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## INTRODUCTION.

As the briefest and most comprehensive synopsis of the doctrine advocated in this book, I have decided to place as an introduction the article written for the *Century Magazine*, and published, in a much reduced form, in that journal for March, 1887. In presenting the original draft of that article, the attitude of the *Century* editor and managers toward it will be understood in a moment, when I state that they allowed me but four pages, while Dr. Schauffler and Dr. Buckley, for their attacks on divine healing, occupied altogether some thirty pages.

By way of explanation, it may be said that the writer has been most intimately associated with the "faith-healing" movement ever since it first began to attract public attention in this country. Seven years ago he was healed of a stubborn case of organic heart disease, after the best physicians, and the most favorable climate and manner of life had alike signally failed to afford relief. At that time the literature concerning this subject was limited to the life of Dorothea Trüdel, and a small volume of Faith-Cures by Dr. Cullis, besides such more general works as Horace Bushnell's *Nature and the Supernatural*. During these seven years, and especially in the last four, the subject of healing through faith has risen into general prominence, and the literature now forms quite a small library. All of these writings are not new, but in many instances are largely composed of quotations from the early fathers, and other prominent Christians, all along the history of the church. In the perusal of this mass of writing, and in the contributions which he has himself made to the library mentioned, the writer of this article has necessarily been placed in a position to speak with authority on the question, What is the doctrine and practice of Divine Healing, as presented by its most prominent advocates? It may be added that there is hardly a single individual who has been brought prominently forward in this movement with whom he is not acquainted, either personally or through some form of correspondence.

One other explanation is needed. There are two classes of believers in Divine Healing. First, those who hold that God does heal individuals frequently, according to His sovereign will in the case, and in answer to prayer; but that there are many cases in which it is not His will to heal, not merely because of failure in the individual to exercise faith or meet some divine condition, but over and above all this. The second class believe that the atonement of Jesus Christ has provided a salvation which covers the body as well as the soul, and offers the possibility of deliverance from



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the inward power of sin and sickness in this life, *provided* we do meet all the divine conditions. Both classes agree that means may be used, or left untouched; it being always conceded that these, like the clay and spittle upon the eyes of the blind man, would have been entirely inadequate to the results obtained. It is in the interest of the second class mentioned, which class embraces all the prominent advocates of "faith-healing," that this article is written.

The object of this paper is simply to bring before the reader the real nature and ground of the doctrine, as far and as clearly as is possible in such limited space as that offered by a brief magazine article. The difficulty of the task will be surmised when it is known that a book of three hundred pages has proved insufficient to cover all the ground desired.

### THE AUTHORITY.

The only authority to which any real recognition is accorded is found in the Bible. To the Word of our God we bow with absolute submission. What God says we propose to believe, whether we have been so fortunate as to prove it in our own experience or not. With Daniel Webster, we "believe religion to be not a matter of demonstration, but of faith. God requires us to give credit to the truths which He reveals, not because we can prove them, but because He declares them." This does not mean that we are always unable to offer any reasonable proof of our belief, but simply emphasizes the thought that the ground for our belief is not found in the proof, but in the Word of God alone. The thoughtful reader will now be prepared for the following statement, which I formulated years ago. It is this:

Individual cases of healing, or phenomena, are absolutely worthless as to the question before us. All the cases in the world have nothing whatever to do directly with the doctrine of Divine Healing, for the very simple reason that they are not and never have been made the basis, or ground of that doctrine. The only foundation is the Word of God, and hence the examination of cases *per se* has no direct bearing upon the subject. Failures in cases may serve to throw light upon defects in the practice of healing, but not upon the doctrine itself. The only source of light, and the only true battle-ground, lie therefore in the Scriptures of truth. Some people seem to be saved instantaneously, so to speak, while many others appear to grow gradually into salvation all the way along to the grave; and others still, who profess a desire to be saved, do not receive salvation at all, but die in their sins. *No Christian, however, thinks of making these facts the basis for the doctrine of salvation through faith; that is found exclusively in the promises of the Word. Should the whole world fail to be saved, we would still teach the gospel of salvation; and if all fail to be healed, we must hold to the gospel of healing, provided only that these be found in the Word. And after all has been said, on*

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the human side, one success establishes a possibility in the face of a thousand failures.

