

*Religionist's Library
Faith Cure
West Medway, Mass.*

"Faith Healing" Reviewed

AFTER TWENTY YEARS.

BY

REV. R. KELSO CARTER,

Author of "THE SECRET OF SOUL-SAVING."

"Let us hear the conclusion of the whole matter."—Ecclesiastes xii. 13.

"The Spirit divideth to every man severally as he will."—1 Cor. xii. 11.

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DEDICATION.

To the Child of God, whether a member of the "Christian Alliance" or a "Divine Healing Association," or not, but who believes that any earnest soul MAY be mistaken, and who always desires to "know the truth" that the "truth may set him free,"—this book is prayerfully inscribed.

Mr. Brown
Dear Sir -

Very many thanks for
the reading of this little book.
I shall send you one at once.
It answers some questions
that have troubled me for
years. Very truly
S. L. Lovd -

PREFACE.

THE "Faith Healing" of this book must be sharply distinguished from the "faith cures," so called, of "Christian Science," or the "Mind Cure." The following reasons will make this plain.

Mrs. Eddy and her school declare, "You are not sick; you have no disease."

We admit the facts of disease, and esteem it a falsehood to assert that there is no sickness present when we are actually ill.

"Christian Science" even sets at naught laws of health, for Mrs. Eddy says, "Bathing and brushing to remove unhealthy exhalation from the cuticle receives a useful rebuke from Christ's — healing, that makes not clean the outside of the platter."

We accept and teach the laws of health, sanitary and dietary, as found in the Bible and in the writings of the best scientists.

Mrs. Eddy states that "petitioning a personal God to do your work, or to enable you to do it, is not metaphysics wherein truth works."

PREFACE.

The Faith Healing of the Christian comes from our God in answer to the direct "prayer of faith," for which see James v. 14-16.

These contrasts will suffice. The term "Faith Healing" was used by orthodox Christians long before Mrs. Eddy secured any recognition for her absurd system, and is retained here because of its strictly Biblical character.

In the Appendix a few special cases of unquestionable and positive cures are given for the benefit of honest inquirers after truth.

BALTIMORE, MD., June 22, 1897.

CONTENTS.

	PAGE
CHAPTER I.—REASONS FOR WRITING	9
Scope of Faith Healing.—Sketch of Progress.— Statement of the Theory.—Cui Bono?	
CHAPTER II.—THE ATONEMENT THEORY STATED . .	24
The <i>Century</i> Article in full.	
CHAPTER III.—TESTING THE FOUNDATIONS . . .	37
Old Testament Position that of "Law."—Good To-day.—Nature of Israel at time of Exodus.— Promises to the Nation, and "in the Land."— Cases of Old Testament examined.—Isaac, Jacob, Levi, David, Miriam, Samson, Job, Ahab.—Differ- ence when we study the Sin Question.—Prayers of Old Testament.—Statement of Old Testament Position.	
CHAPTER IV.—THE NEW TESTAMENT POSITION . .	61
Contrast between Present and Time of Christ.— Did Jesus give New Law of Health?—Matt. viii. 17.—Christ bore Death and Sorrow.—Did Jesus set up the Atonement Theory?—Healing Incidental.—Christ's Mission according to Luke and Isaiah.—The "Earnest."	

CONTENTS.

	PAGE
CHAPTER V.—ST. JAMES ON HEALING	83
The "Prayer of Faith."—The Gifts of the Spirit.	
—New Testament Position Stated.	
CHAPTER VI.—CASES OF NEW TESTAMENT EXAMINED,	102
CHAPTER VII.—THE PRACTICAL POSITION	109
Dr. Cullis.—A. B. Simpson.—A. J. Gordon.—	
Carrie Judd Montgomery.—Mrs. Baxter.—John	
A. Dowie.—R. K. Carter.	
CHAPTER VIII.—CONCLUSION	123
Dr. John G. Paton.—Charlie Miller.—"Spiritual	
Loss."—Mrs. Kelley.—Major Cole.—The Means	
of Faith.	
APPENDIX	136
Cases of Healing.—Heart Disease.—Sciatica.—	
Prostration.—Broken Joint.—Consumption.—Can-	
cer.—Neuralgia.—Cancer.—A Physician's Heal-	
ing.—R. Kelso Carter's Case.	
CLOSING REMARKS	162

CHAPTER I.

REASONS FOR WRITING.

IN 1884 the writer published an octavo volume called "The Atonement for Sin and Sickness," of which two thousand copies were sold in about two years. In 1888 John B. Alden issued a rewritten, revised and much enlarged edition under the name of "Divine Healing; or, The Atonement," etc. During the next three or four years a number of thousands of this were sold, probably six or eight thousand in all.

Of this book leading notices were as follows:

"The best writing upon this subject. What the Bible has to say upon this subject has not before been given with such order and method." — *Inter-Ocean*, Chicago.

"The one idea of Capt. Carter's 'Divine Healing' is that the atonement of Christ is for the bodies of believers as well as for their souls. It is a strong and not unduly enthusiastic presentation of that theory." — *Examiner*, New York City.

"It is a pretty hard matter to read it and lay it aside without believing in the Faith Cure." — *Express*, Easton, Pa.

"FAITH HEALING" REVEIWED.

"This book is the leading authority on the subject: it is in part reprinted from the *Century Magazine*. Even those who have no faith in the 'cure' want to know what one of its honest and ablest advocates has to say about it."

The above quotations, coupled with the fact that the Glossary of Scripture texts used in the book shows a total of three hundred and sixty different passages which are in some way considered, will abundantly sustain the statement of the *Inter-Ocean* that such an extensive Biblical treatment had not been given before. From a thorough acquaintance with all the important literature on this topic it may be added that up to the present time nothing has appeared which attempts to cover the whole ground gone over in this book. (Hereafter we will refer to it as D. H., and give page references from the revised edition only.)

Before the issue of D. H. Dr. Cullis had printed two small volumes under the caption of "Faith Cures." He had also published the life of Dorothea Truedel. The first mentioned contained no special doctrine, but merely the relations of many cases of cure in answer to prayer, some of them very remarkable. "Dorothea Truedel" gave an interesting account of the work at Mannedorf, Switzerland, and furnished some cases of

cures through prayer. A little later Dr. William Boardman put forth his "Great Physician," which was a move in the doctrinal direction, and to a considerable extent developed the subject from a general study of Scripture bearing upon it. Carrie Judd of Buffalo (now Mrs. George Montgomery of Beulah, Cal.) had printed her "Prayer of Faith," which, besides giving in detail her own extraordinary restoration to health in answer to prayer, made a brief attempt to present the matter as suitable for all believers.

Then followed the late Dr. A. J. Gordon (whose personal friendship the writer afterwards enjoyed and prized) with his admirable study of faith cures in all ages of the church, under the name of "The Ministry of Healing." Besides these may be mentioned such pamphlets as "Faith Healing," by Ethan Allen, an old saint of Springfield, Mass., and a small booklet by one Karl Andreas of London, England. A very few articles on the subject from the pen of Rev. A. B. Simpson of New York were also issued before the first edition of D. H. saw the light. But however excellent these books may have been as presentations of the subject, no one of them, nor indeed all put together, approached the exhaustive Biblical consideration given in D. H. Let

"FAITH HEALING" REVIEWED.

it be understood we are not speaking of merit at all, but simply of the field covered.

In the years that have passed since D. H. first appeared, several books have been added to the list above given. Pastor Stockmayer of Switzerland put forth two editions of "Sickness and the Gospel." "Our Lord's Permanent Healing Office in His Church," by Rev. George Morris, appeared in London. "Faith Healing: a Defence," by R. L. Marsh, a Yale student, was published by Revell in 1889; and later the same house issued "A Study of Faith Healing," by Alfred T. Schofield, M. D. Before this the life of Pastor Blumhardt of Bad Boll, Germany, was published on the continent, containing some most marvellous accounts of healing; and the writer prepared a small English booklet on that remarkable man, which was issued by the Willard Tract Repository of Boston. He also issued a small pamphlet called "Supernatural Gifts of the Spirit," dealing with the existence of the miraculous gifts in modern times, somewhat as was done by the great Horace Bushnell in his famous work, "Nature and the Supernatural." Schofield's work alluded to is rather an adverse study of the subject, but the others are all in favor of "Faith Healing." In 1892 Rev.

William McDonald of Boston put out a small book on "Modern Faith Healing," striving to show from the New Testament that the special answer to prayer is the proper ground, and not the general provision in the Atonement for all believers. This same ground was taken by the learned Dr. Daniel Steele in two little tracts issued about the close of the decade. Meanwhile Rev. A. B. Simpson of New York published several small books on the general subject, partly narratives of experience and partly doctrinal, but never issued a complete treatise covering the whole ground.

Rev. John A. Dowie, the Australian, now in Chicago, though the most robust advocate of the extreme theory, has never attempted to issue any exhaustive work upon the subject, his publications being almost wholly of the nature of narratives of cures in which he has had some part. His paper, "Leaves of Healing," contains many experiences as told in his meetings, but very little doctrine. In his sermons, however, he goes into the matter with characteristic Scotch pugnacity, and takes the most radical ground.

Up to this present time no work has appeared which attempts the systematic study of the whole Scriptures in order, from Genesis to Revelation, aiming to omit

nothing whatever bearing upon the topic, and to logically prove from all the sacred writings a consistent theory, and which at the same time takes up *seriatim* all the objections advanced by any writer of importance, except D. H. In it may be found treated every point so far advanced by any and all the advocates above quoted, and about every objection presented from any and every standpoint. As a simple statement of fact, and in order to show that it is not necessary to go outside this book in the present consideration of the theme, these things have to be said.

Again, the first call for a "convention" to consider the matter of Faith Healing specifically was issued by George McCalla and R. K. Carter, from Philadelphia, in June, 1882. A copy of this call is now before me. The convention was held, some attending from as distant a point as Kansas; but it was small, and of no particular consequence except to those immediately concerned. In June, 1885, a great conference was held in Agricultural Hall, Islington, England, to which the writer was specially invited, with others from this country, but was unable to attend.

In March, 1887, following some severe articles against the theory, written by Drs. Schauffler and Buckley of

New York, the *Century Magazine* published an article on "Divine Healing" by R. Kelso Carter, which has so far proved to be the only article of the kind ever admitted to the columns of such a periodical. That article is embodied in this book, as the best condensed statement of the theory available, and as expressing very nearly the minds of the most prominent advocates of the belief that the Atonement provides healing by faith for all who will accept it.

In this country Dr. Charles Cullis began to pray with the sick about twenty years ago. In answer to his prayer, the writer was healed of stubborn heart disease in September, 1879, and being very closely associated with the doctor in most of his large conventions at Old Orchard Beach, Intervale, and Beacon Hill Church, Boston, as well as in his own home on terms of the closest friendship, he feels fully qualified to speak positively of Dr. Cullis's teaching and faith and practice. Several of these conventions at Old Orchard Beach, Me., were held during the summer seasons, and attended by many thousands who there heard of the "prayer of faith" as Dr. Cullis and others spoke of it in the open meetings; and at one special service during each convention the doctor personally anointed with oil and prayed with all

believers in Jesus who desired him to do so. The regular preaching of "faith healing" was not a feature of any convention held by Dr. Cullis, he always insisting on holding the three preaching services of each day to the one theme of salvation from sin, as he never failed to see that the soul is of much greater importance than the body. In the opening minutes of the special prayer service for the sick, already alluded to, Dr. Cullis was wont to speak briefly on the subject, not exactly doctrinally, but rather experimentally, relating how he came to study James v. 14, 15, expressing his firm and unshaken belief of every word between the covers of the precious Book of God, and urging his hearers to simply give all to God, claim the promises, and trust God to fulfil them.

During the years 1881-85 in this country existed the "wonder" stage of the modern development of "Faith Healing," the daily press taking up the subject and reporting remarkable cases of cure at considerable length. Many times the writer has been compelled to sit down with a reporter at Old Orchard Beach, or elsewhere, and endeavor to answer his queries in such a way as to insure the nearest approach to the truth reaching the public. Some of the cases of cures in those days

attracted wide notice, and were discussed by secular and religious papers at great length, calling out expressions of approval or condemnation, but tending always to spread the interest in the subject and to awaken faith in many earnest minds.

About the middle of this period, Rev. A. B. Simpson of New York, who had withdrawn from the Presbyterian Church in order to give himself more entirely to work among the masses of the city, visited us at Old Orchard during the Dr. Cullis convention, and after remaining a few days, went up to Intervale in the White Mountains, and there was himself healed of heart trouble. Returning to New York, Dr. Simpson began the work which, in a dozen years, has developed into a large and active church, the largest missionary training college in the country, and a foreign missionary movement under the "Christian Alliance," the growth of which has been most phenomenal. In all his teachings Dr. Simpson has given a little more prominence to "Faith Healing" than Dr. Cullis did, but has never allowed the subject to claim more than a fraction of time or attention, holding, as Cullis did, that the spiritual matters are much more important. With Dr. Simpson, in very many of his conventions, the writer has also been most closely

"FAITH HEALING" REVIEWED.

associated, though never in any way connected with his work.

About 1887 or 1888 there came to the Pacific coast an Australian Congregational preacher of Scotch birth, named John Alexander Dowie. Mr. Dowie had become famous in Australia for his positive advocacy of "Faith Healing," and had preached it over most of the important cities of that country. His presentation of the subject was quite radical, and, unlike our American teachers who had preceded him, he gave the whole of his time, or most of it, to this one theme. He remained on the Pacific coast some two years, and in the summer of 1889 came to Chicago, near which the writer met him and carefully listened to his entire course of "lectures" on the subject. No specially new points were presented, all being fully covered in D. H. or some of the other books already mentioned; but the Scot enforced his words with characteristic energy, and by mere dint of incessant hammering and a vehement personality persuaded many to adopt his views. For several years after coming to Chicago his work did not attract a great deal of attention, but during the World's Fair crowds began to flock to his tabernacle, and since that time he has carried on quite an extensive work,

during which many cases of healing have occurred. For a time Mr. Dowie was severely condemned by the press of Chicago, and suffered much unjust persecution at the hands of some whose opposition had been aroused, but at latest advices he was still prosecuting his work with vigor, and the storm of persecution had somewhat abated.

The "nine-days wonder" concerning Faith Healing has long ago subsided. The daily press no longer concerns itself with the cases of to-day, unless some circumstances conspire to make it very peculiar, or on account of some purely local interest. The theory, however, has added many believers in all parts of the world, and most of the teachers and writers mentioned have continued to advocate it in their meetings and writings. Some modifications have appeared, and some extremes have been marked in the positions held by leading faith healers, but in general the belief may still be expressed in the language and terms used in D. H. In its most condensed form it may be quoted from D. H., page 57, where recourse is had to the syllogism as follows:

"1. All forms of sickness and disease were included, and even mentioned particularly, in the 'curse of the

"FAITH HEALING" REVIEWED.

law.' Ex. xv., Ex. xxiii.; Lev. xxvi.; Deut. vii., Deut. xxii; etc.

"2. 'Christ hath redeemed us from the curse of the law.' Therefore Christ hath redeemed us from all sickness and disease. There is no future tense about it; the work is finished. Again,

"1. Christ redeemed us from sin by His vicarious Atonement; that is 'he was made sin for us.'

"2. Christ redeemed us from the curse of the law, by being made a curse for us. Therefore we are redeemed from all the 'curse of the law,' body, soul and spirit, solely through his vicarious Atonement."

On page 166 we read: "The Scriptures for the vicarious Atonement for sin are no more explicit than those for sickness; the same words or phrases being used for both. Jesus is positively said to have borne our sins and our diseases," etc.

Again, from page 146: "There is not a law given under Moses that is plainer and more positive than the law of physical health in Ex. xv. 26. And there is not a command given under the gospel more explicit and more clear in its attendant promise than the direction to the sick in James v. 14, 15. We believe that Jesus actually 'bore our sins in his own body on the tree,'

and consequently we do not have to remain in sin. And we read that 'himself took our infirmities, and bore our sicknesses.' How then can we possibly fail to see that 'by his stripes we are healed,' in body as well as in soul?"

CUI BONO?

It is always in order for one who has made a mistake to confess it. It is always good to state the truth of a matter, if it be stated at all. It is always the part of a true follower of Jesus to promptly get off a side-track to the main line when the discovery of position is made, and to do all in one's power to assist those who have been led astray from the exact truth to see clearly.

