body, for a year at least, as hernia would be a sure result, and that my suffering would be beyond description. With great sympathy for me, they told me they could do no more for me than they had already done. After what I had undergone I still suffered one thing after another. The pains were indeed beyond description, but looking to God, I was relieved after I learned to trust.

Although well supported I had added to my untold

suffering hernia. I remained on the bed most of the time on account of the stubbornness of my new affliction. While there, I thought that man had done all in his power for me that he could, and all seemed a failure. I looked to God and told him all, and that if it was his will for me to live I would just put myself in his hands to make me well. I was instantly healed of some severe suffering, and soon went to San Francisco and was anointed for healing.

I went home, took off supports, and although this was only three months after the operation, the hernia disappeared, and has never made its appearance since—six years. In a few days I walked sixteen blocks and back again without any evil results. Since then I was anointed for spinal trouble by Bro. Byers, and was healed. Pneumonia, inflammatory rheumatism. burns of a serious character which were instantly healed, are among recent healings.

I had not felt before that I could make a public statement of my healings, but suddenly it came to me to do so. Perhaps some other dear sister's eyes may read this, who has passed through a similar experience, and look to my Physician, the only true Healer.

Very sincerely,

L. A. Clark.

Glencoe, Calaveras Co., Cal., *Feb. 1, 1898.*

HEALING OF AN INFANT'S LUNGS.

I feel it is God's will for me to testify to a wonderful healing, for which we give God all the glory. Our

little baby seven months old had weak lungs and eyes from birth, having gained but five pounds since she was born. She took cold, which settled in her eyes and lungs, running into lung fever. Some thought she had consumption, because she would throw up blood. We were somewhat neglectful in taking the case to the Lord, till one morning when we were in camp meeting she took real bad; her fever was very high; her head would jerk every breath she would take. Some thought she would last but a short time, while others thought she was dying. We took her to the tabernacle and obeyed James 5:14, and she was healed instantly of all her afflictions, and is now a healthy little babe and gaining fast. This was just one of many cases of divine healing that were manifest during the meeting at the Saints' Home. Pen or tongue can not thank God enough for his wonderful manifestation of goodness toward his children during the meeting. Let all that is within me praise his holy name.

George T. Neal.

Colfax, Wash., *July 7, 1898.*

A BROKEN BONE HEALED.

I am glad to tell what God has done for me. One day about one year and a half ago, when my daughter and I were carrying out a basket of clothes, my foot caught and I fell down upon my right arm and side. My daughter helped me up, but my arm hung helpless by my side. It pained me intensely. My husband

was in the house, and daughter said, "Let us go in and pray that the Lord may heal you." We saw plainly that the *humerus* bone was broken, and I could feel the ends of the bone grating together as the arm was moved. We all knelt and prayed. I was the last one to express my desires to God in words.

While thus engaged a strong conviction came upon me to stretch my arm out and up over my head. The thought then came, How can I? I had no doubt about the Lord's healing power, but how could I stretch out a broken arm? I thought of the man with the withered hand, whom Jesus told to stretch it out. I made the effort and as I stretched it out and raised it up over my head I felt the bones fit together, and I was able to move the arm freely. Thank God, it seemed wonderful.

Perhaps I was not quite believing enough afterward, for I thought it would be better for the arm not to use it quite so much for a while; so I put it up into a sling and carried it that way for two weeks. I had occasional pains, but would always at such times say, "Praise God, I know I am healed." At the end of two weeks I took my arm out of the sling and did quite a large washing; using my right arm as freely as the other; could put it around behind me and felt it was perfectly well. I will also tell how I was

HEALED FROM THE BITE OF A CENTIPED.