### THE DOCTRINE.

Passing rapidly over the time when Abraham, Isaac, and Jacob each sought the Lord as the direct healer of physical disorders (see Gen. xx. 17; xxv. 21; xxx. 2), we come to the date of the Exodus, when God specially undertook the salvation of His people. But before reading the Word, here let us inquire whether human skill had anything to offer in the way of medical treatment. Presumptive evidence upon this point is very strong. The antediluvians, with the opportunities afforded by their long lives, must have carried scientific matters to a very high point. Their knowledge was brought across the waters of the flood by Shem and his brothers; and be it remembered that he was alive until about the time of Jacob's birth. Egypt received and developed therefore all the knowledge of the world which survived the deluge; and with this view of the case we can see that it is no empty comparison when we are told that "Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt." The wise king is expressly stated to have been filled with knowledge far beyond any other man, before or after him; hence the comparison with the wisdom of Egypt greatly exalts the latter. Now Clement of Alexandria, who lived in the second century, mentions six hermetic books of Egyptian medicine, one of which was devoted to surgical instruments. Besides this, there are now in existence various Egyptian papyri, which testify strongly to the skill and fame of the medical men of the day. The learned George Ebers, in *Uarda*, chap. iii, says: "Whoever required a physician sent for him, not to his own house, but to a temple (for each was attached to a priestly college). There a statement was required of the complaint from which the sick person was suffering, and it was left to the principal of the medical staff of the sanctuary to select the master of the healing art whose special knowledge appeared to him to be suited for the treatment of the case." Herodotus also testifies to the same purpose.

Here, then, we see that the Egyptians possessed medical knowledge and skill of a very high degree. But the Scriptures inform us that "Moses was learned in all the knowledge of the Egyptians," hence Moses must have possessed the highest medical information. Notwithstanding all this, when the pathway was opened through the sea, the Lord gave the following unmistakable promise at the very beginning of their new life. In Ex. xv. 26, we read: "If thou wilt diligently hearken 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." (or, I am the Lord thy healer).



to the Lord, but to the physicians. And Asa slept with his fathers and died." (2 Chr. xvi. 12, 13). Two hundred years later Hezekiah prayed earnestly, and the Lord miraculously healed him, employing as his messenger an inspired prophet, and not a physician, and in answer to the king's prayer the people also were healed. (2 Kings xx. 1-11, 2 Chr. xx. 15).

There is no mistaking the sense of the Word in these two instances. Asa failed to put his case in the Lord's hands, and sought human help instead. For this he died. But Hezekiah besought the Lord to heal him, even when the sentence of death had been pronounced, and for this appeal and manifestation of faith he lived; yet, when Hezekiah failed to clearly testify of God's healing to the Babylonish ambassadors, the judgment of heaven fell upon him also. (2 Chr. xxiii. 31, and 2 K. xx. 12). Before leaving this period let the reader turn to Job xxxiii. 14-30, and see what a clear declaration it makes concerning God's purpose in sickness; and then we will be ready to take the next step in the argument.

So far we have builded on a rock. Divine healing for the Jew can not be disputed for a moment. But now, having traced it clearly in the Word to the closing days of the kingdom, it becomes necessary to show that it bridges the gulf between the kings and the advent of the Messiah. We have just seen Isaiah employed as an agent in a "faith-cure." Let us read what he has to say upon the subject. The great atonement chapter of the Old Testament gives us the following literal readings: "A man of pains and acquainted with sickness." (Verse 3). "Surely our sicknesses he hath borne, and our pains he hath carried them." (4). "And by his bruises there is healing to us." (5). "And Jehovah hath delighted to bruise him, he hath made him sick." (10). The above is Dr. Robert Young's translation, made of course without the faintest idea of assisting modern "faith-healers." Dr. Isaac Leeser gives a significant rendering of the fourth verse: "But only our diseases did he bear himself, and our pains he carried." Now in view of the facts developed in the preceding argument, what sort of mind would it have required in a Jew to say that this chapter only referred to spiritual blessings? But we are not left to human argument here. Without spending further time on such passages as Jer. xvii. 5-14, and xxxii. 27; Ez. xxxiv. 2-16; Micah vi. 13, and Mal. iv. 2, we pass at once to the time of Christ.

From the very beginning of His ministry, Jesus Christ joined the body with the soul; and we read that He healed "all that had need of healing." In Matt. viii. 16, we find a commentary written by the Holy Spirit, which cannot possibly be explained away. "When 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 the prophet, saying: Him-Ghost informs us that the words of Isaiah did refer to the body. But the apostle Peter also quotes these same words for the soul, when he

says: "Who his own self bare our sins in his own body on the tree." (1 Pet. ii. 24). Let him who can disprove the following:

If Peter can be relied on for the present day and generation, so can Matthew. And if Matthew's quotation has no force to-day, then neither has Peter's.

The Jew believes in a material kingdom; the Christian in a spiritual dominion. We claim that both are right in what they receive, and both are wrong in what they reject. The truth concerning salvation embraces the entire man, spirit, soul, and body. In the new dispensation we have not lost anything. There has not been a subtraction, but an addition. Jesus Christ did not abolish the decalogue, nor the moral law; the ceremonial only passed away. He came to fulfill, not to destroy. Our spiritual advantages in the dispensation of the Holy Ghost are not offset by a corresponding loss on the physical side. We are not playing at see-saw with the Jew. The laws of health and of healthy food have not changed since the days of Moses. We find trichinæ in pork, tape-worms in the hare; and equally good scientific reasons have been discovered for accepting nearly or quite all of the bill of fare laid down three thousand years ago. But let us follow the New Testament teaching on the subject.