Not every man can be made to see his mistake, and of those who can, only a few are willing and ready to confess and make reparation. The general tendency is to avoid publicity, and to "hedge" until one gradually becomes known to have changed sides. The writer never had any disposition to so act in this matter. Over and over he was accustomed to say that he only cared for the plain sense of the Scriptures, and that no one would be more prompt than he to tell it far and wide if he saw he had misread the Bible. For the last

"FAITH HEALING" REVIEWED.

half dozen years he has seen clearly that TO A DEGREE this has been the case, and during all that time he has desired greatly to write this "review," but has been prevented by circumstances beyond his control. Meanwhile the private request of many thoughtful friends that it should be published has weighed heavily on his mind, and he has only waited on the possibilities in order to comply.

But there exists another reason for this book. In all the writings in opposition to Faith Healing referred to, as, for example, those of Drs. Buckley and Schauffler, of Schofield and others, no one has ever attempted to step upon the solid Biblical foundation taken in D. H. and to discuss the real theology of the matter. Rev. William McDonald in his small book and Dr. Daniel Steele in his tracts deal with the subject doctrinally it is true, but neither of these attempts anything like a systematic answer to the exhaustive line of Biblical argument given in D. H., while the other writers quoted direct their efforts almost entirely to proving that there are no miraculous cures at all in these days, and that all the cases given currency may be explained on purely scientific lines. It is easy to see that the latter, therefore, never come within the pale of the real argument used

by all devout advocates of "Faith Healing," namely, the consecutive teaching of the Old and New Testaments upon the subject.

All this being true, it becomes the plain duty of the writer, in attempting to give his reasons for any change in his belief, to take up his own book and squarely meet it exactly on its own ground, showing just where and to what extent it was wrong. To this task we will now address ourselves as briefly as possible, and in the most prayerful spirit, for by the very nature of the subject we are treading upon holy ground in the estimation of countless thousands of devout Christians in all parts of the world. That this little book may be sent just as far as God can use it, is the earnest prayer of the writer.

CHAPTER II.

THE ATONEMENT THEORY STATED.

SINCE D. H. has long been out of print it seems best to give in as condensed a form as possible the special theory therein advocated, in order that there may be clearly pointed out just where lay the element of error in its reasoning, and at the same time to what extent it was right. The article printed in the *Century Magazine* for March, 1887, will serve these purposes best, supplemented by special brief quotations as needed. We therefore reprint the article referred to in full:

DIVINE HEALING, OR "FAITH CURE."

A STATEMENT.

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

THE ATONEMENT THEORY STATED.

that time the literature concerning this subject was limited to two or three small books, besides such general works as Horace Bushnell's "Nature and the Supernatural;" but of late it has grown into a considerable library, experimental and theological. In the perusal of this mass of writing, and in the contributions which he has himself made to it, the writer has been necessarily 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?

The object of this paper is to bring before the reader, as clearly as possible in such an exceedingly limited space, the real nature and ground for the doctrine that Jesus Christ has provided for believers the possibility of deliverance from the inward power of disease (as well as from sin), PROVIDED we meet all the Divine conditions.

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." 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

"FAITH HEALING" REVIEWED.

will lay them upon all them that hate thee" (Deuteronomy xii. 12, 15. See also Leviticus xxvi. 15, 16, and Deuteronomy xxviii. 58-62). Beyond all possible controversy, exemption from disease was held out to the Jew.

David's understanding of this and his testimony upon the subject are both very clear. He says, "The Lord is the strength of my life" (Psalm xxvii. 1). "O Lord my God, I cried unto thee and thou hast healed me" (xxx. 2). "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit" (xxx. 3). Out of a great many other utterances of the King of Israel, read especially Psalms xli. 3; xli. 1-6; ciii. 2-5. When Solomon dedicated the temple he made distinct request for healing in answer to prayer, and the Lord distinctly promised to hear (see II Chronicles viii. 13, 14). When David's child was sick, we read of a prophet, and not of a physician. Even the mighty sinner Jeroboam knew where to send when disease struck his child; and, later, the sternest rebuke and punishment were pronounced on Ahaziah because he forgot there was God in Israel, and sent to inquire of Baalzebub.

There is no mistaking the lesson in the cases of Asa and Hezekiah. God had blessed and saved the former, but when "disease" in his feet . . . he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died" (II Chronicles xvi. 12, 13). Two hundred years after this, Hezekiah prayed and was miraculously healed; God's instrument being once more a prophet and not a physician; and, in answer to the King's prayer, the people were also healed. But when Hezekiah neglected to tell the messengers of the King of Babylon what a wonderful deliverance

God had sent him, the judgment of heaven fell upon him also (II Chronicles xxxii. 31, and II Kings xx. 12).

In the days of Hezekiah, Isaiah the prophet lived and wrote. In the great atonement chapter we find the forecast of the coming Messiah expressed in the following literal readings: "A man of pains, and acquainted with sickness" (v. 3). "Surely our sicknesses he hath borne, and our pains he hath carried them" (4). "And by his bruise 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 above, what sort of mind would it have required in a Jew to say that this chapter only referred to spiritual blessings? But we have a sure and certain commentator on this point.

In Matthew viii. 16, 17, we find the distinct declaration that Jesus "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." Here the Holy Ghost, through Matthew, says Isaiah spoke of the body; but in I Peter ii. 24, we find the Spirit, speaking through that apostle, quoting these very words as applicable to the soul. The only inference must be that both are true, and that the atonement provided for both soul and body. *If Peter can be relied on for the present day, so can Matthew; and if Matthew's words have no present force and application, neither have Peter's.*

then in the church. Now "gifts of healing" stand on precisely the same ground with the others. The church does not discard the "word of wisdom" or the "word of knowledge," nor throw away "governments;" indeed, she is well-nigh governed to death in these days. But if one has lapsed, why not all? In Ephesians i. 14, Paul speaks of the "earnest of our inheritance." Part of this inheritance is to have our mortal bodies quickened by his Spirit (Romans viii. 11). "He that hath the Son hath life," and it is, therefore, concluded that "Christ within you, the hope of glory," must or may give an earnest, or a foretaste, for the body for, enabling the man to perform any and all God-directed work until the day of his death, if he dies before the second advent. Finally, we have the unanswerable direction to the sick in James 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." On this passage we remark that John Wesley quotes and indorses Bengel as saying that "this was the whole process of physic in the Christian church, till it was lost through unbelief." Dr. Daniel Steele says that the man who attempts to represent the word "sick" as having any other meaning than bodily ailment, is "either an ignoramus in Greek or an intentional deceiver;" and Dean Alford most forcibly declares that the whole passage refers to physical disorders and to these only. As to the knowledge of medicine in the time of Christ, there is

The Jew believes in a material kingdom: the Christian in a spiritual dominion. Both are right in what they receive, and wrong in what they reject. Jesus Christ did not abolish the decalogue and the moral law; the ceremonial alone passed away. We are not playing at see-saw with the Jew. Laws of health and healthy food are the same as they were in the days of Moses, and the best physicians are continually indorsing the sanitary and dietetic regulations of the great Hebrew leader. 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 of hands. This was not a promise to the apostles, but to "them that believe." The apostles took up the work of healing as said Peter at the beautiful gate of the temple. "Such as I have give I thee," almost of necessity did great signs and wonders among the people, and simple healings abounded everywhere. When the unbelievers to bear it, but actually prayed for more grace. In those days a man who, like Stephen, was full of the Holy Ghost and of faith, raged against them, the apostles did not merely ask for more grace, specially mentions the several "gifts of the Spirit" which were of Jesus (Acts iv. 30). In Corinthians Paul speaks frequently of bodily matters, and

CHAPTER II.

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that time the literature concerning this subject was limited to two or three small books, besides such general works as Horace Bushnell's "Nature and the Supernatural;" but of late it has grown into a considerable library, experimental and theological. In the perusal of this mass of writing, and in the contributions which he has himself made to it, the writer has been necessarily 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?

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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." 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

"FAITH HEALING" REVIEWED.

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. But few men seek soul salvation, and some who appear to seek are not saved. It would be dangerous logic that discovered in this fact an error in the scheme of salvation.

THE DOCTRINE.

Passing rapidly over the time when Abraham, Isaac and Jacob each sought the Lord as the direct healer of physical diseases (see Genesis xx., xxv., xxx.), we come to the date of the Exodus, when God specially undertook the salvation of His people. Presumptive evidence is strongly in favor of the transmission of medical knowledge from the long-lived antediluvians, through Shem, who outlived Abraham, to the learned Egyptians of the time of Moses; but direct evidence is conclusive as to the advanced state of this knowledge. Clement of Alexandria (second century) mentions six hermetic books of Egyptian medicine, one of which was devoted to surgical instruments; and the learned George Ebers abundantly proves from ancient papyri that there were colleges of medicine, medical specialists and much skill in surgery before the days of Moses. Herodotus also testifies upon this point. But "Moses was learned in all the wisdom of the Egyptians," hence he must have possessed the highest medical knowledge of his age. Notwithstanding all this, when the Exodus occurred God did not direct the people to go to Moses for treatment, but gave them, unasked, a clear and distinct promise of exemption from disease, on the condition of obedience. In Exodus 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).

This promise was tested again and again. Moses prayed for leprosy (Numbers xii. 13), and Aaron for the plague (Numbers xvi. 47, 48). The serpent's bite found its cure solely through faith (Numbers xxi. 9), and the pestilence vanished when David sacrificed (II Samuel xxiv. 25). The Psalmist declares that when the children of Israel walked through the wilderness, "there was not one feeble [sick] person among their tribes" (Psalm cv. 37); and Solomon reminded the people that there had not failed one word of all the promises given through Moses (I Kings viii. 56).

In the fifth commandment we find the most explicit assurance of physical life, on the condition of obedience to parents. Passing on we read passages like the following, which cannot be disputed on any ground whatever: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever" (Deuteronomy v. 29). "Ye shall walk in all the ways which the Lord your God hath commanded you, . . . that ye may prolong your days in the land which ye shall possess" (v. 33). "If thou shalt indeed obey his voice, and do all that I speak, . . . I will take sickness away from the midst of thee" (Exodus xxiii. 22, 25). "If ye hearken to these judgments, and keep and do them, . . . the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but

"FAITH HEALING" REVIEWED.

will lay them upon all them that hate thee" (Deuteronomy vii. 12, 15. See also Leviticus xxvi. 15, 16, and Deuteronomy xxviii. 58-62). Beyond all possible controversy, exemption from disease was held out to the Jew.

David's understanding of this and his testimony upon the subject are both very clear. He says, "The Lord is the strength of my life" (Psalm xxvii. 1). "O Lord my God, I cried unto thee and thou hast healed me" (xxx. 2). "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit" (xxx. 3). Out of a great many other utterances of the King of Israel, read especially Psalms xli. 3; xli. 1-6; ciii. 2-5. When Solomon dedicated the temple he made distinct request for healing in answer to prayer, and the Lord distinctly promised to hear (see II Chronicles viii. 13, 14). When David's child was sick, we read of a prophet, and not of a physician. Even the mighty sinner Jeroboam knew where to send when disease struck his child; and, later, the sternest rebuke and punishment were pronounced on Ahaziah because he forgot there was God in Israel, and sent to inquire of Baalzebub.

There is no mistaking the lesson in the cases of Asa and Hezekiah. God had blessed and saved the former, but when "disease" in his feet . . . he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died" (II Chronicles xvi. 12, 13). Two hundred years after this, Hezekiah prayed and was miraculously healed; God's instrument being once more a prophet and not a physician; and, in answer to the King's prayer, the people were also healed. But when Hezekiah neglected to tell the messengers of the King of Babylon what a wonderful deliverance

God had sent him, the judgment of heaven fell upon him also (II Chronicles xxxii. 31, and II Kings xx. 12).

In the days of Hezekiah, Isaiah the prophet lived and wrote. In the great atonement chapter we find the forecast of the coming Messiah expressed in the following literal readings: "A man of pains, and acquainted with sickness" (v. 3). "Surely our sicknesses he hath borne, and our pains he hath carried them" (4). "And by his bruise 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 above, what sort of mind would it have required in a Jew to say that this chapter only referred to spiritual blessings? But we have a sure and certain commentator on this point.

In Matthew viii. 16, 17, we find the distinct declaration that Jesus "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." Here the Holy Ghost, through Matthew, says Isaiah spoke of the body; but in I Peter ii. 24, we find the Spirit, speaking through that apostle, quoting these very words as applicable to the soul. The only inference must be that both are true, and that the atonement provided for both soul and body. *If Peter can be relied on for the present day, so can Matthew; and if Matthew's words have no present force and application, neither have Peter's.*

"FAITH HEALING" REVIEWED.

The Jew believes in a material kingdom; the Christian in a spiritual dominion. Both are right in what they receive, and wrong in what they reject. Jesus Christ did not abolish the decalogue and the moral law; the ceremonial alone passed away. We are not playing at see-saw with the Jew. Laws of health and healthy food are the same as they were in the days of Moses, and the best physicians are continually indorsing the sanitary and dietetic regulations of the great Hebrew leader.

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." The apostles took up the work of healing as an important part of the gospel. "Such as I have give I thee," said Peter at the beautiful gate of the temple. 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. 30).

In Corinthians Paul speaks frequently of bodily matters, and specially mentions the several "gifts of the Spirit" which were

then in the church. Now "gifts of healing" stand on precisely the same ground with the others. The church does not discard the "word of wisdom" or the "word of knowledge," nor throw away "governments;" indeed, she is well-nigh governed to death in these days. But if one has lapsed, why not all? In Ephesians i. 14, Paul speaks of the "earnest of our inheritance." Part of this inheritance is to have our mortal bodies quickened by his Spirit (Romans viii. 11). "He that hath the Son hath life," and it is, therefore, concluded that "Christ within you, the hope of glory," must or may give an earnest, or a foretaste, for the body as well as for the soul. An impartation of the Divine life is looked for, enabling the man to perform any and all God-directed work until the day of his death, if he dies before the second advent.

Finally, we have the unanswerable direction to the sick in James 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." On this passage we remark that John Wesley quotes and indorses Bengel as saying that "this was the whole process of physic in the Christian church, till it was lost through unbelief." Dr. Daniel Steele says that the man who attempts to represent the word "sick" as having any other meaning than bodily ailment, is "either an ignoramus in Greek or an intentional deceiver;" and Dean Alford most forcibly declares that the whole passage refers to physical disorders and to these only.

As to the knowledge of medicine in the time of Christ, there is

"FAITH HEALING" REVIEWED.

abundant evidence to show that it was extensive and profound. Following Hippocrates (B. C. 460), who mentions no fewer than two hundred and sixty-five drugs, besides many dietary and surgical remedies, arose the schools of medicine under Herophilus, a profound anatomist, and Erasistratus, his rival. (Doctors disagreed in those days as well as at present.) After these came the Empiric school (280 B. C.), whose physicians were very successful, especially in surgery and the use of drugs; and later on Asclepiades, the friend of Cicero, founded a system known as "Methodism." The medical knowledge of the Roman Empire came from these men. This is sufficient to show that healing by faith was not instituted because of the ignorance of scientific methods.

One point needs to be especially guarded. Death is a consequence of sin, and is included in "the curse of the law." But "Christ hath redeemed us from the curse of the law" (Galatians iii. 13), and a logical conclusion would lead us to expect translation, were it not for a number of special scriptures which expressly declare that this is not included at present (see Hebrews ix. 27, 28; Romans viii. 10-22; I Corinthians xv. 23-32; Colossians iii. 4; Hebrews ii. 8). 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 forever," is a tremendous declaration. Now we have seen that the promises of God most undeniably contain the assurance of physical health, on condition of obedience. These promises have not been outlawed by time. We cannot throw them away without sacrificing the

decatalogue and the moral law. An unbroken line of leaders, kings and prophets carry them down to the present gospel dispensation, and they are ours to-day. In II Corinthians 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 therefore are based upon His vicarious atonement. 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 also believe in occasional leadings of the Spirit to employ other means, which may be inherently efficacious or not.

2. No one is advised by any prominent leader or teacher to lay aside all medicines, unless he can do so with perfect spontaneity. Forced abstinence is will power, not faith.

3. Faith in the patient is regarded as necessary when the individual is responsible. Even the man "borne of four" and let down through the roof had to obey the command to rise. Rare exceptions are known where the individuals have not been aware of the prayer offered in their behalf. These can be included under general answers to prayer. They are certainly conclusively against the supposition of any subjective condition of the patient.

4. A perfect consecration of the whole spirit, soul and body is strongly urged. It would be 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 who seek to be healed.

5. Inquirers are instructed to believe that they do receive, when the Spirit witnesses within that their consecration and obedience are complete, and the prayer has been offered. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them," is the warrant for acting out the belief; that is, acting as if you were well. 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, 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. Those who fail to get saved and those who fail to be healed afford no argument against the continuance of preaching or praying. Lists of failures are not kept in either case; and the real reason lies in the fact presented in the very beginning of this article, that the doctrines of Christianity are not founded on phenomena, but upon the Word of God alone.