One night while sound asleep I was awakened by a painful bite upon my arm, and felt that there was

something on it. I reached down my sleeve and got hold of a centipede, which I threw quickly out of my hand out into the room. A deathly feeling came over me. My arm felt numb, but pained severely. A strange sensation was creeping over my body. I was suddenly impressed to ask and claim healing of the Lord. The promise of Jesus came to me, "They shall take up serpents, and if they drink any deadly thing it shall not hurt them." I also thought of the experience that Paul had when the viper took hold of his hand and it did him no hurt. I prayed and claimed healing, and received an instant assurance of God that it was done. There was such a sweet heavenly rest came into my heart. The pain left my arm and I felt all right. I turned over with such a blessed confidence in God that I went to sleep. Next morning I looked at my arm and found a large sore on it, which resembled a hard burn where the blister had come off. In a few days there was nothing left but a scar, which can still be slightly seen upon my arm. The deliverance was instantaneous and glorious. I do praise God for it. Your sister in Christ, Mrs. E. N. Kellogg.

Santa Rosa, Cal.

GOD'S PROMISES TO US AND OUR CHILDREN.

Only this morning our baby was quite sick with a bad cold and cough, and as my dear wife said, her illness was such as to cause alarm were she not cared for by the Lord. She is now this evening playing with

her blocks, while this morning she was a pretty sick baby. But that is one of the great beauties and comforts of healing by the Lord, the severity and acuteness of the disease bears nothing upon one's anxiety. God can as easily (and does as readily) heal diphtheria as a sprained thumb, and typhoid fever as a lame back.

Recently our eldest boy had evident symptoms of worm trouble. We anointed him and prayed over him and the symptoms disappeared. Our second boy has also just recently been delivered from a serious cough, which under ordinary conditions would have assuredly left serious results. These are simply facts unelaborated, and occurred this month, and are surely evidence of the power of the dear Lord in our family.

Yours sincerely,

F. A. Hunt.

4144 27th St., San Francisco, Cal.

**“IF THEY DRINK ANY DEADLY THING IT SHALL NOT
HURT THEM.”—A LIVING WITNESS TO
THE POWER OF MARK 16:18.**

Theologians may cavil about the last seven verses of Mark 16. Translators may reject them if they will. The infidel clergy may say that the days of miracles are past. The multitude of professing Christians may persecute and falsely say all manner of evil against those who believe in Christ our resurrected and living Healer, but here is a living witness, a bright and healthy child of three summers, to testify against this wicked and unbelieving generation, to the power of

Christ to heal all our infirmities and sicknesses.

When we held our first meetings in Fresno, in May, 1895, little Harry Rasmussen was but nine or ten months old. His mamma attended the meetings, accepted the full gospel, and was healed of an incurable disease of twelve years, for which she had been taking medicine daily for years. From that time she has taken Christ for her Healer, for herself and children, and has not been confounded even in the serious accident of her little boy drinking poison. Oh, that every professing follower of Christ would simply launch out into perfect obedience to God, then believe just what he has promised! There would be multiplied thousands of miraculous manifestations of his power, and the church of God would be able to shine forth with such brilliant apostolic light that it would leave all the unsaved without excuse.

The following testimony has been sent us for publication.

[J. W. B.]

Dear Brother and Sister B.: I send you my testimony with great thankfulness and gratitude to the dear Lord, for his goodness to me. "Praise the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits! Who forgiveth all thine iniquities, who healeth all thy diseases." I am so glad that the dear Lord sent you to Fresno two and one-half years ago to teach us this blessed lesson in our hearts; for we did not really know it, though we had read it so often

before. If it had not been for that, I might never have known how to trust the Lord for the healing of my little boy at that critical moment. Oh, glory to Jesus, we got it all in his precious blood!

It is now about a year and a half ago. Some one advised my husband to use an application of carbolic acid upon one of our calves. He did so, and after using some of it, it was brought to the house and placed upon the table in the kitchen. I meant to put it away as soon as I had started the fire, but while I was doing that my little girl ten years old came, and was going to set the table; not knowing what it was she put the acid down on a bench, and before I knew it, my little boy, at that time two years old, was drinking of it. I ran and picked him up in my arms. He turned as pale as death and shook all over, then stretched his little body stiff, like he was dying, and I believe he was; but I said to the Lord, "I know that you are able to raise even from the dead. I know that you are able to make my little boy well." Then this scripture came to me: "These signs shall follow them that believe, . . . and if they drink any deadly thing it shall not hurt them."