Jesus Christ never turned away from those who sought healing at His hands. He specially commissioned the twelve to heal as well as to preach; and later the same commission was given to the seventy. (Luke ix. 1-6; and x. 1-19). The only limit to these benefits was unbelief, as is plainly declared in Mark vi. 5; and Luke, iv. 27. His last words, according to Mark, contain a positive promise of the "signs" which should "follow them that believe;" among which we find the healing of the sick through the laying on of hands. This was not a promise to the apostles, but to "them that believe". Some who have written against this doctrine have been so short-sighted as to point to the absence of these signs among certain prominent teachers, as proof that the day of such manifestations has passed. They are sadly illogical. The only correct inference is that these persons are troubled with unbelief, at least on this point; and their candid confession fully sustains such a conclusion.

The apostles took up the work of healing as a very important part of the gospel. "Such as I have give I thee," said Peter at the beautiful gate of the temple. Let us recall the significant words of the old Romish prelate, when his companion remarked, as he gave alms to a beggar, "The church can no longer say with St. Peter, 'silver and gold have I none,'" "True father, but neither can she say 'in the name of Jesus Christ of Nazareth, rise up and walk'." In those days a man, who like Stephen was full of the Holy Ghost and of faith, almost of necessity did great signs and wonders among the people; and simple healings abounded everywhere. When the unbelievers raged against them, the apostles did not merely ask for more grace to bear it, but actually prayed for "signs and wonders, in the name of Jesus." (Acts iv. 29).



In 1 Cor. vi. 13, Paul asserts that "the body is for the Lord, and the Lord for the body;" and in chap. xi. 30, he tells us of some who were sick, and others who died because of sin. Continuing his explanations to the Corinthians, we find several chapters devoted to the "gifts of the Spirit," among which "gifts of healing" are prominent. A little simple logic at this point will be of assistance. These gifts have precisely the same apostolic warrant as the "word of wisdom" or the "word of knowledge." The church has not thrown away "governments," indeed she is well nigh governed to death in these days; but the apostle, in verse 28, chap. xii. ranks this "gift" far below "healings," if there be any discrimination in the order of statement.

Again, the Holy Spirit brings to us "the earnest of our inheritance," (Eph. i. 14.). Part of this inheritance is to have "our mortal bodies quickened by his Spirit." (Rom. viii. 11). "He that hath the Son hath life," and it is therefore concluded that "Christ formed within you the hope of glory" must or may give an earnest of the "purchased possession" not merely on one side—the spiritual, but on the physical as well. The body is to share in the glorification, hence the "earnest" includes the body. An impartation therefore of the Divine Life is looked for, in the body as well as in the soul, enabling the man to perform any and all God-directed work until the day of his departure arrives, or Christ comes the second time.

Finally, we have the unanswerable direction to the sick in Jas. v. 14, 15. "Is any sick among you? (among you believers) 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 (as a cause of the complaint) they shall be forgiven him." Concerning this passage John Wesley remarks, in his Notes on the New Testament, in accord with Bengel, "This single conspicuous gift, which Christ committed to His apostles, remained in the church long after the miraculous gifts were withdrawn. Indeed it seems to have been designed to remain always, and St. James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian church, till it was lost through unbelief." This statement of Wesley's brings up the question as to the progress made in medical science in the time of Christ. A very few quotations will suffice.

We find in the Homeric poems abundant evidence that, at that early day, medicine as a science was by no means a new thing. "And there is no sign given of the subordination of medicine to religion, nor were priests charged with medical functions . . . circumstances which throw grave doubts on the commonly received opinion that medicine derived its origin in all countries from religious observances." (Enc. Brit.) Hippocrates the Great (B. C. 460) was a voluminous writer, a close observer, and a skillful physician. He mentions no less than two hundred and

sixty-five drugs in his various works, besides many dietary and surgical remedies or methods. In all chronic cases he chiefly relied upon diet, exercise and such natural methods. After him arose two schools under Herophilus of Chalcedon, a profound anatomist and a renowned physician, and his rival Erasistratus. (Doctors disagreed in those days as well as at present). Alexandria, the seat of learning, received the followers of both, and was the scene of a long controversy between them. Erasistratus and his disciples employed a "great variety of drugs." (Enc. Brit.) After these arose the Empiric school (280 B. C.) whose physicians were "extremely successful in practical matters, especially in surgery and the use of drugs, and a large part of the routine knowledge of diseases and remedies, which became traditional in the times of the Roman empire, is believed to have been derived from them." (Enc. Brit.) Asclepiades, the friend of Cicero, (124 B. C.) founded a system known as "Methodism." His knowledge of disease and surgical skill was very considerable. In the treatment of sickness he laid great stress upon "diet, exercise, passive movements or frictions, and the external use of cold water;" in short, a modified athletic training. This is surely sufficient to convince the most skeptical that oil was only one of hundreds of remedies current among the physicians of the time.