8. All who weigh the meaning of words counsel the use of such terms as will be mutually intelligible. A man who is exercising faith, but whose symptoms continue, is advised to say "I believe, and not I feel."

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 upon God alone; especially when he thinks that the remedy will prove unavailing. In any case such action is more consistent in him than that 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 for 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 of 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.

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 accommodate 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

"FAITH HEALING" REVIEWED.

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.

R. KELSO CARTER.

CHAPTER III.

TESTING THE FOUNDATIONS.

IT cannot have escaped the notice of any careful reader of Faith-Healing literature that the chief foundation for the theory has always been laid with Old Testament materials. Such texts as Ex. xv. 26 and Deut. vii. 15 will be seen in glancing again over the argument just quoted, to be the real backbone of the belief. In saying this we do not neglect the fifty-third of Isaiah, but speak advisedly, for there is no doubt that without the very explicit promises just cited and the narrative of instances where God's healing power was so signally shown, as in the cases of Miriam, Hezekiah and others, the more or less figurative language of Isaiah would not form sufficient basis for any such radical theory as the one we are considering.

Just here we call attention to the fact that nearly all the critics who have argued against or sneered at Faith Healing have displayed a remarkable unanimity of disposition to avoid this Old Testament foundation alto-

"FAITH HEALING" REVIEWED.

gether. It has really appeared that they were afraid of it, and deemed it best and safest for their case not to refer to it at all. We think that the real reason for this ignoring of the numerous strong utterances of the Old Testament on the subject lies in the fact that they instinctively feared to bring them up lest they should not be able to set aside their force; hence the only safe way was to let them severely alone. It was for this, in past days, that the writer scored such opponents as Dr. Buckley of the *Christian Advocate*, asking why he, a minister of Jesus Christ and the Bible, should base all his arguments on "phenomena," and leave the Word of God, with all its voluminous sayings on the subject, entirely out of the matter. When Dr. Buckley studied the "Evidences of Christianity" he did not so learn the orthodox method of meeting an opponent who argued almost entirely from Scripture.

We cannot help thinking that the force of the very numerous passages in the Old Testament bearing upon healing was and is so overwhelming that no Christian minister relishes running up against them unless he is very, very clearly prepared to discuss them; and therefore, as he is not ready to accept their literal meaning in the premises, he dodges them altogether.

Certain it is that, as has been said, no one of all the writers against Faith Healing has ever taken up the matter from the beginning of the Scripture and followed it through to the end, as was done in D. H. Nearly all their powder was expended in shooting at "cases," and in showing that the power of the imagination has chiefly to do with cures. But, as this method of replying is really not replying at all, and as the Scriptures are and always have been the sole ground for the doctrine of Faith Healing as taught by its leading advocates, it becomes us, in attempting to show an element of mistake in that doctrine, to examine into the very basis of the argument upon its own ground. Nearly all sensible men can draw correct conclusions from a set of premises. If the latter be sound, of course the conclusion holds; but if the premises be defective, the whole argument falls to the ground. No matter how heavy and strong a door may be, if the hinge be pulled out the structure drops at once. It is therefore of the first importance to look to the hinges upon which the subject swings; for if the conclusion is really false, then it follows that there must be somewhere a faulty hinge which escaped the notice of the builder. A thousand times the writer has declared in

"FAITH HEALING" REVIEWED.

public and private, "If I have read the Scriptures correctly, THEN I KNOW the conclusion is sound — Jesus Christ has provided for physical health now and here, just as He has provided for soul healing; but if I have misread the Scriptures anywhere, I devoutly pray that it may be pointed out to me." Suffice it to say that such a misreading was pointed out, not by any writer against Faith Healing, but by the operation of the Holy Spirit through long experience, close study and much prayer. Let us now examine into the matter and test the foundations.

The Old Testament position seems to be that the Jew was promised healing and health if he kept the commandments, and warned of terrible diseases coming upon him if he transgressed. His history is punctuated with cases of healing by faith, and with instances of punishment by sickness. The distance between the Testaments is spanned by an arch, one end resting upon the fifty-third of Isaiah, the great "Atonement chapter," and the other finding its pier in Matt. viii. 17. "Himself took our infirmities and bare our sicknesses." Our study need not be a long one. That the Israelite was indeed promised health if he kept the commandments, is too plain to be denied for a moment. It

is there, over and over again; but even this statement requires careful examination and a testing to determine whether it, as the substructure, is able to bear the extreme weight afterwards put upon it.

Reading over all these old promises we see that they, without exception, hinge upon an "if." Everywhere it reads, "If ye will keep all my statutes." But again we notice that the strongest promise of all, that in Deut. vii., turns upon two conditions: first, their residing "in the land," the land of promise; and, second, the rigid keeping of all the statutes. Now be it remembered that those "statutes" contained a most admirable system of sanitary and dietary laws which have never been excelled for effectiveness. Food, clothing and methods of sanitation were specifically described and set in limits of scientific safety. Then the land itself was about the best in the inhabited earth, with features most perfectly adapted to drainage and all sanitary precautions, and at the same time possessed climatic conditions as near perfect as the earth has seen since the deluge.

Stop and consider these facts, and then answer whether there be any new gospel of health under such a *régime*. Given a splendid country with amply diversified surface, pure water, mild seasons, rich and

"FAITH HEALING" REVIEWED.

marvellously productive soil; a code of laws for food, clothing, sanitation and even personal bodily habits which cannot be improved upon by the best modern science; then people this land with a race whose fathers had spent forty years in the physical training afforded by the dry, warm, healthy desert, living on a fare which in all that time only once or twice broke through the very quintessence of simple, pure, God-made diet; and then consider what epidemic or zymotic disease would have any chance of entering such a land and fastening upon such a people blessed with so matchless a heredity and guarded by such perfect law.

The fact is that the healthy results of such conditions and practices will bring forth exactly to-day the facsimiles of the days of Joshua. There is nothing, absolutely nothing to fear in admitting without reserve that the Israelite had positive health guaranteed him by God in the land of Canaan. It is true. He did. But it was "in the land," and "if he kept all the statutes." Who will dare to say that any people who will live in such a land, and follow carefully such matchless laws in every detail to-day, will not enjoy just as good health as the Israelites ever did? Find a people who for a genera-

tion or two have lived continuously in a dry, warm, fertile, hilly land, and have persevered in the strictest sanitary regulations, eaten proper amounts of perfectly healthy food, dressed in the best materials for their climate, faithfully rested, — not merely changed the style of their work from business worry to church and Sunday-school toil, — but actually rested in quietness one whole day in seven; who have not overworked or overworried, and have given plenty of time to sleep; who have never been rendered desperate by the prospect of their children having no possessions, or of immediate starvation, but who have been always permitted to glean freely behind the reapers and to share in the vintages, and have been cheered by the certainty of recovering any land they may have been forced to part with at the next jubilee; — find, we say, such a people as this, and you have one in the whole length and breadth of whose land hardly one physician could make a decent living, and among whom surgery, except for accidents, would be a lost art.

The people did not turn to Moses with his "all the learning of the Egyptians" for healing. Why should they, when Moses, at God's direction, instructed them so perfectly how to keep well? The gospel of health

in the land of Canaan was chiefly that contained in the proverb, "An ounce of prevention is worth a pound of cure." All written in D. H. about God's keeping the Israelites well is true enough. He did keep them. But the METHOD He followed was to throw the practical responsibility upon them as reasoning beings, and to expect them to keep themselves by keeping His commandments. And doing this, of course, they needed no other physician. They had the best in the universe, and one who treated them, not as ignorant children, disguising His remedies in an unknown tongue, but took them straight into His confidence, explaining the whole method of preservation to them, and then telling them, "Do this, and thou shalt live."

We say, therefore, to the advocate of Faith Healing to-day: On what ground are you standing when you attempt to claim those Old Testament promises? Are you living in such a land as was Palestine in the days of Joshua? Are you dressing in strictly sanitary clothing? Are you eating only the most healthful food, or do you disregard Moses's bill of fare altogether and fill your stomach with those kinds of meat most likely to carry microbes into the system? Are you giving one seventh of your time to positive rest, or do you travel

daily on the lightning express train of hurry, hurry, hurry? What right have you to claim Ex. xv. 26 as your health-insurance policy, when you are most likely smashing one half of the required "statutes" all to bits every week you live?

Remember that those promises were given to the nation of Israel, not directly to the individual considered apart from the nation. True, the whole is composed of its parts, and the nation is made up of individuals; but do not be so foolish as to imagine that God intended always to miraculously preserve solitary persons in the midst of a general disregard for His laws. The whole history of God's dealings with His people disproves such an assumption. A faithful "seven thousand" did truly call out the saving power of Jehovah in the long run, but it did not prevent the prevalence of famine and trouble in the whole land.* God specially took care of Elijah, but no general theory can be founded on that; quite the reverse. It points clearly to the theory of special providences at the supreme will of the Lord.

In revising D. H. in 1884 the force of these condi-

* So to-day the individual Christian, no matter how holy, living in malarious Africa, and more or less neglectful of the best rules of health, generally succumbs to the fever in a short time, unless blessed with an unusually fine heredity.

"FAITH HEALING" REVIEWED.

tions was seen to a considerable extent, and the following language was used, D. H., page 182:

"The conditions laid down for our observance are very particular and absolutely rigid. These conditions have been overlooked by the majority in their eagerness to obtain the gift. It is ever so. We are all apt to jump over the intervening objects in order to reach our aim, and all too frequently we thus leave dangerous foes in the rear, and ourselves unprotected from their assault. In revising this book I find the conditions all there, and clearly stated, but not emphasized as they should be in order to guard against the weakness referred to. I therefore warn every reader to pay special attention to the conditions attached to the promises quoted from Scripture."

Again, on page 55, we read in italics, "If the church would obey the injunction of verse 31, 'Whether therefore ye eat or drink, or whatsoever ye do, do all for the glory of God,' and obey it in the last and least particular, the doctors would have to look to the world for support."

What right have we to take a promise from the Bible and throw away the attached conditions? Perhaps some poorly informed mind will reply that we are not

now "under the law, but under grace." Then, if you disclaim the condition because it was ordered under the law, what possible business have you with the promise, which was most distinctly given under the same law? Remember that the real "laws of health" are the same that they were three thousand years ago. There has been no change. There could not be, for these laws are the expression of the facts of nature about us; they are dependent absolutely upon our environment. Go into the miasmatic Nile valley to-day and live in the midst of decaying vegetable matter, and you will likely soon know by experience what Moses was talking about when he spoke of "fevers" and "the burning ague." But take up your residence in the "mountains of Israel," and you will be cured of your ague more effectually than by quinine. A mere observance of the frequent ablutions directed by Moses will do wonders of healing in many cases. "Wash and be clean" is sound advice to multitudes of the diseased in all parts of the world.

Before making too lofty a mountain of the promise in Ex. xv., it is well to remember the dense ignorance of the people to whom it was given. Who among modern advocates of Faith Healing have stopped to

picture the physical condition of the vast horde of slaves that emerged from the horrible bondage of Egypt under the guidance of the great lawgiver? Read the best literature on the subject and try to imagine the inexpressible horrors of that oppression under the Pharaohs who "knew not Joseph." Think of the nation of Israel dwelling in filthy hovels built of Nile mud and straw, standing in the reeking soil by the river, in long unshaded rows, with no possible drainage, no decent provision for the removal of offal and refuse, no time for bathing, no money to purchase change of raiment, no hours of rest beyond the few of the night's cessation from awful toil, no medical attention from the many specialists of Egypt, no proper food from childhood up, in fact nothing which they needed for health and preservation; living under a cloud of despair, and dying like sheep in a storm, without alleviation of their misery, and without hope for their posterity. Truly the fact of their increase under such trials is in itself a miracle second to none in the whole marvellous list; and the other fact that when they went into the wilderness, as the Psalmist says, "There was not one feeble person in all their tribes" (Ps. cv. 37), demonstrates another miracle of a like nature.

With all this in view we are better able to see the reason for such "laws of health" as those formulated through Moses. The people needed direction about every detail. They knew nothing, simply nothing. They needed instruction in the very elements, and received it with attendant promises and warnings to stimulate them to observe the new regulations. Any missionary who has struggled for years with a pack of dirt-loving savages, in the endeavor to teach them habits of systematic cleanliness, will no doubt feel a sympathy with Moses as he formulated the new laws of the Exodus, and appreciate better than most men the force of the proverb which declares that that virtue is "next to godliness."

We must not read into the promises of the Old Testament a sense which did not exist either in the minds of the writers or the hearers. THERE WAS NO DIRECT MIRACLE EXPRESSED OR IMPLIED IN EX. XV. OR DEUT. VII., nor do they afford any ground for the extreme position taken by D. H. and other writings that the Atonement has provided exemption from sickness if we only meet all conditions, that is, obey fully the Spirit of God. THOSE PROMISES STAND TO-DAY FOR ALL THAT THEY WERE WORTH TO ISRAEL IN THE LAND,

"FAITH HEALING" REVIEWED.

BUT THEY CERTAINLY DO NOT STAND FOR ANY MORE. And how much they then stood for, we have now fully seen. We do not propose to give them up. God forbid. Would that more could be persuaded to really claim them, or rather put themselves in the position to claim them, by carefully keeping the statutes contained in the health law. We do not relinquish the moral law. Of course not. It has not lost an ounce of weight from age. It depends on principles grounded deep in the nature of things as made by God. But the same is true of the laws of health, and we can as easily set aside the one as the other.

OLD TESTAMENT CASES OF HEALING.

The cases of healing recorded in Scripture are of the greatest importance, for they may be considered as commentaries and illustrations. No time will be wasted in discussing their genuineness (except by infidels in general, either out of or in the nominal church), and therefore they must be understood as setting forth in a parable the mind and purpose of God. It is with great interest that we carefully read over the accounts of the sickness and healing of Abimelech's household (Gen. xx. 17), Rebekah's barrenness (Gen. xxv. 21), Miriam's

TESTING THE FOUNDATIONS.

leprosy (Num. xii. 13), Job's boils (Job ii. 7), Hannah's prayer for a son (I Samuel ii.), the Shunamite's son and the poisoned dish of herbs (II Kings iv.), Naaman's leprosy (II Kings v.), Hezekiah's illness (II Kings xx.), the case of Asa (II Chron. xvi.): these with the unhealed blindness of Isaac, of Jacob, of Eli and of Samson, and the obsession of King Saul and the senile weakness of David in his last days, constitute about all to be considered. A few more like the sickness of King Ahaziah and of Jeroboam's child, besides the child of David and Bathsheba, serve as shadows to the picture, and aid in bringing out the healings in bold relief.

After a candid examination of these cases, who can fail to conclude (from them alone) that healing by the direct power of God was a special favor, sent often in answer to believing prayer, but absolutely at the supreme will of Jehovah? The good Isaac — a special type of Christ as the Prince of Peace — prayed for some twenty years before the Lord healed Rebekah. In this case, however, the healing was granted. It is impossible to suppose that Isaac and his wife did not pray that his failing sight should be restored by the same all-powerful hand; yet the fact remains that the

good old man lived, after the episode of the birthright sale and the blessing on his sons, for over forty years. His son Jacob had a somewhat similar experience, and though he was so near God that his "blessing prevailed above the blessings of his progenitors unto the utmost bounds of the everlasting hills" (Gen. xlix. 26), yet he also was blind and unable to see the difference between Ephraim and Manasseh. God guided his hands by inspiration, but did not see fit to heal his blindness.

The very manner in which Moses is referred to at his death shows most conclusively that such preservation of sight and strength was phenomenal and special. He had given the law, and was truly a wonderful example of the possibility of keeping it; yet there is no suggestion of a RIGHT in the matter of his remarkable vigor, but rather the noting of it as extraordinary, just as in the case of Caleb. No one would ever think of these two cases as anything but exceptions to the rule, if they were simply studied apart from any theory. Much the same may be said of the blindness of Eli. He was able to interpret the word of the Lord, but he was not healed of his infirmity.

The case of Samson is noteworthy. He was a young man, dying at about forty years of age. He did not

lose his sight on account of ill health, but by mechanical means in the hands of the enemies of his people. The "Spirit of the Lord came mightily upon him" again; and even after his last yielding to Delilah and his punishment in the prison of the Philistines, his prayer brought down once more the power of God, and he did more in his death than in all his life. Yet we do not read of any prayer for his sight, and certainly he died blind. "Deserved it?" says some one. Ah! which of us deserves healing or any other mercy from God? It is not wise to assume the judicial ermine in such cases. That belongs to the Lord alone.