I laid my little boy on the bed and knelt down beside him, and said to the Lord, "O Lord, that is your own promise to your people; you know that I am one of them that believe. I claim that promise for myself and my child. You must fulfill it, for you can not lie. I can not let loose before you bless me; I

am willing to let you have my child if you want him; he is yours, but let him not die this way. You know, Lord, that you gave him to me in answer to prayer, and you know that it was my prayer all the time before he was born that he should be a laborer in thy vineyard, to win souls for Jesus. Now, Lord, I can not believe that you gave him to me that he should die now. I believe you have a work for him to do on earth. Heal him, O Lord, I pray thee."

While in this prayer a sweet assurance came into my heart right down from heaven that he should live and not die, and I told my husband that he was going to get well. While we looked at the child he revived and the color came back into his cheeks. This was in the evening. His mouth was all skinned, and looked raw, but glory to Jesus, the next day he was able to eat and was well, and I went out riding with him to tell the people what the Lord had done for us. Oh, I feel like throwing myself down on my face before God; I feel so unworthy of all his goodness to us!

He also healed my little girl, last summer, of chills and fever and spasms. We had her anointed in the name of the Lord, as the Word tells us to do, and the dear Lord raised her up at once, and she has been well ever since. Many other blessed things has our blessed Physician done for us. I will close by saying, Praise be to God forever and forever! Amen. Your sister
in Jesus, Dagmar Rasmussen.

Fresno, Cal., Dec. 16, 1897.

A MIRACLE OF HEALING.

The following testimony was sent to us recently for publication. It was written by Mrs. R. M. Glover, 1546 1st St., San Diego, Cal., who was assisted in its composition by the mother of little Effie, Mrs. Florence P. Patterson, of Potrero, Cal. Both of these sisters will testify personally to these facts stated in the testimony, to all who feel sufficiently interested to inquire of them, either personally or by letter. At the time when the little one "lay like one dead," we had a most remarkable experience in the battle with the powers of death. We had only known of the child through Sister Glover and friends who requested our prayers that God's will might be done concerning it.

We were living in San Diego at the time. We had prayed for it in our home, but received no definite assurance with regard to the case, and it had nearly passed out of our minds. But the mother and child were tenderly cared for by kind saints who knew how to get hold of the promises of God, having been disciplined by many trials of different kinds. Quite late in the evening of the night of this miracle of healing we were in our rooms in devotion with God, when suddenly a burden seized us, which became so heavy that we fell prostrate on our face upon the floor, calling mightily upon God. It was a burden of prayer for the sick. It seemed for a moment that the suffer-

ings and groanings of all the afflicted people of San Diego were standing like a mountain before us, while the powers of death had their icy grasp upon us.

Oh, the awful agony of the moment was indescribable! We clung to God and poured out the cries of our heart into his ear. Suddenly a flood of glory bursted in upon us, and as we leaped to our feet, we felt like a giant filled with new wine, as though we could drive back the forces and ranks of all the diseases of the city in the name of Jesus. We were shouting victory as we were going around in the room praising God, when the door bell rang. One of God's saints had come to request us to go and anoint the dying child, saying, "We have done all that we know of now, for the child, except one thing. While praying and looking to God a little while ago, I was impressed very clearly that we had not yet anointed the child. I felt led to come and ask you to do this in the name of Jesus."

Well, we were ready at once and felt like soldiers armed for the fight. We went to the house and shall never forget the sad picture that touched our heart, as we entered the room. The sorrowing mother was holding her darling in her lap as it lay dying. A few questions concerning her consecration and then we were ready for prayer. As we knelt in company with a few faithful saints, we felt that the victory of faith was ours. The battle had already been fought and won by these dear ones who had waited much on God in earnest

prayers as they had ministered to the mother and child. In our own heart we had won the victory on our face before God, before we knew what was before us in this event, it having been given us by the Holy Spirit. We anointed the dying babe in the name of Jesus, and said, "This child shall not die with this disease." We returned home in the assurance of faith. The next morning we returned and found the little one sitting in its carriage playing, and as bright and well as any child could be. Language failed to express the gratitude of the mother's heart. The child had been rescued from the power of death, and when we visited San Diego one year ago, little Effie stood upon a chair before a large congregation, and said, "Jesus tures me." She was then a bright, healthy child of three years, a living miracle of grace.