Before leaving this passage in James let us read no less an authority than Dean Alford. He says, "shall save" . . . already here, considering that the forgiveness of sin is afterwards stated separately, *some* can only be used of *corporeal healing*, not of the salvation of the soul . . . The anointing was not a mere human medium of cure, but had a sacramental character. (The same words are used of baptism, Matt. xxviii. 19; Acts ii. 38; x. 48; xix. 5.) . . . The apostle is enforcing the efficacy of prayer in afflictions, verse 13. Of such efficacy he adduces one special instance. In sickness, let the sick man inform the elders of the church. Let them, representing the congregation of the faithful, pray over the sick man, accompanying that prayer with the symbolic and sacramental act of anointing with oil in the name of the Lord. Then the prayer of faith shall save (heal) the sick man, and the Lord shall bring him up out of his sickness; and even if it were occasioned by some sin, that sin shall be forgiven him. Such is the simple and undeniable sense of the apostle, arguing for the efficacy of prayer. . . . Observe the promises here made of recovery and forgiveness are unconditional, as in Mark xvi., 18 al. . . . And pray for one another that ye may be healed in case of sickness, as above. The context here forbids any wider meaning."

Death is a consequence of sin, and is unmistakably a part of the curse of the law. But "Christ hath redeemed us from the curse of the law," Gal. iii. 13), and a logical conclusion leads us to believe in translation, were it not for the special scripture which steps in on this point, as it certainly does not in the case of sickness, and declares that: "It is appointed unto men once to die." (Heb. ix, 27). Read also Rom, viii, 10-23; 1



Cor. xv. 23-32; Col. iii. 4; Heb. ii. 8; and ix. 28. These texts withhold the boon of translation from the direct covenant, and retain it in the special providence of God, except for the living, waiting saints at the second advent. They have its sure promise.

"Jesus Christ, the same, yesterday, to-day, and for ever," is a tremendous declaration. Now we have seen that the promises of God most undeniably contain the assurance of physical health, conditioned on obedience. These promises have not been outlawed by time. We cannot throw them away without sacrificing the decalogue itself and all the moral law. An unbroken line of leaders, kings and prophets carry them down to the gospel dispensation in which we live. These promises of God then are ours to-day. But upon what is their efficacy based? In 2 Cor. i. 20, we read, "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." These are included in the "all;" therefore, they are yea and amen in Christ. And this simply means that they owe their existence and power entirely and solely to the vicarious atonement of our Lord and Saviour. There is no escape from this conclusion. The atonement gives life to the promises; and the healing. The conditions to-day are the same as of old. We must believe, and obey. Belief is faith, and obedience is works. "Faith without works is dead;" so belief and simple obedience cannot be separated. When Naaman joined his obedience to his belief, and dipped in Jordan, faith and works were united, and salvation resulted. It is ever so.

#### THE PRACTICE.

1. "Faith-healers" believe in the use of means. The Scriptural means are always employed:—1. Laying on of hands. 2. Anointing with oil. 3. The prayer of faith. They believe in occasional special leadings of the Spirit to employ other means, which may be inherently efficacious or not.
2. No one is advised to lay aside all medicines, by any prominent teacher or leader, unless he can do so with perfect spontaneity. A forced abstinence from drugs is mere will power, not faith.
3. Faith in the patient is regarded as necessary when the individual is responsible. Even the man borne by his friends, and let down through the roof, had to obey the command, "Rise, take up thy bed." Special exceptions to this are known, where the individuals have not even been aware of the prayer offered in their behalf. These would be included under a promise like that in Jas. v. 16, "Pray one for another that ye may be healed," as general answers to prayer. They are certainly conclusive against the supposition of a "mental subjective condition" in the patient.
4. A perfect consecration of the whole spirit, soul and body, as a "liv-

ing sacrifice," is strongly urged. All are taught that it is almost blasphemous to ask for healing with any other view than the entire devotement to God of the renewed powers. Hence the universal experience of spiritual blessings in those seeking healing.

5. Inquirers are instructed to believe they do receive, *when* the Spirit witnesses within that their consecration and obedience are complete, and the prayer has been offered. They are to believe this on the simple warrant of the Word. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is in precise accord with the method pursued with those seeking salvation. "Believe and receive" is the formula that always applies. A man acts out his real belief; hence the patient is told to act as if he were well, (if he can do so in faith). The leaders in this movement have themselves received life and health while following this same plan of action; and therefore give this advice with all knowledge and honesty.

6. The laying on of hands, or prayer and anointing, are distinctly taught to be of no efficacy in themselves, any more than Jordan was to Naaman. But it is held that "to obey is better than sacrifice."

7. God has chosen to save men through the "foolishness of preaching," yet all who hear are not saved. In precisely the same way, all for whom prayer is offered are not healed: This, however, affords no excuse for the abolition of either preaching or praying. Lists of failures are not kept in either case; and the real reason lies in the fact presented in the beginning of this article, that the doctrines of Christianity are not founded upon phenomena, but upon the Word of God alone.