King David, the "man after God's own heart," has furnished believers in Faith Healing with more texts than any other single writer in the Old Testament; such as: "The Lord is the strength of my life" (Ps. xxvii. 1); "For with thee is the fountain of life" (xxxvi. 9); "Unto God the Lord belong the issues from death" (lxviii. 20); all of Ps. xci. and much of ciii. and cvii. are very sheet anchors in the argument. But while it was true that David declared upon one occasion, "O Lord my God, I cried unto thee, and thou hast healed me" (xxx. 2), yet it is also true that the answer was sometimes withheld; and in his old age he was afflicted

with anæmia and general debility, for which no cure was found.

Job, the "perfect man," evidently considered himself entitled to health, wealth and prosperity because of "the integrity of his hands;" which belief was also strongly held by his friends, as proved by their berating him and accusing him of sin as a reason for his misfortunes. But the record of inspiration goes behind the scenes and reveals the positive permission of God to the powers of evil to afflict His servant. Without at present discussing the merits of the case, it is clear that the impression one would receive from an unprejudiced reading of the story is that God deals with men as He pleases, and that health or sickness, while generally depending on the keeping of the laws of health, are specially in the hands of the Lord. In other words, God may heal in answer to prayer and He may not.

But what a difference is apparent when we study the Old Testament on the SIN QUESTION! From Genesis to Malachi not one case can be found of a man who prayed diligently for soul healing in vain. Not a case can be produced in which God inflicted sin on a man either directly or permissively. This alone ought to stagger any one who attempts to claim the very same

deliverance from sickness as from sin. Even in the case of such mighty sinners as Ahab himself God forgave instantly when there was any repentance and prayer, until Elijah was astonished and actually disgusted at the mercy of the Lord. To the very end, even when the mission of the lying spirit had been foretold as a success, Jehovah sent Ahab the truth through Micaiah, and gave him abundant warning and opportunity for repentance. No man was ever turned away who sought in honesty of purpose for forgiveness. There never was a single exception. Soul healing, conditioned upon repentance and faith, was universal; but bodily healing was not always granted, as we have just seen.

THE PRAYERS OF OLD TESTAMENT SAINTS.

In direct connection with the cases mentioned in the Old Testament, it is well to study the prayers offered for healing. Moses prayed for Miriam, Abraham for Abimelech, Isaac for Rebekah, Solomon for his people, Elisha for the Shunamite's son, Hezekiah for himself and for the people; besides the miracle cases like that of Naaman, in which we do not read of any special prayer. The language used by all as recorded never suggests the thought of a consciousness of any right in

the matter, nor of any general belief that healing was certainly for anyone and everyone. On the contrary, such expressions as "heal her now, I beseech thee," and "Isaac besought the Lord," and "Hezekiah prayed and wept sore," all convey the idea that God was asked for a special favor; and the manner of recording the answer points plainly to the same conclusion. Of course such a case as Naaman's stands upon another ground,—that of the peculiar guidance of a specially inspired prophet,—but at the same time this proves the same thing,—a special favor granted in the sovereign will of Jehovah. No other conclusion could be reached by an impartial examiner studying the question simply upon its merits, with no theory to support. We are therefore ready to state briefly and clearly what was the

OLD TESTAMENT POSITION.

Beyond further controversy it was emphatically one of LAW. The whole spirit of the Pentateuch is a spirit of law. The entire dispensation from Moses to Christ was a dispensation of law. But in admitting this let it be remembered that God gave, through Moses, two general kinds of laws, constitutional and statutory. The first are founded in the very nature of things, and are

essentially as immutable as that nature. The second were ordered for and during a certain time, to guide and control matters of detail which had no inherent moral or physical principles involved. It is easy to see that the Ten Commandments—the essence of the "moral law"—rest not merely upon the official order of Jehovah, but rather upon and in His very nature. They take hold upon the constitution of the world and of God's government in the world, and hence they have never lost an atom of their force. They cannot lose it while God and His universe are as they are. On the other hand, the statutes concerning the tabernacle and temple worship—the "ceremonial law"—being typical foreshadowings of the coming Sacrifice upon Calvary, and having been fulfilled there in the person and Atonement of Christ, at once lost their force and fell into disuse.

The "law of health" given by Moses comes regularly under the first class cited, that of "constitutional law," for it depends not on the whim of the lawgiver, but upon the very nature of things. While the world is as it is, order, rest, temperance, good food, proper clothing, pure water, sanitation and correct habits will and must result in health. Their continuous observance

is itself the "law of health," and largely the law of healing. Hence it is plain that Ex. xv. 26 and Deut. vii. 15, with their contexts, are not a statement of God's intention to work miracles for the preservation of His people's health, but rather His giving them the INFORMATION HOW TO KEEP WELL.

Instead of these texts being a proper foundation for a full theory of a present and universal "atonement for sickness," they are really a statement of "natural law." (All truly "natural law" is God's law, of course.) The declaration "I am the Lord that healeth thee" ought to be read as meaning, I am the Lord who has made a set of principles and conditions, which by strictly observing them, avoid the coming of the diseases which cursed Egypt. If you will keep these natural laws and principles to be given through Moses, you will have health. If you refuse to do so, you shall experience all that must follow, as you have seen in Egypt. "Healeth thee," how? Not by miracle (except in the special will of the Lord), but by law and its strict observance. Instead therefore of a promise of a mysterious, direct, unknown divine power, neutralizing natural cause

and effect, setting aside all consequences of broken law, the Old Testament position in this matter of health is a most emphatic declaration of the NECESSITY for natural law and for the SYSTEMATIC OBSERVANCE of the same. Finally, when some one thoughtlessly asks, "But was not all that was promised given because of the Atonement?" we reply: Of course it was. Everything God has given fallen man is based on the Atonement. All the health and all the salvation and all the life here or hereafter which man has enjoyed or will enjoy since Eden swung to its gates behind our first parents is founded in that mighty and wondrous mystery, the Atonement of the Son of God. But, beloved, do not forget that the receipt of the benefits of the Atonement on our part is subject to the divine arrangement of times and seasons and dispensations. We do not get everything at once. "Every man in his own order, Heaven, the life eternal, the resurrection, the coming of many mansions,—all these and more will be ours through God. The court of heaven will pay us everything in our Father's will to the last item; but it will be in the order and time set by that court. If we attempt to

"FAITH HEALING" REVIEWED.

discount God's notes before the time set in the conditions, we need not be surprised to find those notes APPARENTLY going to protest. And do not forget that because some of us grow alarmed at this, and become as we think "very jealous for the Lord," there is not the slightest danger that God will attempt to defend His credit. As in the days of David, the ark has no need of support. It can still stand alone. And it will be well to remember that trying to hold it up once proved dangerous.

CHAPTER IV.

THE NEW TESTAMENT POSITION.

THE Scriptures we have examined in the preceding chapters cover the whole ground of Old Testament teaching on the subject. The great "Atonement chapter," the fifty-third of Isaiah, was purposely not considered, because its interpretation by the advocates of Faith Healing depends wholly upon New Testament utterances; hence we have properly reserved it until now. There is no doubt whatever that the vast scheme of the Atonement was very little in the horizon of Old Testament vision. God had not revealed it fully. It was "the mystery" of which Paul writes, which had not been opened to the saints of old. They had been granted shadowy hints only of the coming glory of the cross. Hence it is evident that Isaiah fifty-third was not depended upon for healing by the people of that day and generation. As we have seen, their promises were promises of law. As we open the New Testament we are struck with the evident prominence given to miracles of healing.

At the very outset Jesus impressed His touch of power upon the bodies of the people, and we certainly get no hint of a single case being turned away. It would be entirely gratuitous to assume that any man ever reached the side of Jesus, made a plea for healing and was denied. "He healed all that were sick" is the repeated declaration of the Word.

Just here the thoughtful mind is struck with a tremendous contrast. Jesus is certainly in the world to-day; He is with us "unto the end of the age." The Holy Spirit, whom he sent, showed the same healing power after Pentecost that Christ had displayed before, and vast multitudes were healed. Again, we never read of one who actually asked for healing being denied by the apostles. But if this is the same dispensation, why such a startling difference? Now multitudes ask, pray, beseech; but few are healed. Thank God, **SOME ARE HEALED BY THE DIRECT POWER OF GOD IN THIS DAY OF GRACE.*** The Christian who holds differently must throw away all our thousands of recorded "answers to prayer," or a great part of them. No; we believe that God is still a "prayer-hearing and prayer-

* See the Appendix.

answering God;" but nevertheless the great, the very great majority of those who now seek healing by faith do not receive the literal answer. They are not healed. From the fullest possible acquaintance with the general results of all the prominent meetings for healing the sick held in the last twenty years, with the very best statistics at hand, and a very wide familiarity with after results in cases of claimed healing, we frankly state it to be our conviction that only a small per cent of the seekers after health are *really and positively cured*. In saying this we know that some enthusiastic teachers have at times made extravagant claims: one in particular asserting to the writer that out of thousands prayed with fully "ninety per cent were healed." We are compelled to relate, however, that the best accounts from good friends of this teacher, and the closest watching of his work for years, have forced the belief that such a claim was altogether imaginative. We will not press this further, as this little book is not written to attack any man, but merely to point out error and uphold truth. Nothing ever was gained by "claiming too much." Such a course always damages the best of causes almost more than anything else. We want the truth, and nothing but the truth.

Facing, therefore, at the very outset of our New Testament study, this terrible lack of correspondence between then and now, we ask, Does not this alone speak strongly of a special dispensation in the sovereign will of God? The answer that the church has so "fallen away" simply will not do. There are many and grievous backslidings and errors in the church. No doubt of it. But so there were in the days of Elijah. Poor man! he thought he stood actually alone. Yet when were there more wonderful miracles performed since the Exodus through any mere man? The fact of the matter is, the miracles of the Bible cluster largely about important epochs when God was desirous of starting some marked advance in the line of His plans, or of bringing about a great revival of pure religion. And as the coming of Christ marked the greatest advance and the greatest revival, we find the stream of miracles widened out to its largest limits since man's history began. We must not forget, however, that another "epoch" may occur again whenever God wills.

All this being true, we are prepared to inquire whether any new law of health was formulated by Jesus. He gave a new law of spiritual life, the law of

love instead of the law of fear; the law of "may" and "can" instead of the law of "must." He abolished penalties in many cases, and closed up forever the whole ceremonial law. It is therefore a most pertinent question, Did Christ clearly express any new moral law or any new health law? He changed the statutory regulations, but did He attempt to alter the constitutional enactments?

The answer must be, He did not. No new moral code was given. True, He removed the death penalty in the case of adultery, and indicated a change in many other cases; but this was not a change in the moral law itself. He did not alter the nature of the offences in any of these cases. Not one item in the Ten Commandments was touched. Taking hold on the principles and nature of things, these were simply enforced, Christ only giving a better and easier method for keeping them by the principle of a changed heart, which Moses had prophesied, Deut. xxx. 6.

And so Jesus did not say a word about any new law of health. He declared He came to "fulfil the law," not to destroy it. How, therefore, could He change portions of that law which, as we have seen, were grounded in the eternal principles of God? He did not

make it healthy to live in African jungles, as our best missionaries too well know to-day. *That work is reserved for His next appearing. The physical world will be changed then, not before. During this dispensation the kingdom of God is "within you." In the next great age it will be set up without, in physical things, and the world will be another Eden.*

Let us now take up the attempt to found a new theory and doctrine based upon Matt. viii. 16, 17. "He 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." In this connection read again the brief summary of the different translations of Isaiah fifty-third already given in the *Century* article (page 29). From these it will be seen that the claim for a physical reference is put forward as of equal strength with the reference to sin, and the most important argument certainly is that contained in the words, "In Matt. viii. 16 we find a commentary, written by the Holy Spirit, which cannot possibly be explained away. . . . Here, then, the Holy 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.' 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."

Again, on page 45, we read, "If the Atonement for sickness is not found in this chapter, then the Atonement for sin cannot be found in it."

And this: "Albert Barnes did not seek to prove Faith Healing when he said, 'In the fifty-third chapter of Isaiah is fully stated the doctrine of the Atonement.'"

"Now why did He thus bear our sicknesses? Was it for His own chastisement, reproof or correction? Did He need to bear the load of disease any more than the load of sin? Then why did He do it? We have the fact that He did bear both. Why was it? Every one must admit that I Peter ii. 24 and Matt. viii. 17 are equally plain and positive, and the candid mind must be struck with the close analogy between them. But Peter gives the reason of the sin-bearing — 'that we, being dead to sins, should live unto righteousness;' that is, that we, being free from the necessity as well as the guilt of sin, should live in soul health. Is it as the guilt of sin, should live in soul health. Is it stepping too far beyond the rules of analogy to say that

Jesus bore our sicknesses that we, being dead to disease, should live unto bodily health? Be cool and deliberate, and let your logic come to the front. Does not Matthew say as much? He tells us that Jesus 'healed all who were sick' in order to fulfil the Scripture which Paul says, in Eph. v. 23, 'he is the saviour of the body,' and we all believe that the complete fulness of salvation will never be realized until that wonderful day when the reunited soul and body shall be glorified with Him at His appearing."

Well, we will "let our logic come to the front" after the long time of thirteen years, during which much "cool" reflection has been enjoyed. The answer to all this is very simple. On the face of it, the statements about Peter and Matthew being equally reliable are perfectly true. Of course they are. One is as much inspired as the other. He is foolish indeed who attempts to find refuge in a vague brushing aside of the words of the Holy Spirit. If they cannot be explained, it is because we do not understand them, not because of any flaw in them. We are as erring as the Word is "inerrant." But when we do get the light from the right source, then all is perfectly harmonious.

The whole trouble with all the above argument from D. H. is that it loses sight of God's times and seasons and dispensations in the effort to secure at once all the provisions of the "will." Jesus surely did bear our diseases just as He bore our sins. So did He bear our "sorrows." So did He bear our "temptations," being "in all points tempted like as we are." And some day God intends that the full, complete benefits of all this "bearing" shall be enjoyed by us. What Christian dare say nay to this? But what Christian will dare to claim all these benefits now and here in this present world?

Jesus bore our temptations, but we are told plainly enough that we must still be tempted in this state of probation. And we are cautioned not to think it strange when we are in distress through " manifold temptations."

Jesus Christ bore our "sorrows," for He was "a man of sorrows and acquainted with grief;" but do we pretend that therefore we are delivered from all sorrow in this world? We are given ample grace by which to endure our sorrows, but there is no present promise of exemption. On the other hand we are told that all sorts of sorrows and trials will come upon us in this

life; we are warned of persecutions, traitorous defections, betrayals, disappointments, loss of friends, miscarriage of our plans; in fact the very scheme of the Christian life involves sorrow because of its antagonism to all things and persons worldly and of the world.

Again, Jesus Christ bore our death. He died for us, that we may live for Him. But we do not yet receive this great boon. Freedom from death has not yet reached us. We are delivered "from the fear of death," and the "sting of death" is destroyed; but the Conqueror of death has not yet "put all things under him." Potentially He has done so; but actually the time has not become "full." The dying Christian does not "see death;" he sees the Lord who has bought him with His own blood. But he dies, nevertheless. Just so the fully saved Christian does not see his sorrows and trials; he looks through and over them to the Lord, who is "the strength of his life," and sees the victory in the name of the King.

A little reflection will surely convince any one that we need to most carefully examine the evidence of Scripture and the evidence of experience before we undertake to grasp at present any one of the fruits of the Atonement. Read what is written, and what "is

written again," and then form solid conclusions. There is no more ground to claim that because "Jesus bore our sicknesses," therefore we do not ever have to be sick, than there is to conclude that because Jesus "bore our sorrows," therefore we never need suffer grief, unless we can produce specific Scriptures which teach this special point. The fact that Christ "healed all that were sick" in the days of His early ministry, and the fact that this was done to fulfil prophecy, neither of these, nor both together, prove the claim unless more can be produced. For is it not plain the very same can be said of sorrow, trial, and even death itself? Yet we must and do suffer all these in this dispensation, no matter how lofty may be our spiritual experience.

In due order, therefore, we come to the inquiry, Did Christ distinctly set up the doctrine of a full Atonement-ground for present exemption from sickness? Remember, He knew the law; and He came to "fulfil the law." He knew that the Old Testament basis for health was simply obedience to law. Yet He never hinted at a change in those laws of health, while He did enunciate new laws in the spiritual realm. CERTAINLY IT IS MOST REASONABLE TO CLAIM THAT IF JESUS INTENDED TO ALTER THE BASIS OF PHYSICAL

HEALTH FROM THE STRICT OBSERVANCE OF HIS OWN "NATURAL LAWS" TO A PURE FAITH IN HIS WORK OF ATONEMENT, HE MUST HAVE PLAINLY DECLARED THIS CHANGE.