[J. W. B.]

Effie Izolia Patterson was born March 17, 1894, weighed two and one-half pounds. She was so frail and delicate that the doctor thought she could not possibly live. At the age of five months her head began to enlarge and her spine to curve. She grew very poor and weak. Her mother having seen divine healing lived in the family where she was staying, began to believe in it, and wished to trust her baby fully with the Lord. She requested the prayers of the saints. The child was very much helped and healed of some things, but soon there were strange symptoms developed. Her bones became like gristle, and two

teeth which had appeared now entirely disappeared, and she cut no more teeth till she was nearly two years old. Her mother called a doctor to see what was the trouble with the child, owing to the strange symptoms of its bones. He pronounced it bone consumption, and also said it had spasms of the heart.

The little sufferer lingered between life and death for several months in this helpless condition. The apparent end had at last come, and the little thing lay like one dead. Her mother had given up all hope of life. We put the case completely into the hands of God, and sent for Bro. B., who came and anointed the child. We all claimed victory through the merits of our blessed Physician, Jesus, and the child was most wonderfully healed. She has had different troubles common to all children, but she has faith now for herself and gets healed. She once had a very sore mouth caused by canker sores. As she went to bed one evening she and mamma prayed, then the child said, "Mamma, Jesus takes all pain away." Her mamma said, "Yes, Jesus will." The little one quickly responded, "No, mamma, Jesus DID take the pain away; no more pain." The next morning the little mouth was well.

At another time she had a little trouble. A friend brought her some medicine and wanted to give it to her, but she said, "No, Jesus tures me;" and he did cure her. She is now nearly four years old and trusts the Lord perfectly herself, is rosy cheeked, and strong

and healthy, for which her mother gives God all the praise.

Mrs. R. M. Glover.

Nov. 28, 1897.

FEVER AND CONCUSSION OF THE BRAIN.

About one month ago our children were playing in the swing in the evening, and foolishly the older one persuaded our little boy, Laud, who is nearly seven years old, to fasten his feet and swing with his head down. Being anxious to perform some trick, he did so and seemed to succeed to the satisfaction of them all. The same evening while playing in the hammock, in the execution of some performance, he fell out upon the ground, striking severely upon his head. They mentioned this to us, but seeing no visible effect we thought it nothing serious. That night the child slept poorly and was delirious at times. Next morning he tried to get up, but said he was sick. He had pains and aches in different parts of his body. We told him to remain in bed if he wished. We prayed with him and went about our work, but he remained in bed that forenoon, being disposed to be drowsy and very stupid. He refused his dinner, but that afternoon was up and around. He went to bed early in the evening; at about nine o'clock he began to get very restless, and his mamma discovered that a fever was rising. By the time our bedtime came, the child was in a high fever; his pulse and temperature were higher than I had ever seen in a child. His brain was apparently

burning with heat, his limbs jerking, and he was very delirious, at times crying out with pain. We felt certain it was a serious brain trouble, and was caused by what had taken place in their play.

Examining our hearts to see if we were in God's perfect order, and then showing our oldest child her great wrong in encouraging Laud in what he had done, we once more laid hold earnestly upon God. The case was a serious one, and if depending upon human help we should have been greatly alarmed; but our trust was in our blessed family Physician, who had so often in the past proved more than equal to all our sicknesses, and we now felt perfectly secure. The vigorous exercise of our faith was very precious to our hearts, and it kept enlarging and strengthening as we rested upon the precious promises. The usual feeling of anxiety so often felt so strong in the heart of a parent, under such circumstances, was hardly perceptible in this case. Our precious child was entirely placed into the hands of Christ.