8. All who intelligently weigh the meaning of words, counsel the use of such expressions as will clearly convey the correct idea. A man who is exercising faith, but finds his symptoms continue, is advised to say, I believe I am healed, on the warrant of the promise. He is told not to say he feels, but he believes.

9. It is taught that Satan can tempt to sickness, precisely as he can tempt to inward sin; by producing a symptom. He can consistently advise the use of a medicine to one who is striving to fix his faith on God's power alone, especially when he thinks that the remedy will accomplish nothing. In any case it is as consistent as the actions of those good people who profess to believe that it is the will of God for them to suffer, and at the same time spend time and wealth on every conceivable medicine in the attempt to defeat that will by getting well.

10. Finally, it is distinctly taught that Divine Healing, like every branch of salvation, is a matter for personal experience, and as such is not susceptible of perfectly logical explanation to the unbeliever. To him all such things are "foolishness," but "to us who believe" they become "the power of God." Every saved or healed man can testify from his heart, "One thing I know, that whereas I was blind, now I see," though he may utterly fail to convince the Scribes and Pharisees.



## DIVINE HEALING.

True or false, there is no belief rising more swiftly before the churches everywhere than that of Divine Healing. There are over thirty "faith-homes" in America to-day. In England, and on the continent of Europe, can be found a large number; some of them commodious institutions with a history of many decades of years. In June 1885 an International Conference on this subject assembled in London, composed of delegates from all parts of the world, and the great Agricultural Hall was taxed to its utmost to accomodate the serious crowds that flocked to hear. During the last two seasons a number of conventions have been held in New York, Brooklyn, Philadelphia, Baltimore, Pittsburg, Detroit, and elsewhere, in all of which Divine Healing has claimed an important part. The mass of evidence offered, the multitude of witnesses arising and the words of Scripture on the subject demand at least a respectful hearing, and invite the closest scrutiny into the doctrine and practice of Divine Healing.

## DIVINE HEALING.

### CHAPTER I.

#### PARDON OF PAST SIN.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."—1 Pet. ii. 24.

It is hardly necessary to attempt to show that the Atonement was intended to cover committed sin. This little book is written primarily for Christians, and of course there is not a Christian on the face of the earth who does not believe that the death of our Lord provides a full and free pardon for all our past sins, and all our past unrighteousness. Nevertheless it may be well to quote Scripture on this point, that the whole argument may be presented together.

"Who was delivered for our offences, and was raised again for our justification."—Rom. iv. 25.

"For all have sinned, and come short of the glory of God; 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, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Rom. iii. 23-25.

"By him all that believe are justified from all things."—Acts xiii. 39.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6.

"Thou wilt cast all their sins into the depths of the sea."—Micah vii. 19.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Isa. xliii. 25.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me; for I have redeemed thee."—Isa. xli. 22.

"He made intercession for the transgressors."—Isa. liii. 12.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities."—Ps. ciii. 2, 3.

"And he shall redeem Israel from all his iniquities."—Ps. cxxx. 8.

Of course we could consume hours in simply reading the Scriptures upon this point. Jesus Christ came into the world to save sinners; and



## DIVINE HEALING.

every Christian believes, if he believes at all, that the Atonement covers all his past sins and all his past unrighteousness, up to the present moment. He who does not believe this, directly confesses that he would be lost if he should instantly die. The pardon of past sin is, of necessity, the first boon to the sinner. He feels condemned; his offenses are like mill-stones about his neck, and he cries unto God for release from the death sentence, which he can feel hanging over his head. Having obtained pardon, the soul feels justified by faith, and has peace with God, through our Lord Jesus Christ. Christ becomes the Elder Brother, and "Our Father" rises to the lips, and thus, Adoption is realized.

Many Christians live for years on the very first round of the ladder. They have received pardon for past offences, and nothing more. They do not feel fully justified up to the present moment; have very little peace, and do not dare to declare their adoption into the family of the Lord. Are you a Christian? is answered with evident reluctance by the hesitating, "I hope so." But all such are fully aware of their privilege and duty in the premises. They know that they ought to have peace, to feel sure of their pardon, and to know the family to which they belong well enough to declare their relationship without any misgivings. This full experience and faith constitute justification.

Just here I call special attention to the fact that justification, in the very nature of the case and of the word, has reference only to the past. Even Dr. Charles Hodge frankly acknowledges the "apparent solecism" in speaking of the pardon or justification of future sins! To most men's minds such language is an actual solecism. My own common sense tells me that I can not be pardoned to-day for sins that will be committed to-morrow. The Romanist buys an "indulgence" for future sin; but even the daring presumption of a John Tetzel never ventured to call these licenses by the name of pardon. And I most earnestly maintain that the man who teaches that, at conversion, the soul is justified from all the sins of the past, and from all the sins of the future, is just as much preaching an indulgence for sin, as ever did the famous monk of Reformation times. Hear Ezekiel:

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."—Ezek. xviii. 24.