Is it not true that Christ lifted the life for the soul from its legal basis of "Do this, and thou shalt live"? And did He not distinctly place it upon the new basis of "faith"? Did He not over and over state the new belief to be founded in Him alone? "He that believeth in me," "Come unto me, and I will give you rest." "He that eateth me, even he shall live by me." "He that hath the Son hath life, and he that hath not the Son hath not life." How plain these Scriptures are! There could be no mistake. Christ was ushering in a new order in the ages, the order of "faith" as distinct from the "works of the law." Hence we expect to find, and in spiritual matters we do find, abundant reference to and declaration of this great change of base. But in physical matters was there not as much need for plainness? The physical, like the spiritual, had stood for fifteen centuries on a basis of law and obedience. If it was to be changed to a faith basis, surely there was call for a plain declaration on the part of the Founder of the new order of things. What could be more evident than this?

But where do we find such a declaration? Search all through the recorded utterances of Christ, but you will search in vain. He never made any such a declaration. He said He "came to seek and save that which was lost," but He did not say He came to heal and exempt from sickness. He did heal; ah yes, He healed all manner of sickness among the people, but he never gave a positive insurance policy to any one. On the contrary, his warning, "Go and sin no more, lest a worse thing come upon thee," hints strongly at a continued obedience to that law which the man had formerly broken. There is no suggestion of a change of base as to health. And Christ over and over declared the main purpose of His "works" to be to prove to the densely clouded minds of His hearers His divine origin and mission.

He commissioned His disciples to heal, saying, "Behold I give you power to heal and to cast out devils: freely ye have received, freely give." To the seventy He said, "And as ye go, heal the sick." Does not a close study of these words suggest the thought that while the preaching of "the gospel of the kingdom" was their main business, the healing was an accompaniment, as a blessing and a testimony? But this at once

settles the question, and shows that the healing was not an integral part of the new faith; it was incidental, in the will of the Lord, and for a special purpose.

"As ye go, heal." The very words indicate the healing to be a subordinate matter to the "going" and the "saying." If this is not plain enough, look at the words announcing the mission of Christ: "Jesus went about preaching the gospel of the kingdom and healing the sick." Who that has the least grammatical information cannot see that the word "and" clearly places the healing not within "the gospel of the kingdom," but as a special adjunct of the missionary effort? If the healing had been a vital part of the Atonement for present acceptance, is it not as clear as the sun in the heavens that Jesus would have said, "Preach the gospel of the kingdom, preach (or teach) the gospel of health"? But He said "preach the gospel, and (while doing that) heal the sick; for behold I have given you power here and now to do so." He did not say He had given them power to preach, but He did say He gave them power to heal. The only assignable reason for this lies in the fact that the preaching or teaching of the gospel was for all and free to all, while the "power to heal" was always as He saw fit to give it.

A business man says to his trusted agent about to start on a mission of special importance, "Explain to every firm the whole plan of this new business, and as you visit them, give them a handsome dinner." Who would dream of placing the dinner as an integral part of the business plan? The very language employed clearly distinguishes between them. One is the matter of importance, the other an incidental present. So precisely Jesus sent His disciples to preach the gospel of salvation, and while they were doing that He chose to give them a fund of power to heal, as an evidence of His divinity and an example of His mighty mercy.

In Luke iv. 18, 19, Jesus read from Isaiah lxi. 1, as His official announcement of the nature of His mission. "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 doors to them that are bound; to proclaim the acceptable year of the Lord —" Here he stopped, for "the day of the vengeance of our God" had not and has not yet arrived. In this declaration of His purpose there is no plain setting forth of the doctrine of either salvation or healing. The language is so figurative

that it might be made to cover all sorts and kinds of trouble if it were not for the exposition afforded by Christ's other words and by His acts. Reading it in the light of these, we see that He came to give immediate and positive spiritual salvation through simple faith in Him. To this all His words and acts testify. And we see that He did heal all who came to Him for healing, but that He did not preach about and teach this healing doctrinally as He did the salvation. Hence the conclusion is irresistible that the two were not meant to be placed on any equality, and that Jesus never, by word or deed, conveyed any such idea.

Such language as that of Matt. ix. 35 is very plain as to the relative place occupied by the healing ministry of our Lord. "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." Again we say that the healing were an integral part of the "gospel," it would not be so mentioned as an act of mercy, and never Jesus healed always as an act of mercy, and never spoke of it in any other way. He did indeed "preach good tidings to the meek," and in a peculiar sense He "bound up the broken-hearted." He "proclaimed

liberty to the captives," and brought the glad news of "the opening of the prison doors to those who were bound." But every word of this is perfectly applicable to the captives of sin, to those bound in iniquity. There is no specific foundation here for the theory and doctrine of Faith Healing in the Atonement. And when we look to the teaching and the practice of Jesus for an interpretation of the words of the prophet, we find the spiritual work given as the real work, and the healings added as acts of mercy, and appealed to as credentials of His divinity.

Just here we will refer to a text very much relied on by advocates of Faith Healing in the Atonement. Mark xvi. 17, "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." Notice that this follows the careful direction to "Go 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." How is it possible to read these words and not see the immense difference between the matter of spiritual salvation and

"FAITH HEALING" REVIEWED.

healing? The "gospel" is for "every creature," conditioned sharply on his personal exercise of faith. But the healing is classed with immunity against serpents and poison, which we simply know was not general and for every one, but was a special manifestation of the power of God. And lest there should be any possible mistake about the matter the very word "signs" is plainly used. Here we find Christ, in His latest utterance, according to Mark, giving the distinction between the gospel of salvation and the "signs" of healing. What more can be asked by any sensible mind?

There is no need to attempt to break the force of these words of Mark by claiming that they do not belong in the record, as many do. Too many believe them to be genuine, and Prof. Rendell Harris's remarkable "measurements" of the text seem to prove that they belong in it. But nothing can be stronger against the claim that the Atonement was designed to give present health to all through faith than these very verses; for in them Christ Himself puts salvation on the ground of personal faith, but places healings in the list of "signs" following to indorse that gospel in the popular mind. As we know from the record in Acts and the Epistles that healings did not always follow every-

THE NEW TESTAMENT POSITION.

where, at all times, we see beyond further controversy that Jesus did not intend to teach such a doctrine.

There is nothing in the New Testament bearing upon the doctrine which does not come regularly under what we have already considered. We may therefore spare further discussion, stopping merely to show in one or two notable instances that all may be explained with equal readiness. We have already quoted somewhat from D. H. on Gal. iii. 13: "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."

On pages 19 and 20 we quoted two syllogisms showing that sickness was as much in the "curse," and even more so than sin. Without further extracts, we will call attention to the great fact that the very first and fundamental "curse of the law" was and is the quintessence of the "curse." If we turn again to Moses in Deut. vii. and elsewhere, we find him telling how the people should be consumed with fevers and agues, and how they should die, if they broke the law of Sinai. Sickness is only incipient death. All our physical ailments lead up and point to death. He who cannot die cannot be sick.

There is no dispute there. Hence we see that Gal. iii. 13 may just as well be urged for present freedom from death as from sickness. So may it be urged for freedom from sorrow, grief, trial, suffering of any and all kinds, for all come because of broken law and the power of sin and death in the world.

If some one answer that there is a special provision made for death in such Scriptures as "It is appointed unto man once to die," coupled with the evident apostolic expectation of death unless Jesus should first appear, it is sufficient to read carefully the eighth chapter of Romans, from the eighth to the twenty-sixth. Here Paul plainly declares that our bodies are still under disabilities; that certain infirmities are possible and probable; that these are sufficient to cause great aversion on our part, and to produce earnest longing after deliverance; but that we must "hope" and "wait" till the time arrives for "the redemption of the body." Thank God, we "shall be delivered from the bondage of corruption," but the time is not yet. It belongs to Scripture warning us not to attempt to grasp all the fruits of the Atonement for the body till the proper time has come. The "will" provides for the gift, but

the court is not ready to pay it just now. This is the specific theme of the verses in Rom. viii., and a careful reading will amply repay any troubled mind.

One other passage or point needs attention. Rev. A. B. Simpson has long been accustomed to lay special stress on "the earnest of our inheritance," arguing that to be complete it must bear upon the body. He then reasons that while it is true we continue to fade and die, yet we may receive an impartation of Christ's risen life in our bodies, lifting us above all disease and giving us strength above the natural. In reply to this it is simply necessary to take the plain declaration of the apostle. He says distinctly that this "earnest of our inheritance" was and is the Pentecostal sealing with the Holy Spirit. Writing to the Ephesians, nine years after the events recorded in the nineteenth chapter of Acts, he says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, WHICH IS THE EARNEST OF OUR INHERITANCE UNTIL the redemption of the purchased possession, unto the praise of his glory." (See also Rom. viii. 23; II Cor. v. 5, i. 22.)

What could be plainer? The matter of their

"FAITH HEALING" REVIEWED.

"salvation" was settled. But after that they had been "sealed by the Spirit," as recorded in Acts, and that spiritual "sealing" Paul positively states to be all there is of the "earnest" until the next age is ushered in.

CHAPTER V.

ST. JAMES ON HEALING BY FAITH.

THE special direction to the sick contained in the fifth chapter of James is of sufficient importance to claim the fullest examination. The extreme plainness and simplicity of the language place these words beyond the pale of criticism or objection, except on the part of peculiarly narrow minds. Such sincere hearts and ample brains as those possessed by the great Bengel, the marvellously gifted John Wesley, the splendid scholar Dean Alford, and the clear-headed Dr. Daniel Steele, besides many others of note, see in the words of James v. 14-16 just what they appear to say to any ordinary unprejudiced mind. The phrase of Dean Alford is instructive. He says, "Shall save . . . here, considering that the forgiveness of sin is afterwards stated separately, SOSEI, 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 thirteen. 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 here efficacy of prayer. . . . Observe the promises here made of recovery and forgiveness are unconditional, as in Mark xvi. 18. . . . And pray for one another that ye may be healed, in case of sickness as above. The context here forbids any wider meaning."

This exegesis of the great English commentator is at once consistent and satisfactory to the common sense of any reader not loaded down with a theory to support. Such men as Bengel and John Wesley state that "This single conspicuous gift which Christ committed to his apostles (Mark vi. 13) 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 until it was lost through unbelief.* That novel invention among the Romanists, practised not for cure, but where life is despaired of, bears no resemblance to this. . . . And the prayer of faith shall save the sick. From his sickness; and if any sin be the occasion of the sickness, it shall be forgiven him." — Wesley's Notes on New Testament.

Note Mr. Wesley did not say that oil was not in use among the Jews and other nations as a medicine. He did not touch the question of medicines at all except to declare that "among Christians" at that time this sacramental or symbolic anointing in the name of the Lord, with the "prayer of faith," was the "whole process, until it was lost through unbelief." We have shown, in the *Century* article, the overwhelming testimony to the existence of many hundreds of known

* That the early Christians used the anointing with oil and the laying on of hands is certain; but that this was *always* the whole "process of physic," i.e., that they *never* used any of the many medicines current at the time, is nowhere proved.

remedies and medicines in the time of Christ. The very fact that there were so many in use utterly precludes the thought that James directed the use of oil medicinally for ANY AND ALL POSSIBLE DISEASES. Besides, the vast majority of sound opinion and authority is cast in the words of Alford quoted above; the anointing was a "symbolic and sacramental act" referred to in the very "words used for baptism." Surely this is enough to settle the matter finally.

We are now ready to inquire why, if "the prayer of faith shall save the sick," it happens that so very many who have been most devoutly anointed and prayed with are not healed. The rather hasty assumption that it is always and only because the sick man has not the faith is manifestly absurd, for by the express terms of the text he does not do the praying. Besides there are many cases where the invalid is insane, or delirious, or is a child, and cannot exercise faith; but the results in such cases average just about the same. Some are healed, and many are not. Again, to assume that the healing is denied because of sin in the patient is met by the express declaration that such sin shall be forgiven; and too many cases occur of devout, consecrated Christians whose sincerity cannot be questioned for a

moment. When Dr. Cullis and, afterwards, when Rev. A. B. Simpson and Rev. John A. Dowie prayed with the writer, there was just one thought in his mind, the glory of God in the will of God; yet the full healing did not come.

Granting the force and inspiration of the passage, there is just one explanation of the many failures. The "prayer of faith" is not prayed. If it were, we have the absolute assurance it "SHALL save the sick." But the sick are not saved. Therefore the "prayer of faith" was not offered. The elders greatly desired to pray in faith, but notwithstanding what James calls the "prayer of faith" certainly was not prayed, or the recovery must have followed. This is so simple that we will not spend further time upon it.

THE PRAYER OF FAITH.

What then is the "prayer of faith"? Does the Bible tell us? For if it does, that will explain all the difficulty. Most generally the full context is the best commentary, and in this instance it is notably true. James, translated correctly, fully defines what he means; and that definition, thoroughly grasped, sets at rest the whole matter, and satisfies every believing heart.

Following verses fourteen and fifteen James gives another direction, "Confess your faults one to another, and pray one for another, that ye may be healed." Then follows the plain definition of the kind of prayer necessary for the healing.

"THE EARNEST, INWROUGHT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH."

As we have it in the Authorized version the word "effectual" is not very clear. And yet it may be said that of course an "effectual" prayer must "avail." Such a translation, however, is really tautological. The strict sense of the Greek word is rather "inwrought," or "inworking," or "inenergized." Like a flash the whole thing is made clear. This "prayer of faith" is "inwrought" by the Holy Spirit in His special office of "making intercession for us" and teaching us how to pray. And when He inspires or inworks the prayer, of course it is "effectual;" of course it "avails," and the sick man is healed. On page 166 of D. H. we read these significant words, "Any one may be healed who is drawn of the Spirit to seek healing." How true! We may be drawn of our own desire to be free from suffering, or drawn by a mistaken notion of the purpose of God. In such cases the "prayer of faith" simply

cannot be offered. It is purely will power to attempt to "act faith" and make believe we are healed. It is all a mistake. God holds the "prayer of faith" in His own keeping, and when He "inworks" it, the result, the positive result, certainly comes.

When Mr. Dowie laid hands on the writer and prayed for his complete healing from all weakness in 1890, he was, by his own statement, specially anxious that healing should follow. He spoke of the wide publicity given to the "Atonement for Sin and Sickness," and of the many who had prayed for the author since his breakdown in 1887, and declared his special interest in his recovery. When the time for the prayer came, both men concentrated every faculty of mind and heart on the one point—that of faith in the promise as we both understood it. There was absolutely nothing in the way, so far as our personal knowledge extended. It would be precisely as reasonable for the writer to claim that something was wrong with Mr. Dowie, as for Mr. Dowie to say there was something wrong with the writer. Both were as honest as the sunlight, and as sincere as possible. The writer felt that a crisis had been reached, and called upon God with all his soul, at the same time endeavoring to "take hold by faith" with his full strength.

"FAITH HEALING" REVIEWED.

But all the time the prayer was being uttered the writer felt a sense of inability to touch something, just as if one tries to push an electric bell and is conscious that it does not quite make the connection. There was no sense of any possible fault, but purely of downright inability.

When the prayer was ended, Mr. Dowie stepped back, and with a shake of the head remarked, "Well, brother, I felt the power of God. And I am sure, if you hold on, the answer must come."

Why did he say that? We verily believe that it was the instinctive effort of the theory-controlled mind to ward off a sense of failure. It was the same principle which impels a boy to whistle in the dark to keep his courage up. He did NOT "feel the power of God," at least in the sense of healing power. He wanted to feel it, and the theory demanded that he should feel it; hence his instinctive declaration burst forth. But who will question that if the healing power had been really vouchsafed, as it was when Dr. Cullis prayed for my heart, the strength would have come?

The simple solution is that Mr. Dowie did NOT pray "the prayer of faith." Neither did Dr. Cullis, Mr. Simpson, or any other who ever prayed for my

ST. JAMES ON HEALING BY FAITH.

complete strength to be given. If they had, beyond any controversy I would have been healed, for "the prayer of faith SHALL SAVE the sick." That is all there is to it. If God sends the faith, there is a case of genuine healing. If He does not send it, the sickness continues. AND NO CHRISTIAN SHOULD ALLOW THE ADVERSARY TO WHIP HIM BECAUSE HE IS NOT HEALED, WHEN HE IS CONSCIOUS OF A PERFECT ACQUIESCENCE IN THE WILL OF GOD.

As a positive clincher to this argument, turn to the twelfth chapter of I Corinthians. Here Paul distinctly informs us that in order to prevent our "ignorance" he writes of the "gifts of the Spirit." Over and over he assures us that there "are diversities of gifts, but the same Spirit." The Holy Ghost is given inwardly to all, but the Holy Ghost imparts His gifts "as he will." He then states that "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another FAITH by the same Spirit," etc. the GIFTS OF HEALING by the same Spirit," etc.