We rebuked the disease in the name of Jesus, and although no immediate results were yet manifest, we could claim his healing. The conflict was severe for two hours. At that time he quieted somewhat, and being weary, I fell into a sleep, which could not have lasted more than fifteen minutes. I reached out my hand, placing it upon his head, and to my great delight found a cool perspiration standing upon his head and face. His pulse and temperature were

normal, and I exclaimed, "Mamma, thank God, our baby is healed." The child was in a sweet sleep and did not waken once until morning. Our sleep was but little that night because our hearts were too full of gratitude and praise to God. In the morning the child awakened as usual, and looking over to us said, "Papa, Jesus has made me clear well, and I can go to school to-day." He got up, ate breakfast, and went off to school as sound and well—as far as we could perceive—as he ever had been.

He gave glory to Jesus by testifying to his teacher of his healing. A Christian physician listened with interest to this testimony, and learning the symptoms pronounced it a case of concussion of the brain. Whatever it was, our Physician healed it. To him be honor, glory, and praise! Your brother and sister in the faith,

J. W. and J. M. Byers.

Oakland, Cal., *May 18, 1897.*



PRAYER ANSWERED AT A DISTANCE.



THE following testimonies are a few selected ones that have come under our notice in the past few years, where the sick ones were separated from us, but by an agreement of time, prayer, and faith, according to Matt. 18:19, the healing power of God came upon them.

SCIATIC RHEUMATISM HEALED.

Dear Brother and Sister: Please join me in praises to the dear Lord for his love and mercy to me. I do just delight to live for him and praise him for his goodness. My trouble was sciatic rheumatism. My back and hips were very painful. Those who saw me on the day we sent you the telegram, thought I would be down for a month or six weeks. I had a high fever and had not eaten a bite of food for two days. On Saturday I got up and did all my work, although I was somewhat lame yet. On Sunday I remembered your meeting and felt that you were praying for me. I knelt in prayer with much difficulty and remembered you. I went and laid down for a little while, and a deep impression came to my mind, "You are healed; get up, you can walk now free from pain." I said, "Yes, Lord;" I got right up and went to walking and

leaping and praising God, free from pain. Praise his dear name! On the following Tuesday I went down town and did some trading. Oh, it is wonderful! If you wish to publish this for the good of some poor suffering one, do so. Your sister in Christ,

Mrs. S. M. Good.

Room 200, Good Block, Des Moines, Ia., *June, 1896.*

HEALED OF NEURALGIA.

Dear Bro. B.: I praise the Lord for what he has done for me, that, whereas I was a sufferer for years with facial neuralgia, I now firmly believe that I am healed through the prayer of faith. I do praise God that I felt his healing power upon me the day you appointed for prayer, April 3, and have felt nothing of the pain since. How thankful I am for such divine power in Jesus Christ to redeem from sin, and to heal all sickness. Please remember me in prayer, that my faith may ever grow stronger, and that I may grow in grace continually. Yours in Christ,

Mrs. Sarah M. Kitzmiller.

Haldane, Ill., *May 14, 1896.*

GOD'S HEALING POWER.

Dear Brother: I am happy to report victory to-day. I have been pleading and begging of the Lord to lay his healing hand upon me and heal my afflictions, but for some cause he did not see fit to grant me the blessing before. But, praise his holy name! he has now

extended his mercies to even me. I felt his healing power upon me the morning of the 16th at the time you appointed to pray for me. Have not suffered any since. Oh, how I do praise God! Continue to remember me, that my strength may recover rapidly. I can not express the joy and gratitude and humility my heart contains. Glory, honor, and praise to his blessed name! May the Lord ever keep you faithful and in the field of labor. Your sister saved, sanctified, and kept by the power of God.

E. J. Teer.

Prince, Miss., *Feb. 18, 1896.*

WHOOPIING-COUGH.