"The righteousness of the righteous shall not deliver him in the day of his transgression; neither shall the righteous be able to live for his righteousness in the day that he sinneth."—Ezek. xxxiii. 12.

The Church needs a radical reformation to-day on this point. There are too many indulgences sold. The successors of John Tetzel proclaim to-day you can not live without sin; therefore the Atonement pardons you in advance for the unavoidable transgressions of the morrow.

Ezekiel is not read, and a false theology paralyzes the activities of many souls. My brother, realize the truth. Pardon refers to the past. Justification establishes your present standing, not your future actions. Jesus Christ grants no indulgences for sin. But learn that there is a wider and deeper experience than this. Something more is included in the Atonement. Open your eyes; reach forth your hands; go boldly on, and you shall obtain.

## CHAPTER II.

## KEPT FROM FALLING.

"Unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 25.

There are many precious promises of Scripture given to "him that overcometh," and every true Christian struggles manfully to overcome sin, both outward and inward. We are told by the large majority of the Church, that it is possible to get the victory over all outward transgressions, so that we will give no visible display of anger, resentment, malice, envy or uncharitableness; that this can be accomplished through the agencies of constant prayer and unceasing watchfulness; but that we can not hope to avoid all inward sin, much less to be free from the taint of the natural heart. Dr. Charles Hodge, representing the more rigid school, assures us that an "advanced Christian" will find himself "sinning, even daily, in thought, word and deed." Mr. Moody may be cited as the leading representative of a school that believes that God's grace is sufficient for all trials and temptations, and that by this grace we can have the victory always in thought, word and deed; but that this is always a victory over a real enemy who dwells *within* the soul to the very hour of death. In other words, this latter theory does not accept the entire extermination of the inbeing of sin, but maintains that the roots are still within the heart, and require the most constant repression to prevent sprouting.

It may be said that this last is surely all that is necessary, since it certainly embraces the idea of being actually "kept from falling." Undoubtedly it is much superior to the others; but I maintain that even this theory *positively limits the Atonement of Christ*. The Wesleyan theory, however, presents as possible, to every believer who will fill the conditions of absolute consecration, unhesitating faith, and constant confession, an experience of Christ's saving power, deep enough to root up every trace of inbred depravity, and to utterly exterminate the inbeing of sin. In this experience there is a war, it is true, an unremitting conflict with the power of darkness; but it is a battle in which, like God's people of old,



we "stand still and see the salvation of the Lord." We "do not need to fight in this battle," but simply trust Jesus to do it all for us. We "shout for the Lord *hath given* us the city," and do not lift a finger in the struggle, except in the exercise of our faith in the perfect work of Jesus.

There is a very important element of faith and of doctrine contained in this last idea of the Atonement, which is practically wanting in each of the others. Only in the Wesleyan view of the matter is the Atonement believed to be *instantaneous* in its application to unrighteousness, or inward depravity. Even the Moody, or Plymouth Brethren, theory, grand as it is, looks upon the Atonement as incapable of relieving the soul from the load of inherited evil disposition until the very hour of death. Perhaps the word "incapable" would be rejected; but it does not alter the sense in the least to say that the Atonement was not designed to cleanse the soul completely before the hour and article of death. The practical result to the experience of the soul is that Jesus' sacrifice *can not* remove the troublesome roots of sin.

The Scripture being the *only* authority, let us notice a few points:

To the tempted I quote: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"Now thanks be unto God, which *always* causeth us to triumph in Christ."—2 Cor. ii. 14. If the dread of sins of thought rise before you, read, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down *imaginations*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ."—2 Cor. x. 4, 5. And if this seem impossible, remember the challenge of the Almighty, "Is anything too hard for the Lord?"—Gen. xviii. 14; and the specific promise, ringing down from the ancient times. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. xxx. 6. Read also, Ezek. xxxvi. 25-29; 1 Jno. i. 7; Jude 24, Heb. vii. 25.

Now this little book is founded entirely upon the grand central truth, that ample provision was made upon Calvary for the actual and practical destruction of the works of the devil—sin and sickness. When Jesus cried

"IT IS FINISHED"