Now, if some will claim that the "gifts of healing" only refer to the residence in some chosen elders of the gift to pray effectually with others, it is sufficient to reply that even this cannot be understood as always

operative in every case they may desire to heal, else why did not Paul heal Trophimus and Timothy? And the previous declaration that "faith" is given to one and not to another, is overwhelmingly conclusive. How can the "prayer of faith" be prayed at will, when it is distinctly affirmed by the apostle that the Spirit gives "faith" only to whom He chooses? * For does not the apostle add, "But all these worketh that one and the selfsame Spirit, dividing to every man severally AS HE WILL"? Here, then, we see that the "gifts of healing" and the "faith" through which such gifts can operate or be received, are equally under the special control of the Holy Spirit, and are given to one and not to another in the sovereign will of God.

But this forever settles adversely the claim that the Atonement offers health to all, precisely as it offers salvation from sin; for we all know and believe that there is no such arbitrary election in the matter of soul saving. "God would have all men to be saved and to come unto a knowledge of the truth." "Whosoever will, let him come and take of the water of life freely." There is no equality between the two in this dispensation. The one

* Of course this "faith" is that for special wonderful results, not faith for salvation from sin; that is free to all.

is free to all, and offered to all; but the other is for those whom God chooses, and is not offered to all until the next age is ushered in. For that great consummation we, with the apostle and all nature, "do groan, and wait in hope." Meanwhile we do well to seek healing, scripturally and reverently, as we seek any other honest desire; and if God will, we shall be led of the Spirit to pray in the Spirit, and the healing will be given in the overflowing mercy of the Lord. But if God does not see fit to grant the prayer, there is not the slightest wrong in using any of the many alleviative or curative means created by the Maker of the universe, and working according to His great laws in nature. Very, very often, though God does not choose to heal directly as a miraculous or unusual putting forth of His power, He does choose to restore us through His laws of health and remedy in the more usual manner of His working. AND WE, AS OBEDIENT CHILDREN, MUST BE READY AND WILLING FOR EITHER.

Dr. Daniel Steele well makes the point of the difference between the "grace of faith," which is given to all, offered to all, and hence obligatory upon all who have any knowledge of Christ, and the "gift of faith," which is only bestowed upon those whom the Spirit selects,

and at such times as He chooses. The first, the "grace of faith," is spoken of in such texts as Eph. iv. 7, "But unto every one of us is given faith according to the measure of the gift of Christ," and Rom. xii. 3, "According as God hath dealt to every man the measure of faith." The second, the "gift of faith," is referred to in I Cor. xii. 9-11, "To another faith by the same Spirit; . . . to every man severally as he will." The latter may be possessed coetaneously with a very low spiritual state. Paul declares a man may "remove mountains," but because of a lack of charity he "is nothing." John Wesley said, "Many have had the gift of faith who thereby cast out devils, and yet at the last have their portion with them." It is well to remember the warning of Christ that some would claim to have wrought miracles in His name, only to receive the reply, "I never knew you."

In this connection we take a glance at the eleventh of Hebrews, which has been called the "Westminster Abbey of the Bible." A recent writer in the *Christian Alliance* cites this chapter to prove the extreme position with regard to Faith Healing. He says that the devil tempted him by reminding him that "these all died," and that therefore he should not be surprised if

he died instead of recovering. But he thinks the Holy Spirit suggested that the additional words, "in faith," "these all died in faith," show that the theory is sound. He even goes so far as to say that "If I must die it shall be in faith, trusting Christ too much, not out of faith, trusting him too little." He then adds, "If with faith in Christ, my healer, I die,* I shall only go the more directly to the Christ of faith, and so be ever with the Lord."

It is with great tenderness that the writer says to all who fall into the snare of such false reasoning, Beware of "trusting Christ too much," fully as much as of "trusting Him too little." Remember that Satan first tempted Jesus to trust God too little; that is, to hold back from believing all God said. "If thou be the Son of God." He was repelled with the Word. Returning to the attack, the second temptation was to "trust too much." "Cast thyself down from hence; for it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." But once more he was repelled with "Again it is written."

* How can a Christian who has "faith in Christ, the healer," happen to die? If the "faith" is genuine, it of course brings its literal answer. If it is not genuine, it is no faith at all.

Cannot our readers see that the "trusting too much" is the sin, or the failure of "presumption"? It is going too far, always the second temptation to the faithful soul. We are no better than our Master, and we may expect that the devil has no stronger or more cunningly devised temptations than he had in the Jordan wilderness.

But a common-sense glance at the reasoning quoted shows its inherent absurdity. The "faith" is first clearly that the sufferer shall recover. What else could it be? The sick man has "faith" for healing in the "Healer." How foolish, then, to whirl right about and make the "faith" stand simply for a blind, indefinite something—a reversal of the "healing," a dying instead. And the assertion that, if he died thus "trusting," he would go the "more directly to Christ" implies of course that all who do not so die are to that extent condemned and debarred. It is not necessary to follow this farther, as its own foolishness defeats it.

The chapter itself, Heb. xi., is of all others in the New Testament perhaps best calculated to illustrate that the "gift of faith" belongs distinctly to the Spirit, and is not open for all and to all at their pleasure, no matter how consecrated they are. "These all died in

faith." True. But they did die; they were not delivered from dying; they were not "healed by faith," except in a few notable instances. Sarah was healed of barrenness at an advanced age, in the special will of the Lord. And some "dead were raised to life." All the others mentioned were put to death or died; they were not delivered at all. The "in faith," therefore, does not mean at all what this mistaken writer indicates, but simply means that all these, no matter how severe their trials, held to their faith in God as God and as their Ruler and King. They did not lose their spiritual faith in God, though put to such extraordinary tests. Like Job, they trusted though actually slain. But this does not even hint at a relaxing all effort, a refusing to touch or use all possible means for their preservation. On the contrary the very words "they wandered about in sheepskins," etc., indicate that they ran away from their tormentors and persecutors. They were hunted like dogs or wild animals, but they fled when they clearly could do so. They did all possible to help themselves. They used all the "dens and caves in the earth" that were handy. The whole chapter sets before us most distinctly that God selects some for His glory, to whom at certain times He commits the "gift

"FAITH HEALING" REVIEWED.

of faith" for positive deliverance or with which to work some miracle. At such times those concerned are actually and positively delivered, but at other times the physical deliverance is withheld, while always, in either case, it is the Christian's duty and privilege to be fully "in faith."

He who attempts to "limit the Holy One of Israel" to any one line of action, whether in matters of "guidance" or salvation or healing, falls into an old error, and will surely be put to confusion. To say that God must heal by direct faith is as foolish as to say, with many, that He does not and will not heal by faith in these days.

NEW TESTAMENT POSITION.

The position of the New Testament concerning healing or health is certainly that of perfectly sustaining the Old Testament in its laws of health, seeing that those were laws of the constitution or nature of things, and remembering that Jesus came not to set aside the law, but to carry it out to the end. Note Jesus never said He HAD fulfilled all the law so that none of it was henceforth binding. He spoke of much of the law as still operative, and said of that, "not one jot or one tittle shall pass from the law TILL all be fulfilled." Mani-

festly the common laws of nature affecting animal health were not repealed in the slightest degree, and those laws hold to-day. The Old Testament position of strict obedience to the laws of health is therefore fully sustained by the New Testament, and all ordinary results follow as before.

But we see that the New Testament enunciates the principle of special faith in God for many things which do not come generally under the common law. "Have faith in God," said Jesus (Mark xi. 22), and in that faith we are told of wonders to be performed. Hence we find some warrant for the miraculous in a larger degree than in the dispensation of law under Moses. A careful examination of all the utterances and acts of Christ and His apostles, however, discloses the fact that these special manifestations of divine power, while falling distinctly under the newly stated law of "faith," are yet always directly under the guidance of the Spirit, and hence not open and free to all men who choose to merely believe.

Combining these facts, and comparing the statement of the Old Testament position on page 56, we see that the two fully agree so far as all ordinary health is concerned, and that no man has the slightest right to disregard the laws of health to-day because of the gospel; that the

gospel gives no man the warrant for living in unhealthy climates, for overworking, for eating forbidden food, for unduly exposing himself to the weather, or for doing any of the things which, by their very nature, violate the constitutional principles of health stated by Moses. The gospel promises to no modern missionary exemption from fever in African jungles, nor does it assure any evangelist or preacher that he may preach twice or three times a day in badly ventilated halls for any length of time without injury. He who does any of these things does them at his own risk, subject to the special will of God. If he escapes the fever in Africa, as in the case of Bishop Taylor, it is most likely because of a splendid heredity and the faithful observance of the most minute precautions as to eating, exercise and exposure, just as that Pauline man of God declares to be the reason for his phenomenal health. God may and sometimes undoubtedly does heal or prevent African fever in answer to "the prayer of faith," but ordinarily the laws of heredity and of health take their course.

The New Testament does emphasize the healing power of God; it does narrate cases of healing in plenty, generally as "signs following" the preaching of the gospel; and it does give specific directions to the sick how

to act (toward God) in all instances. It does hold out the HOPE of cure, for "any sick among you" is told to "call for the elders," who in turn are directed to pray for him with the symbolic "anointing in the name of the Lord." BUT WHEN THIS IS DONE, THE CASE IS LEFT WITH GOD. If the "prayer of faith" has been offered, the result is sure. There is no statement that the cure will be directly instantaneous and miraculous; but there will be a cure. Not half a cure, but a cure. If the "faith" is not given or "inwrought" by the Holy Spirit, no cure will follow.* In either case—cure or no cure—there is nothing said either for or against the use of legitimate means. At least there is no doctrinal statement on this point. We must study the practical illustration afforded by the cases given and the experience of the best Christians to settle that matter.

* Of course it is only necessary to remind the reader of the occasional cures or partial cures brought about by the power of the imagination. The medical press supplies many such instances.

CHAPTER VI.

CASES OF NEW TESTAMENT EXAMINED.

A CAREFUL study of the recorded healings in the New Testament reveals several very important facts.

1. Jesus began His ministry with many miracles of healing. It is morally certain that He was not asked in any way to heal the first few cases. He simply did so of His own motion. Nobody knew He could heal until they saw Him actually do it. That He healed to establish His authority is unquestionable: His own references to the testimony of His works is conclusive here.
2. Jesus healed many cases without the slightest call for personal faith on their part. A sick man lying helpless, and not knowing Christ, is suddenly commanded to arise, the command carrying with it such an inspiration that he instantly obeys, and is perfectly healed. Simon's mother-in-law is "taken by the hand and lifted up." No command even is recorded. Demoniacs who asked nothing were delivered at a word from His mouth.

CASES OF NEW TESTAMENT EXAMINED. 103

3. Some were healed at the request of their friends and because of their friends' faith, as the "man borne of four" and the centurion's servant.

4. Of some Christ clearly required faith. "Believest thou that I am able to do this?" and "According to thy faith be it unto thee," are sufficient to establish this point.

5. There is no instance recorded of any single request for healing being refused. He healed all who came and asked for healing.

6. There were times and places where more healings occurred than at others.* In some instances Jesus declared that lack of faith was the reason; that is, lack of faith in Him as the Messiah and teacher.

7. Not all these cases of disease were afflicted because of any sin. This the disciples, in common with their nation, rather believed to be true. Any special illness pointed to some sin on the part of the individual first; or if that looked unlikely, as in the case of a congenital trouble, the law of heredity pointed in their

* That there was the element of divine selection in the matter who can doubt. "I am not sent but unto the lost sheep of the house of Israel," said Jesus. It is true that "as many as touched were made perfectly whole;" but think of the thousands in Israel who could not get to Him to touch at all, and think of the millions elsewhere on earth to whom He did not appear.

Siamese Twins," a picture of whom is before us, showing the children united from umbilicus to middle of sternum. Why, it is evident that such a case would have caused the profoundest sensation at any time; but even in the healings of our Lord there is no clear record of any such. Neither is there a plain statement that Christ or an apostle ever restored a limb that was wholly lost. These facts point most overwhelmingly to the special will of the Lord as the true ground for healing in all cases.

8. Under the apostles not all who were sick were healed. True we do not read of any one asking them for healing and being refused; but we do read of some Christians who were not immediately healed, or who had troubles that were not removed at all. Trophimus was "left" by the apostle Paul "sick." Why did he not heal him and take him along? No reason can be assigned except that the Lord evidently intended otherwise; that is, that God specially controls such cases. Epaphroditus was very ill from overwork, but God "had mercy on him" and on Paul, and finally answered prayer for his recovery. But there is no evidence of any miraculous, sudden cure. It was an "answer to prayer."

104 "FAITH HEALING" REVIEWED.

minds to a sin of the parents. Just as Job's friends were sure he must have greatly sinned in order to be so greatly afflicted, the disciples and Jews generally thought that the man born blind was so sent into the world either because of his parents' sin or on account of the sins he would commit in the future. But this point Jesus forever settled. "Neither did this man sin, nor his parents, but that the works of God should be manifested in him." Beyond all controversy, therefore, in the individual. It may be a dispensation of sin in the sovereign will of God.

On this point, stop for a moment and think of those poor specimens of humanity who come into the world crippled out of all form and shape; of those who are born idiots, never to know the clear light of reason, and of all the terrible list of congenital diseases transmitted from parents to children. Many of them are beyond all power of healing, and never are healed. Who ever saw or heard of a little broken-backed cripple, three feet high, with misshapen head set between humped shoulders, being suddenly taken and stretched up to the full and perfect stature of a man? Why has God not chosen to divide such monstrosities as the "New

Timothy's case has not been treated fairly in D. H. or any similar work. There it is, the favorite "son" of the great apostle, full of good teaching from his childhood, blessed with a splendid spiritual heredity from his mother and grandmother, specially used of God and the chosen companion of Paul. Yet he was partly an invalid. And he was "often" afflicted. To suppose that Paul did not anoint or lay hands upon him and pray for his strengthening and healing, is to suppose the apostle was not a man at all. He who sent handkerchiefs to the sick at a distance, could he not heal his own "son in the gospel"? Evidently he could not and did not. His advice to Timothy to use light wine "for his stomach's sake and his frequent sicknesses" (or infirmities, or weaknesses, as it may be translated) is conclusive evidence that the situation was accepted by the apostle. Had there been any such thing as an "Atonement right" in the matter, Paul COULD NOT have accepted it. Who has any business to neglect any portion of the present fruits of the Atonement? It is our duty to preach and teach all the benefits of that sacrifice that can be received now and here. We are not the judges of how much we may accept.

9. All the cases recorded were cases of full and complete healing. They "were made perfectly whole."

A review of these nine points teaches us that the standing of healing in the New Testament is very different from that of sin. For the forgiveness of the latter personal faith is always a necessity. God does not thrust salvation upon any man, but He does so sometimes heal. The late John Cookman often said, "I was not asking for healing, but God put it upon me when the doctors had all given me up to die and gone home. God spoke to me and I was healed." This healing was practically instantaneous, and Mr. Cookman lived to do the best work of his life for several years. But afterwards he sought in vain for a similar deliverance in other troubles.

While Jesus never refused to heal, Paul did not always succeed with his own friends, to say nothing of his own famous "thorn." The latter case we have avoided because of the difficulty in proving to any one's satisfaction just whether the thorn was a sickness or not. The extreme claim that it was healed or removed cannot well be demonstrated in any case, so that may be set aside for those instances where we are in no doubt at all.

From all these we see that the New Testament cases amply carry out the doctrinal teaching derived from our study of the evangelists and the epistles. And in view of the plain direction of James to the sick, and his definition of the "prayer of faith," coupled with Paul's declarations concerning the "gifts of the Spirit," we see that the cases of Trophimus, Epaphroditus and Timothy take their place under the general law, "as he will." Job in the Old Testament and Timothy in the New stand as monumental illustrations of the great fact that while the Atonement has purchased bodily deliverance for believers, for the present we live physically under the ordinary law of God for health, and must relegate the matter of special healing or affliction to the realm of the supreme will of our Lord.

CHAPTER VII.

THE PRACTICAL POSITION.

TO Dr. Charles Cullis undoubtedly belongs the distinction of having done more than any other man to bring healing by faith to the attention of the church in the last century. His little book called "Faith Cures" gives a brief sketch of how his mind was drawn to the promise in James, and how he waited for a case in which the patient would accept the direction as from God. Such a case presented itself soon. A lady was suffering with an internal tumor, from which no relief appeared except by the knife, and that looked dangerous. He read the verses in James to her, she consented, he prayed, anointing her with oil in the name of the Lord, and the lady was speedily healed. She lives to-day and is at the head of a missionary training college in Brooklyn.