Dear Brother and Sister: According to agreement we spent from 11 to 12 o'clock yesterday in prayer with the children, and anointed them as you said. Harold got worse instead of better, but we left him in God's hands, and had peace in our souls. We knew the Father would do what was best. He was so weak he could not stand; his muscles soft and flabby. He had hardly strength enough to cough. This morning he was entirely done out and we laid him on the bed to rest. We had the assurance and resigned him entirely to Jesus.

At eleven o'clock he roused up and asked for some meat. He ate heartily and asked for Helen's dishes, and drank beef-tea from them. He and his mamma met me at the door when I went home to dinner. He

is now resting nicely and we believe is getting all right.

Now we praise the Lord for this, no less than if it had been instantaneous. We praise his holy name for his power, love, and grace. Pray for us that our faith fail not. Lovingly yours,

David and Estella Shirk.

Abilene, Kans., *April 13, 1896.*

The foregoing is an extract from a letter describing the healing of a severe case of whooping-cough. We had appointed the day mentioned for prayer, but in the press of other calls, etc., this case was entirely overlooked until the next day at the hour of prayer, when it was earnestly remembered, which corresponds exactly with the time when the child "roused up and asked for some meat" and "ate heartily." Praise God who hears prayer!

[J. W. B.]

HEALED OF FEMALE TROUBLE AND GENERAL
DEBILITY.

Dear Brother in Christ: I do praise God for this full and free salvation that ever keeps me sweetly saved. He is ever on the giving hand to them that ask and trust him. Glory to his holy name! I can not praise him enough for what he has done for me and is still doing. He is so glorious to my soul. I praise him for his healing power.

On the day appointed for prayer for the healing of my body I went into my room alone at the appointed

time. I not only had a glorious time with the Lord, but felt his healing power through my whole body. Glory to his holy and blessed name! I am well, praise God! It takes a strong back to do what I am doing this summer, lifting the sick. I do earnestly ask the Lord to bless those dear ones who prayed for me. Please continue to remember me. Yours in Christ,

Mrs. B. F. Clark.

Woodburn, Ore., *July 28, 1896.*

HEALED OF ERYSIPELAS.

Dear Brother and Sister: I had the erysipelas for eight weeks. It broke out five different times. Oh, I can not tell how much I suffered. It seemed that the flames of hell were burning my flesh. One of my eyes was swollen shut. My face and flesh were in an awful condition.

I received your kind letter of instruction, and read it carefully and prayerfully. I reread the scriptures you mentioned and had no doubt that I would be healed at the hour mentioned for prayer. When the time came I went into my room. Everything had seemed quiet at that hour, but then it seemed that the powers of darkness were turned loose upon me. But I threw myself upon my face before God and cried mightily unto him. Oh, the awful discouragement that pressed upon my soul, to keep me from being healed! But I knew that the Lord had promised to heal me, and I held right on to his word. Was willing to receive it in any way that

was most to his glory. I felt tempted to give it up and not say anything to anybody about healing, or that I had given my body into the hands of God for healing; but I said that I would cry out all the louder and not give up to the discouragements. A sweet voice said to me, "Be not faithless, but believing." I left my room in this struggle, but believed God right through it all. That night every time I awakened the same words came to me, "Be not faithless, but believing." Well, thank God I believed, and from the hour of prayer I was healed.

My affliction has not returned any more. I can not tell what a blessed sweet peace there is now reigning in my soul. There is such a Christlike love burning within me, and a desire only for a closer walk with God, and to ever keep low at the feet of Jesus. I can do my own work now, and take care of my family. Praise God for his mercy to me! I do thank him for this wonderful deliverance. Pray for me. Yours in Christ,

Jane Abrams.

Hedrick, Iowa, *Aug. 20, 1896.*

THE HEALING TOUCH.

Dear Brother: Last October I wrote to you, asking that you would pray for my healing. I received your letter in due time stating that you would have prayer for me on Oct. 25, at 9:30 a. m., and instructing me to go to my room at that time in prayer to God, ask-

ing for my healing. I tell you he was with me in power. I felt his power upon me, from the crown of my head to the soles of my feet. Praise his name for his kindness toward me!