He expressed this fundamental fact. He came to "destroy the works of the devil," and when He said that mission was accomplished, I propose to believe Him. I am not shutting my eyes to the fact that death is a work of the devil. Undoubtedly it is, but we have this provided for in Scripture, and are told that "death the last enemy *shall be* destroyed." I read in Revelation that in the eternal city there shall be no sorrow or sighing,

no tears or tribulation, and no night; but I do not read that there shall be no sin or sickness. Now if it be a fact that we must sin and sicken up to the moment of our entrance into glory, why did not the Revelator mention the new and wondrous experience of the glorified saints in heaven? He thought it worth while to write down the exemption from sorrow and tears. Ah! John remembered the words of Jesus, "In the world ye shall have tribulation;" "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your *reward in heaven.*" John knew well that no saint would ever be free from these things, while in the flesh, and so he pictures the delights of the holy city when "God shall wipe away all tears from their eyes; and there shall be no more pain;\* death, neither sorrow, nor crying, neither shall there be any more pain;" for the former things are passed away." And he it was who wrote, "whosoever is born of God doth not commit sin," for "if we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin." He, of all others, clearly taught that the Christian should be entirely free from sin in this life; and therefore he did not mention the exemption from sin in heaven, for this would be nothing new to the soul that is completely washed in the blood. It may be suggested that the absence of temptation in the new Jerusalem is not specified either. To this I reply, that, where there is no sorrow, no crying, no tears, no death and no devil, there could not be any temptation. Of course a perfectly pure heart could not be tempted from the inside; temptation must come from without, as in the case of Eve; and when "death, the last enemy" has been destroyed, and Satan eternally consigned to his prison home, manifestly there could be no temptation. It goes without saying. Besides, we may easily claim that "sorrow, crying, tears," etc., obviously include the idea of temptation; for what Christian does not know, that a sorrow, which does not present the *temptation* to doubt God in some way, is not worthy of the name?

I have thus briefly defined the true doctrine of the Atonement for the soul. It embraces pardon from past sins and past uncleanness; and cleansing from all traces of inherited depravity, as well as the keeping power against sin in any form, outward or inward. The Atonement of Jesus Christ is a finished sacrifice, once for all, for my sins of commission and of omission, and for inbred sins; and of course provides for a maintenance of cleanness in my soul. As this is the familiar branch of the subject, I will not write more upon it: but will refer the reader to such works as

\* This word, in the original, is *ponos*. The primary meaning of this word, as given by Robinson, by Pickering and others, is *work, labor, toil, travail, etc.* The secondary meaning may be pain, but more the in sense of distress, trouble, misery, injustice, etc. The word is derived, by Robinson, from *peno*. It is thus abundantly proven that the idea of disease is not suggested at all.



Wesley's Sermon on Perfection; his Plain Account of Christian Perfection; Bishop Foster's Christian Purity; Geo. D. Watson's Holiness Manual; Wm. McDonald's Scriptural Views of Holiness; the first Epistle general of John, and St. Paul's letter to the Hebrews. The latter is a regular, systematic treatise on the doctrine of Entire Sanctification, and anyone who reads it honestly, before God, will surely find "the way into the holiest." Praise the Lord!

### CHAPTER III.

#### HEALING OF BODILY DISEASE.

"Who healeth ALL thy diseases."—Ps. ciii. 3.

By the grace of God I expect to show that the Atonement has provided for the body all it has provided for the soul. As this is a feature of Christ's sacrifice which has been largely buried beneath a mass of skepticism, doubts, unbelief and forgetfulness, it will require much more space than has been devoted to the preceding chapters.

Of course every true Christian readily admits that God can cure bodily sickness; and that He has often done so, and done it in answer to prayer. There are few families in the land who can not point to some incident of this kind. A dear one had come nigh unto death; physician's skill was exhausted, and no hope remained. But in their extremity they called upon God, and suddenly the symptoms changed, and the patient recovered. A single sample will suffice. The young son of a Methodist minister was slowly but surely choking to death with membranous croup. The father gathered together several brother ministers, and together they kneeled about the bed and besought God to spare the child. While they thus prayed, a spasm of coughing seized him, a hard mass of phlegm was dislodged, and the boy recovered. This was many years ago, and he is still living. Of such a case as this the doubter exclaims—"Why he was going to cough anyhow, and the result was merely a happy accident;" but the Christian readily yields the glory to God. Everyone knows that such occurrences as this are without number in the history of the Christian Church.

Now I wish to call special attention to the fact that such a case can never be cited as an illustration of the special power of God, without the fear of contradiction, based upon apparent reason. The unbeliever either in or out of the church, says that we cannot possibly prove any interference with the laws of nature. The physician was on hand, and his medicine had been administered. The very tendency of these remedies was to clear out the throat; and when this very result was accomplished, why not

credit it to the physician? Even in the case of a remarkable physical transformation, as the straightening of a curved spine, the same reasoning prevails; for have not physicians often succeeded in such cases? The devout Christian is perfectly willing to concede that God did the work potentially, and that the patient would have died without the divine interference; but he believes that it was done through the legitimate channels of the means used by the nurse and physician.