Dr. Cullis often spoke confidentially and freely to the writer in his home in Somerset Street and afterwards in Newbury Street, Boston, on this subject. He said in

effect: "The promise is plain. 'Let any sick among you' — that is, among Christians — 'call for the elders.' Now I am sure I am an elder. If called, I must obey the direction, 'Let them pray, anointing with oil in the name of the Lord.' That is my business. Then the matter is in the Lord's hands, and He is responsible. 'The prayer of faith shall save the sick.' I never doubt it." The doctor specially disclaimed the possession of any "gifts of healing." Further, he often said, "Many times when I seem to feel the greatest assurance, the case is not healed at all; and, on the other hand, frequently when I am as dead and lifeless as possible, the most remarkable healings occur."

Dr. Cullis was a physician. He gave and used medicines, recognizing that the ordinary was to be met by the ordinary. Taking a little bottle from his pocket, he said, "Now I know that this will stop my headache in a few minutes. Knowing that, I think it would be wrong to trouble the Lord about it, or expect Him to effect the cure in any unusual way."

When the writer first became aware of the doctor's suffering with heart disease, he was startled at Intervale, N. H., one bright afternoon, by the request, "Say, Captain, I wish you would come in the chapel and pray with me for my heart."

"Oh yes, didn't you know? I have it bad, the worst kind, angina pectoris. Dr. Bell says there is no earthly hope. Some nights I think I cannot live till morning."

Reverently we kneeled, and the prayer was offered, with the anointing. Rising from our knees, the doctor in his characteristic way, after a half-breathed "Praise the Lord!" suddenly turned, and said, with his eyes twinkling, "See here! You know I have prayed with thousands and thousands of people, and, as you know, many hundreds have been wonderfully healed. But I have been prayed with in London, and at Mannedorf, and by a lot of you here in America, but (here the merry smile shone in his mirthful eyes) none of you fellows do me one bit of good. Now what's the matter?"

Of course we could not tell, and the blessed man's hearty "Well, hallelujah anyhow! it's all right" left the matter in God's hands, where it belonged. His malady marched on, and without a shadow on his heart, his last audible word a "Hallelujah," Charles Cullis passed over to the God in whose word he so delighted to trust. HE "DIED IN FAITH."

Dr. Cullis believed in setting broken bones, and in

taking medicines except where faith was perfectly free and spontaneous, notably in "incurable cases."

It will be seen therefore that the PRACTICAL position occupied by Dr. Cullis was that of special healing in the will of the Lord. This was what his practice actually amounted to. He never was given to preaching the matter doctrinally, but urged all to come to God in faith and be guided by the Spirit.

Rev. A. B. Simpson has long PRACTICALLY occupied the same position. While he has always preached healing from a doctrinal standpoint, yet his utterances and his consideration of the subject have moderated greatly from his earlier deliverances. He never gave the matter a place equal with soul salvation, but it was pressed to a considerable extent. The experience of his workers and himself has been that sickness may come unexpectedly, and often take its full course, medicine or no medicine, no matter how much they pray. At other times marked and quite abrupt healings have occurred.

Years ago it was quite apparent that Mr. Simpson's eyes were failing as he grew older. At that time he remarked that he had often thought he must set apart a special time for prayer for his sight. But the ordinary and natural effect went steadily on.

A few years ago Mr. Simpson was attacked with the grippe, and suffered greatly, though refusing to give up and go to bed. The disease ran a reasonable course, and then abated. There was no phenomenal healing. Of course prayer was offered by many, and of course it is Christian and just to claim an "answer," but nothing more. This has been the experience of nearly every one in that work. But some for whom great intercession was made have been taken in the prime of life. Of course Mr. Simpson has always allowed that one's time may come, and the faith not be given, but the point here is that practically the position has been one of special answers in the will of God, not a broad Atonement for all at any time.

Nothing has so operated to force this upon the "Christian Alliance" and its founder as the failure of the holiest missionaries to withstand the African fever purely by faith. Many went out a few years ago, protesting with dear Charlie Miller (of the Bishop Taylor Mission) they were "living in the ninety-first Psalm, and the Lord would keep them." But a large number passed away, one after another; and all were finally driven to see that natural law, given and made by God, operates to-day just as it ever did. Most of the

missionaries have used quinine and other remedies freely, and all have been and are instructed to observe most carefully the rules of the climate for rest and food and clothing.

Possibly the Christian Alliance for a time lost more missionaries in proportion to the whole number than some of the regular boards, it may be because this very faith impelled many weak and frail persons to offer to go, and constrained the directory to accept their services. But some time ago it was seen that this would not do, and the board of managers have insisted on some sort of physical qualifications for the work. The phenomenal missionary collections taken by the Alliance last year (some \$225,000.00 in two collections at Old Orchard and New York) show that the people are deeply stirred to give through this particular channel; and it is a matter for thankfulness that the item in the Alliance creed concerning healing is getting upon a more solid and sure foundation. It is the foundation of the sovereign will of God and the obedience to all His laws as far as possible. This is clearly shown by the special call issued at the Christian Alliance convention held in October, 1892, "praying for a *special* outpouring of the Spirit in connection with acquiring foreign languages

and *resisting the climatic difficulties of Africa, India and China.*"

Dr. A. J. Gordon, that almost unmatched example of the union in one man of deepest spirituality with broadest mental powers and strongest physical parts, stood PRACTICALLY on this same foundation. He anointed and prayed with many. Some were healed. A case of restoration when dying with consumption, and almost *in articulo mortis*,* is given in the admirable study on his life by his son, Ernest Gordon (a book which should be in the library of every minister, and be read by every Christian). Dr. Gordon gave to the writer his confidence on this subject in one of the all too few brotherly conferences we enjoyed together in Boston. One or two cases he related in his own experience, where he prayed with the sick, were certainly miracles of healing, or nothing. But Dr. Gordon saw that the divine sovereignty stood over all, and that we can only pray in the will of God.

Mrs. Carrie Judd Montgomery, whose remarkable healing occurred just about the time Dr. Cullis prayed with the writer, is a well-known and valued friend, as is her devout and earnest husband, George Montgomery

* See Appendix to this book.

of Beulah, Cal. Mrs. Montgomery is a persistent teacher of Faith Healing, and does not like any one to attempt much modification of the theory. But from the most positive knowledge the writer declares that PRACTICALLY, after all is said and done, there is no real difference in her case. She prays with many. Some are healed. Many are not. Some of her own friends have passed away after long seasons of most earnest prayer, although quite young. Somehow they "could not take hold." But that simply means, as we have seen, that the faith was not "inwrought." The Lord willed otherwise. Mr. Montgomery frankly acknowledges that he is not perfectly well, and at times he is severely troubled. He "holds on" as consistently and persistently as any one we ever knew (except poor Charlie Miller), but the complete healing does not come. The practical conclusion must be that it is not God's will. His wife is nearsighted and has worn glasses from childhood. The Montgomerys are among the most prominent teachers of healing on the Pacific coast, and are noted for their beneficent gifts and good works.

Mrs. Baxter of London, who has been long identified with the Faith Healing teaching at Bethshan, years ago

became persuaded that the Atonement theory required her to "trust God for her eyes." Accordingly she went through a season of special consecration and prayer, and in order to "act faith," laid aside her glasses. For a long time she held on, but no improvement in sight was granted; and at last she declares that "The Lord said to me, 'My child, I did not tell you to take off those glasses. You have gone ahead of the Spirit in this matter. You must await my time and guidance.'" At once she put them on, and has continued to wear them. This case has many parallels, and is a thorough illustration of the position taken in this present book, that HEALING BY FAITH IN THIS AGE IS A MATTER OF SPECIAL FAVOR FROM GOD, AND IS ALWAYS PECULIARLY UNDER THE GUIDANCE AND LEADING OF THE HOLY SPIRIT. In very many cases it is certain that no healing is granted, no matter how consecrated the person may be.

Rev. John Alexander Dowie is a "stalwart." No more aggressive teacher of the Atonement theory has ever appeared. To this he devotes the major portion of his time, giving a regular series of "lectures" on Divine Healing, leading his audience gradually from one step to another, and afterwards forming everywhere he goes

"Divine Healing Associations." Under Mr. Dowie's ministrations some very remarkable cases of healing have certainly occurred. When George Montgomery was said to be dying with diabetes, Mr. Dowie prayed with him, some eight years ago, and he was raised up. Well-authenticated cases of cancer have been cured, some in a few hours, as in the instance, so widely reported, of the woman in Australia who had a cancer back of one eye, closing it and preventing any vision, which burst and discharged immediately after the prayer, and healed up in a few days, the sight being fully restored. An instance of the healing of a boy born blind occurred in Southern California, and many others quite as remarkable. In some cases physicians have testified to the complete restoration of conditions which ordinarily require positive surgery. Some of these cases we know well. See the appendix for more on this subject.

But after all this is allowed, it is certain that very many with whom Mr. Dowie prays are not healed. In his own report of a trial in Chicago in which he figured as defendant, he tells how some invalids were recommended to return home after spending some time at his boarding houses because "they evidently have not the faith." These were taught as thoroughly as the rest, but they

"could not take hold." A minister of the gospel, a friend of the writer, who had been given up to die by his physicians with diabetes, was so much helped that in a few months he wrote he felt able to "go through a troop and leap over a wall;" while his wife, a most consecrated lady, was not helped at all, finding herself "unable to grasp the healing."

No teacher of Faith Healing has ever forced the conclusion so strongly as Mr. Dowie, that if there is failure in any case it must be from some deficiency on the part of the subject. He seemed to always ASSUME that HE prayed in "faith." Hence, since there is healing in the Atonement for everybody, everywhere, at all times and seasons (except the time for death), provided they only believe fully and withhold nothing, the conclusion is irresistible that some sin must lurk somewhere, or some wilful failure in faith exist.* But in the face of the known character and spirit of very many who have thus sought healing, and of their clear testimony to the witness of acceptance with God in their hearts, this explanation is worse than foolish. As already remarked, it would be precisely as much in order for the subjects to claim that

* More than a century ago this view was urged in England, and Dr. Samuel Johnson aptly condemned it as proving always that "the sick man is a rascal."

Mr. Dowie was some way wrong when he attempted to pray with those who did not receive, specially as the prayer is offered by him and not by the subject.

In the earlier portion of his ministry Mr. Dowie was simply unsparing in his denunciation of what he called "eye-crutches." No one was allowed any excuse. The theory was so clear and so consistent that of course the eyes must be given to God for healing as well as any other organ. Over and over the writer has listened to this sharp scourging of the Christians who were wearing the obnoxious "eye-crutches." And many a believer in healing has suffered not a little under this teaching because, as in the case of Mrs. Baxter, they simply could not get perfect sight. When the writer, in 1891, remarked to Mr. Dowie that his eyes were evidently failing, since he naturally held print almost at arm's length to read it, Mr. Dowie rather indignantly rejected the suggestion and insisted that he could read anywhere, but had fallen into the habit unthinkingly. Knowing medical facts and theories, the writer was well aware that the unconscious testimony of the senses was the stronger, but he said nothing further. He was a trifle surprised, however, to hear in the short space of two or three years that Mr. Dowie was himself wearing "eye-crutches," although not

book, in which every sermon preached is recorded, with time and place, it appears that in the course of ten or eleven years following his own healing he only preached some twelve times specifically on the subject. This is sufficient. He was brought to see the mistake of the general Atonement theory about seven years ago, chiefly through the irresistible logic of the conclusion that if healing was absolutely open to all at all times, then nothing but sin could account for the failure to receive it; and that this conclusion was simply untenable for a moment in the face of a vast multitude of facts, forced him to again examine the Word for the proper argument in the premises, with what result this book testifies.

CHAPTER VIII.

CONCLUSION.

Using the word "practically" so frequently we mean that the PRACTICE of all the teachers mentioned really amounts to the special trust in God aught, no matter and done. No matter what way, the actual results in what may be said in a theoretical principles how in all experience follow the general that, no matter still claim this little book. Hence we say that, open to everybody, strongly some of the teachers mentioned as open to human con- the Atonement theory of healing if only they fill all the everywhere, at any time and trust, yet practically will not and editions of consecration and that this simply will not and above teachers have found of cases. For these failures does not work in multitudes account somewhat differently, but the different persons are the same. We hope, therefore, the practical results are the real facts of the situation to call their attention to the solid ground of the and aid them in getting on the solid ground of the Scriptures and of experience.

"FAITH HEALING" REVIEWED.

Mr. Simpson wrote long ago in his magazine, *The Word, Work and World*, as follows: "Divine Healing fully recognizes the sovereignty of God and the state and spiritual attitude of the individual." There is no doubt that at this time in the ages the "sovereignty of God" is the chief factor to be considered in cases of "answers to prayer" of whatever kind, outside the plain matter of forgiveness of sin, which is so absolutely stated to be always His will as to need no discussion.

It will be seen therefore that this book attacks only one special point in the doctrine of "The Atonement for Sin and Sickness," that of the absolute right of any believer to claim healing at any time because of Jesus' sacrificial offering of Himself for us. It says not one word against the "prayer of faith," but strongly indorses it. It does not deprecate "praying with the direction in such cases. It has no purpose to discredit well-authenticated cases of positive healing through faith; it claims that we must give up all truth received through evidence if some of these cases be not accepted. It has nothing to say against an individual declining to take medicines in hopeless cases, where medical skill is confessedly at fault and can do nothing; but it does

CONCLUSION.

claim that there is not sufficient warrant, either in the Bible or in early church history, for the statement that medicines are never to be used or that early Christians never used them. It advocates the position that God always expects us to do for ourselves what we know or think we can do, and that He does not excuse us on account of our ignorance or mistaken theories, but generally allows His laws to march on to a finish.

That most apostolic man and missionary, Dr. John G. Paton, tells us of an occasion when he found himself confronted by a mob of angry savages, who levelled their guns at his head, evidently bent on his destruction. He kneeled, helpless and alone. No speech came from him; his eyes failed, but he prayed; and as he prayed, he declares, "As never before the words came to me, 'Whatsoever ye shall ask in my name I will do it,' and I knew that I was safe." A constraining power fell upon his foes, and the guns were lowered. He had prayed "the prayer of faith" inwrought by the Holy Spirit.

But this same apostolic man plainly states, "I HAVE EVER MOST FIRMLY BELIEVED, AND DO BELIEVE, THAT ONLY WHEN WE USE EVERY LAWFUL AND POSSIBLE MEANS FOR THE PRESERVATION OF OUR LIFE, WHICH IS

"FAITH HEALING" REVIEWED.

GOD'S SECOND GREATEST GIFT TO MAN (HIS SON BEING THE FIRST), CAN WE EXPECT GOD TO PROTECT US, OR HAVE WE THE RIGHT TO PLEAD HIS PRECIOUS PROMISES."

When Dr. Paton secured the most wonderful answer to prayer in the discovery of water—a discovery which God used to turn the hardest hearts to Him—it was found only after the most painful physical work. Dr. Paton did all he could before the water was found. We have known some very devout Christians to refuse all "means" and fight along "by faith," as they said and thought, till most deplorable conditions and even death followed. No one can read the record of Charlie Miller's case, as he contended against the dread African fever for three weeks, refusing aid of any kind, testifying freely and continually that his trust was only in God, asserting that "a steady faith wins," and declaring that he did not have the fever, until his last conscious cry to Mr. Withey to call Dr. Summers as he was simply choking to death; and then follow him through the additional week of delirium to his last breath, without seeing that Charlie Miller was built of heroic stuff, and that no man could possibly "act faith" further than he did. His death was a solemn object

CONCLUSION.

lesson to all who held the extreme theory, and has often been pondered upon by the writer of the book which (he deeply mourns) perhaps helped Miller to take the position he did.

Recently one of these honestly mistaken Christians, well known to the writer,* determined to "hold on" out the slightest peristalsis.† But God sent a good till God healed her directly. who saved her life by the Christian lady physician.

We are frequently told that "God never made medicines." He "made the plant, but not the preparation." It is hardly necessary to dwell upon such certain preparations, yet it is equally true God never made a tooth-brush, nor did He ever make a syringe or a surgical instrument, yet it is equally true God never made a tooth-brush, nor a cake of soap, nor a host of things suited to our present welfare which He has guided the race to discover how to make for themselves.† at any remedies "are not His way for His children" On and all times, is to assert what cannot be proven. On the contrary, many times God chooses to grant signal deliverance through remedies after the individual has

* Bowel action.

† Mr. Simpson.

tried to "act faith" even for years. The case of the lady just mentioned is conclusive on this point. God saved her through a physician and remedies, after she had "trusted God to heal" without any remedies down to the very door of death.