The next morning I walked to see a sick child. I could do anything I wanted to. I told every one I saw what the blessed Lord had done for me through the prayers of his saints. Some do not believe in it, but I preach divine healing all the time. I tell them that if the Lord can heal our sin-sick souls, he can heal our bodies if we but have faith in Jesus *for* healing. I always remember you in my prayers. I wish I could be with you just once in your morning prayer-meeting. Pray for me. Yours in Christ,

M. A. Winn.

Versailles, Tenn., *June 25, 1897.*

SERIOUS FEMALE TROUBLE.

Dear Sister: May the Lord ever bless and keep you doing his perfect will in all things. Thank God, I am saved and have complete victory in my soul. Am willing to do anything for the Lord, even to pick up chips for his glory and precious cause. I do praise him for his wonderful healing power. I know he has healed my body. I began to amend right after you set the day to pray for me, and kept on improving until now, and am natural now in other ways. Oh, I can not praise him enough for his saving and healing

power! I praise him for what he has done for my family. Your sister, wholly given up to the Lord,

Elsie Dudek.

Nodaway, Mo., *June 2, 1897.*



HE IS JUST THE SAME TO-DAY.



Have you ever heard of Jesus, how he came from heaven to earth,
With a name of mighty virtue, though by very humble birth?
When the world was held in bondage under Satan's dismal sway,
Jesus healed their dread diseases—he is just the same to-day.

Do you see the people gather round that great and holy man,
Bringing all the sick and suffering, coming to him all who can?
See him look with great compassion, as they fainted by the way;
How he called them gently to him! He is just the same to-day.

See him touch the trembling leper. Hear the words, "I will," "Be clean;"
See the suffering one with fever, rise and go about again;
See the palsied man rejoicing, take his bed and walk away.
What a wondrous man was Jesus! He is just the same to-day.

Do you hear the blind man calling, crying out with all his might,
In his sorrow plead for mercy, Son of David, give me sight?
Jesus stopped and called the beggar, "'Tis by faith," I hear him say,
And he healed him in a moment—he is just the same to-day.

As he went up to the city, see him at Bethesda's pool,
With the man so long in bondage, asking if he would be whole.
Instantly the Savior heals him: "Sin no more," I hear him say.
This he says to ev'ry sufferer: "Rise!" He's just the same to-day.

Is it true that every sickness may be laid at Jesus' feet,
All my trouble, care, and sorrow, and I rest in joy complete?
Yes! my brother, every sadness, if by faith to him you pray,
He'll remove, with tender mercy; for he's just the same to-day.

Thus he went about his mission, healing lame, and blind, and dumb,
Casting out all evil spirits, saying to the weak, Be strong.
Then he died on cruel Calvary, sin and death to put away;
But the tomb could not retain him—he's our living Christ to-day.

See the woman, weak and fainting, pressing through the restless throng;
See, she only touched his garment, and her sore disease was gone.
See, another bound by Satan, eighteen years, I hear them say;
Jesus touches her, she straightens—he is just the same to-day.

Oh, that precious, loving Jesus, his compassion still the same
T'ward poor sinful, suffering mortals who seek refuge in his name.
Hear the blessed invitation, Whosoever will come, may,
And receive his healing favor; for he's just the same to-day.

See him now with John and Peter, and the lame man as he lay;
Who was healed through faith in Jesus; he is just the same to-day
As he was to his disciples, if we but believe as they,
He is not an absent Savior; brother, he is here to-day.

Jesus died that he might ransom every one from Satan's thrall,
But he rose a mighty conqueror, offering life and health to all.
Up to heaven he ascended, sent the Spirit back to stay.
Dwelling in his holy people, he is just the same to-day.

Just the same to-day, my brother; saving, healing, cleansing all.
Ready, willing, calling, cheering, all who seek him, great and small.
Come to him, poor weary sufferer, not a moment more delay,
He will give you boundless blessing: for he's just the same to-day.



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