With none of these theories and beliefs have we anything whatever to do. The position to be stated and sustained in this chapter is, that *God now heals bodily sickness, precisely as He now heals soul sickness, by His power alone, unaided by any means whatever; and that He does it through and by virtue of the perfect Atonement of Jesus Christ.*

I do not propose to burden this little work with numerous instances of healing. Any one who is skeptical is referred to "Pastor Blumhardt," "Faith Cures," "The Great Physician," "Dorothea Trüdel," "Healing of Sickness by Scriptural Means," "Prayer of Faith," etc., all of which can be obtained from the Willard Tract Repositories in Boston, New York, or Philadelphia. I can never speak or write upon this subject, however, without giving my personal testimony. Three able physicians in Baltimore, and two in Philadelphia, agreed in pronouncing my trouble to be heart disease, and incurable; although they all hoped to benefit me. In this respect, however they all failed. After seven years of sickness I consecrated all to God, believed His word, called upon His servant, Dr. Chas. Cullis, and was prayed with according to James v., 14, 15, with the laying on of hands and the anointing with oil in the name of the Lord. From that day to this—over eight years—I have never touched any form of medicine or remedy. Praise the dear Lord alone! I am well. I do more work than I ever did before, look to Him alone for strength and health, and He never leaves me nor forsakes me. For full particulars of my case, see "Miracles of Healing" and the Appendix to this book. Of course I understand that the doubter will say that there is no absolute proof of miraculous intervention. While it is true the doctors can not get the glory, yet my imagination, force of will, etc., did the thing for me; and probably the doctors were mistaken in their diagnosis, as they often are.

For those who ask for still more convincing evidence of modern miracles of healing, I suggest the reading of the case of a broken arm,\*

\* This case has gained considerable notoriety through the attempted denial of its correctness by the subject himself, Dr. Carl H. Reed, of Philadelphia. This denial is published in a little pamphlet against "Faith Cures," issued by Dr. James Hendrie Lloyd, of the Pennsylvania University. The young man says:

"DEAR SIR: The case you cite, when robbed of all its sensational surroundings, is as follows:

"The child was a spoiled youngster who would have his own way, and when he had a 'green stick' fracture of the forearm, and having had it bandaged for several days, concluded he would much prefer going *without* a splint. . . .

"To please the spoiled child the splint was removed and the arm carefully adjusted in a



restored in a single night, recorded in "The Great Physician," and "Dorothea Trüdel," and of the numerous cases found in the "Life of Pastor Blumhardt," and in the two volumes of "Faith Cures," by Dr. Cullis.

These will suffice. I unhesitatingly assert that the evidence for the miraculous healing of disease through faith in Jesus, is every whit as clear and undeniable as is the evidence of the conversion of any soul in the last eighteen hundred years. How do you come to believe that a soul is truly converted? By the profession of faith in Jesus, and by the visible change in the outward life. How do you know that a sick body has been healed by the power of Jesus? By the evident change in the physical life, and by the profession of faith in the Healer. *The evidence is precisely the same.* "One thing I know, that whereas I was blind, now I see," is a kind of testimony that never has been and never can be successfully answered. The Lord takes care to provide such overwhelming manifestations of His power that even the "magicians can not do so with their enchantments." In our day, however, men, and Christians, even, have found a way of "withstanding," that exceeds Jannes and Jambres themselves. They refuse to accept the more ordinary testimonies of healing, attributing the results to the power of will and imagination.\* They incredulously ask for absolute physical evidence, such as the reuniting of a broken limb, but when this is given, as above, the prompt reply is a flat "I don't believe it."†

slings. As a matter of course, the bone soon united, as is customary in children, and being only partially broken, of course all the sooner. This is the miracle!

"Some nurse, or crank, or religious enthusiast, ignorant of matters physiological and histological, evidently started the story, and unfortunately my name—for I am the party—is being circulated in circles of faith curites, and is given the sort of notoriety I do not crave.

"I have been pestered with letters on the subject from ministers and members of the fraternity, who seek to rob us of our patients, but have consigned all such letters to my waste-basket. . . . I take pleasure in giving you these few notes, trusting they will satisfy your mind in regard to this example of faith-cure.

"Very respectfully yours, "CARL H. REED."

The feeling of foolish shame which so obviously animated the writer of this note is to be sincerely mourned by every Christian reader of the simple narrative of the wonderful cure as related in the two books referred to; and the rashness of the denial will be most painfully apparent when I state that the "nurse, or crank, or religious enthusiast, ignorant of matters physiological and histological," who "started the story," was his own father, himself a physician of wide experience, who personally related the incident, a short time after its occurrence, to Dr. Cullis, just as it is recorded in "Dorothea Trüdel," and to Dr. Boardman, just as it is found in "The Great Physician."

\* The new school of "mind physicians" in Boston, and elsewhere, are already referred to by Christians as proof that healing is only the result of mental power.

† I once said to a prominent Presbyterian clergyman of Philadelphia: Doctor, what would you say if I told you that for seven years I suffered from chronic heart disease, and that for seven years I have been well, in answer to the prayer of faith?

He promptly replied, "I say that if you had the heart disease, I don't believe you are well, and if you are well, I don't believe you ever had it."

Such unbelief as that is simply invincible. Even the Pharisees of Peter's day did not go quite so far. They admitted that a great miracle had been done, and could not be denied; but studied to prevent the spread of the new faith. See Acts iv. 17.

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