When the writer had sought healing through faith, and used only the "scriptural means" of prayer and anointing with oil, and had "acted his faith" so desperately as many times to calmly take the platform and preach when sound medical opinion regarded it as very doubtful whether he would live through the effort; after he had thus gone on for YEARS, he was led to try some medicines, mainly, as he told the medical friend who prescribed for him, "to see if it might be God's will to heal or help in that way." The first attempt was a failure, but after the second, with a different school, he was speedily lifted out of a condition of mental depression and nervous prostration which had prevailed for a long time, and at once began to preach and work, accomplishing more in six months than he had been able to do in three years. And this "resorting to means" did not have the predicted effect of causing a "spiritual loss of that nearness to God which comes from such a constant dependence upon the Lord for the body."

CONCLUSION.

On the contrary, he was filled with joy, and praised God continually for His goodness and mercy, and was conscious of as much spiritual communion as he ever knew at any time.

On this point the testimony of a most intelligent witness may be profitable. After years of trusting without remedies, a Christian lady of San Francisco, Mrs. S. A. Kelley, who had been raised up from consumption in answer to Mr. Dowie's prayer, finally, at the writer's advice, concluded to try for other troubles a severe surgical operation. It was performed with good results, and the lady writes of her spiritual experience, which some friends thought must suffer after such a "going back:" "I cannot express the joy I have in the liberty wherewith Christ hath set me free. It seems as if all my capacity for receiving the boundless wealth of God has been enlarged a thousandfold. I never loved God so much as now, and never felt such precious sense of the abiding, indwelling presence of the Holy Spirit."

The distinguished evangelist, Major J. H. Cole of Michigan, was for a time an earnest believer in the extreme theory. Speaking of his experience to the writer a few years ago he said: "I used to be dreadfully

in bondage. If I was a little sick I was whipping myself and asking, What have I done wrong? What's the matter? And when I could not find a reason I was all mixed up. But now I'm as free as the air. If God wants me to be sick, I say Hallelujah! And if He wants me to be well, I say the same. I just do the best I can, and trust in His great love, and am wonderfully restful about it. If I am ill, I commit it all to God, then I do the best I possibly can, and praise Him for the result."

A few days ago* the Baltimore Conference of the Methodist Episcopal Church South, sitting at Staunton, Va., refused to ordain a candidate for the ministry partly because he believed in and practised praying with the sick for healing, even though his friends explained that he also believed in medicines. When such things are done by official bodies, and when the "elders of the church," though soberly requested by their members to solemnly pray with them according to the scriptural direction and promise in James, refuse to do so, with more or less contempt and pity for "such folly," it is no wonder that simple believers, who cling devotedly to "all scripture, given by inspiration of God," may occasionally swing rather to an extreme. When

* April 2, 1897.

the "shepherds of Israel" are spoken against by the Lord because "the diseased have ye not strengthened, neither have ye healed that which was sick" (Ezek. xxxiv. 4), they need not be surprised if the people sometimes become a little mixed as to the exact truth.

To despise or explain away the simple directions of the Word is quite in keeping with the critical scepticism of our day. When it can be reported in the daily press that the ministers constituting a large and influential city "preachers' meeting," "with two exceptions put themselves on record as not believing in the full inspiration of the Scriptures," it is no wonder that the "symbolic and sacramental act" of "anointing with oil in the name of the Lord" is sneered at and classed as a "superstition."*

Let us look for a moment upon a picture. A Christian has fallen ill, and the indications seem to be serious. A messenger is despatched to the house of his pastor to tell of the sickness and to ask his attendance as soon as possible. With the pastor come one or two of the official men of the church, all deeply inter-

* If the "anointing with oil" in James means a rubbing with a medicine, then so does the statement concerning the early ministry of the disciples in Mark vi. 13: "And they cast out many devils, and anointed with oil many that were sick, and healed them." Remember James was one of those who did this.

ested in the welfare of their suffering brother. Arrived at the house, they are informed by the patient or his family that he desires to be solemnly committed to God, and to have them "pray over him" according to the special injunction of the apostle. Thus "called," the "elders of the church" reverently kneel beside the bed; the pastor prays with full confidence that he is in God's order, and asks that the power of the Lord may be granted to heal the sufferer, if that be possible in the divine will. With reverent solemnity he touches the symbolic oil to the forehead of the sick man, and joining with him, the elders "lay hands" upon him "in the name of the Lord." In the final words of prayer the whole case is committed to God, while strength, wisdom and patience in the divine will are asked for all within the home. Perfectly sure that if God has granted by His Spirit the "inwrought" prayer, "the prayer of faith," the sick man will recover; and in any event confident that the simple commands of the Word have been carried out, and all done towards God that is in their power, they take their leave with a blessing on their lips and a renewed sense of their absolute dependence upon God in their hearts.

What can there be in the above to offend the slight-

est Christian belief or instinct? What is there more in the symbolic use of literal oil than in the symbolic use of literal water in baptism? What possible objection to the "laying on of hands" any more than the same practice in the ordination of deacons and ministers? And what mode of procedure could be better calculated to properly educate the family in a simple faith in God and a dependence upon Him for all things? Of course if the physician who has been summoned is himself a genuine Christian man, he knows only too well how easily the thread of life may at any moment slip beyond his control, and therefore he can least of all afford to neglect the honest effort to secure the aid of the Almighty, and will welcome the prayers of those who believe in God.

When that man of God, the late Dr. A. J. Gordon of Boston, lay in his last illness, he was attended by a physician, himself a most devout believer in the "prayer of faith." The service of consecration and prayer, with the "anointing in the name of the Lord," was held, and all was solemnly placed in God's hands. But this being done, it was still felt to be right to do all that scientific knowledge and experience taught to be probably or possibly useful, and nothing was left undone which skill

and affection prompted. But God had spoken, and the "inwrought prayer" was not granted. From the fulness of the many harvests planted by that consecrated hand, Dr. Gordon passed to his reward, in the glorious assurance of a sanctified spirit. But who will dare to say that either he or his were any the worse for that simple service of prayer in obedience to the injunction of the Word?

Why cannot a Christian at once apprehend the proper office of the "means of faith"? What do we mean? Consider. The rams' horns at Jericho, the pitchers and lamps of Gideon, Samson's jawbone of an ass, David's sling, Elijah's ravens, the widow's cruse of oil, the mantle in Elisha's hands, the ditches of Jehoshaphat in the desert, the staff of Elisha laid on the dead son of the Shunamite, the water of Jordan as Naaman bathed in its current, the pool of Siloam, the anointing with oil by the disciples, — which of these was in itself efficacious? Which of these in any sense did the work? The jawbone was insignificant against the Philistines. The meal and oil were nothing for the support of three people. The stick thrown into the water could float itself, but by no possibility could it cause the iron to swim. The ditches could not bring water to Jehosha-

CONCLUSION.

phat. The staff on the child's body in no scientific sense whatever kept or gave life. The waters of Jordan never washed away leprosy. Siloam could not open the eyes of the blind. The priest could do nothing for the leper. The exercise of the will did not vitalize the withered arm. The anointing with oil never healed anybody. *Were these means efficacious we would not look farther, having natural confidence in the means employed. But some particular actions, in the doing of which our spirit of obedience and of confidence in God is tested, constitute the "means of faith."* Whatever real trust or dependence we have or can summon is thrown upon the invisible God whom we believe to be behind it all.

This is the scientific law, if you will, and it is as simple as it is scientific, the scientific "law of faith." Hence the reasonableness of these apparently useless means. We are to "do all we can," as Dr. Paton so well says; but let us not forget that simple obedience is one of the things we can do. "Calling the elders" is no harder than calling the doctor, and prayer costs at least no more than physic. It is very true that we ought not to neglect "works," but neither should we neglect "faith." At neither extreme can the pendulum rest. Surely we need FAITH and WORKS.

APPENDIX.

HEART DISEASE.

MRS. CAROLINE TALBOT.

POSSIBLY no other female preacher of the Quaker church during the last twenty years was more widely known in the United States and England than Caroline Talbot. For a long time she was afflicted with heart trouble so badly that she could not even walk across the street, and sometimes fainted while attempting to cross a room. She spoke sitting in a chair, and was obliged to sleep with a chair and pillows behind her in the bed. It was impossible for her to arrange her hair without frequently dropping her arms, and in many ways she needed assistance constantly. Although deemed unable to travel, she reached Old Orchard Beach in Maine during a convention held there by Dr. Charles Cullis in the summer of 1881, going there, however, to attend another meeting in the line of woman's work.

APPENDIX.

In the night she was taken seriously ill from another cause, and Dr. Cullis was called in as a physician. The writer was with him, but left him as he went to visit the sick woman, to attend to something connected with the convention. Later in the same day Mrs. Talbot walked a considerable distance in the hot sun, over yielding sand, to the tabernacle, where she rose and gave a thrilling testimony to healing. She told of her heart and her sufferings for years. In this country she had good medical advice, but the verdict was against hope. In England a prominent man said, "Your heart is very, very bad, and by no possibility can it ever be any better. If you continue to work you will die suddenly soon." She told how Dr. Cullis suggested to her that she might trust God for healing, since it was clear she had no hope from medicine. Although she had long believed God healed some, she never before had felt it was for her; but just as Dr. Cullis made this suggestion, she declared, "All at once I felt that I could trust for myself." Accordingly the doctor prayed with and anointed her, and rose to leave the room. Turning at the door, he faced her and said impressively, "Praise the Lord, it is done." These words she repeated mentally, and soon left her bed, arranged her hair without

difficulty, remained up all day, visited the meeting in the afternoon, and gave this testimony, closing it with the words "And now I am well."

Four or five years after, the writer was driving Mrs. Talbot to the depot at Chester, Pa., after entertaining her at his house. He asked about her heart; whereupon she fixed her piercing dark eyes upon him, lifted an impressive finger, and replied emphatically:

"Kelso Carter, I tell thee that I have never known I had a heart from that day to this."

Shortly after she was taken down with typhoid fever, and was attended by her old family physician; who said, "Mrs. Talbot, it is well you got rid of that heart trouble, or you never could have come through this fever." Several years later she died from another cause.

The above are facts, as absolute as human evidence can ever hope to furnish. Mrs. Talbot's heart was thoroughly examined by able practitioners before and after her healing. Besides this, the typhoid fever made a searching examination of the most practical kind, but no fault remained in the heart. Her tremendous will had been exerted to its utmost for years, sufficing to carry her through many exertions, but failing utterly to

relieve her sufferings or to change her fundamental symptoms. When Dr. Cullis was called, she did not know his name. She received his suggestion, trusted God with the faith which then and there seemed to be "inwrought" by the Spirit, and was healed so positively and completely that no trace remained. This healing was permanent, and the disease never reappeared. She had other sicknesses, and could not always obtain relief from them by the same means of faith. She was known to thousands; her sufferings had been observed for years; the writer was well acquainted with her, and investigated the above points as thoroughly and scientifically as any one could. If Mrs. Talbot did not have organic heart disease, then it is impossible for medical men's opinions, joined with long history of cases and characteristic symptoms in abundance, to ever establish the fact. That she was cured as related, almost instantaneously, completely and permanently, is beyond contradiction or doubt. Finally, we note that she afterwards prayed for healing for some other troubles, but could not obtain healing in that way, while at other times she claimed answers to prayer for relief.

SCIATICA.

MISS JENNIE SMITH.

It is unnecessary to go into the details of this famous case. The writer has known Miss Smith for years, and has read her little book giving the account in full of her marvellous restoration to health. Miss Smith is well known as the "Railroad Evangelist," and formerly travelled thousand of miles in the baggage cars, lying in her little wheeled cot, and preaching to the men as she went. One leg was terribly affected with some trouble resembling a frightful sciatica, for which everything had been done that could be done, one or more nerves being finally severed to stop the pain and convulsions. While a number of friends were gathered round her praying, she was healed, and soon rose up and walked. She has continued well of that trouble for many years, and still carries on her evangelistic work. (At the present writing she is holding a meeting here in Baltimore.) Her residence has been at Mountain Lake Park, Md., for some time.

That Miss Jennie Smith was pronounced incurable by able physicians, that she suffered years in helplessness, that she was raised up as described, and that the

old trouble has not returned in years, are unquestionable facts to which multitudes of witnesses can testify. It may be noted that she has not always been able to secure immediate and perfect healing of other complaints by the same means, while at times she claims to have been healed in answer to the prayer of faith.

GENERAL PROSTRATION.

REV. JOHN COOKMAN.

About twelve years ago John Cookman, after a severe illness, was given up by his physicians. The strongest medicines failed to cause sleep, and the doctor went home. After a long period of heart-searching, Cookman lost consciousness and slept sweetly. Waking in the morning, he lay quietly enjoying a sense of the Lord's presence. Suddenly a voice seemed to say to him, "I am thy Saviour and thy healer, thy sanctifier and thy Lord." Cookman was healed, and immediately engaged in religious work to a greater extent than ever before. He labored diligently, spoke of his healing in many parts of the country, was indefatigable in his advocacy of the doctrine of Faith Healing, but was taken ill some years afterwards with a complication of

diseases. Much prayer was made for him, but after a great deal of suffering he passed away. In this last sickness it is said that some of his old symptoms reappeared. He had been afflicted with rheumatism and consequent heart disease in former years, but that he was suddenly raised up, as related, and continued working hard in health and strength for years, is beyond dispute. Being so well known, his case excited a great deal of comment, and his widely given testimony led to much discussion.

BROKEN AND STIFF JOINT.

MRS. F. D. CHURCH.

For several years the writer had heard of a reported case of immediate healing of a broken wrist, and had often desired to sift the report to the bottom. In 1893 he was providentially thrown in direct company with the subject, and resided in the same house for several weeks. The wished-for sifting was done, and the wrist carefully examined with the best ability at hand. The lady, Mrs. Church, lives at San Leandro, near Oakland, Cal., and is a strongly built woman of middle age. Many years ago her wrist was badly broken and shat-

tered by an accident. It was set, but healed stiff and crooked, the hand bending outward. Some nerve flament was caught in the little bones of the wrist, but to ing the most excruciating pain. The wrist was treated by several physicians during a number of years, but to no good purpose. The sufferer was obliged to wear a strong case about the arm to protect it from accidental blows. At night this was taken off and the arm placed carefully on a pillow. This condition of things lasted some nine years, the arm being quite helpless, and suffering intense and almost continuous. Mrs. Church had not heard the subject of healing by faith specially discussed, but was led by her own agony to cry to God for help. No one else had been made for the wrist, she after a new case had been made for the wrist, she prayed earnestly for healing and felt impressed to throw the case in the fire. This she did, and retired, placing her arm on the pillow as usual. When she awoke in the morning, the pain had ceased, and the wrist was straight and strong. She went to the breakfast table, and at once was able to lift and pass a large jar, bread and other dishes without any difficulty. A few days afterwards she screwed the top on a fruit jar using this hand, and screwed it so tightly that a strong

"FAITH HEALING" REVIEWED.

for her recovery. After his departure she continued to sink, until all indications of life seemed to cease. While preparations were being made for her burial, she showed signs of returning animation. Her hemorrhages ceased, a sense of health permeated her lungs, and she was restored. In the fall, when Dr. Gordon returned from the country, he did not recognize her, specially as he had not heard of her healing. She lived many years, married, engaged in Christian work, and finally died from another cause altogether. (See Life of A. J. Gordon, page 147.)

CANCER.

REV. JOSEPH C. YOUNG.

From the same notable book we extract this case. In 1887 Mr. Young noticed a growth on his lip. His physician diagnosed "cancer," and prognosed early fatal termination. He prayed several days, thought of Dr. Gordon, went to see him, was prayed with by the doctor and two brethren. No more pain was felt, and in a few weeks "all signs had disappeared." Mr. Young says, "The promise was believed, the prayer was offered, I was healed." He then adds, "The Spirit

APPENDIX.

heals according to the will of God, not according to our will." (Page 144.)

NEURALGIA.

DR. A. J. GORDON.

An outline of this case is given because of the character of the man, more than on account of the details or the nature of the disease. Dr. Gordon suffered from periodic attacks of abdominal neuralgia, growing more severe, and with a shortening periodicity. An important work in Chicago was about to be given up, when he was anointed and prayed with for healing. The pain returned with malignant force for a short time, and then utterly ceased, and in four years until his death there was not the slightest return of this malady. (Page 335.)

CANCER.

MRS. IDA W. LOWRIE.

This case is as well vouched for in all its particulars as it is possible for any case to be. The writer is acquainted with the husband of the lady, he having been foreman in a large factory belonging to a particular friend, Mr. John L. Atwater of Chicago. Mr. Lowrie's

testimony to his wife's trouble, the decisions of the several doctors, and the nature and suddenness of her healing is most positive and circumstantial. Mrs. Lowrie's testimony is clear and ready at every point. She was repeatedly examined by able physicians. She was said by them all to have a pronounced case of cancer, and to be open to no treatment save surgical extirpation. Those familiar with that terrible malady well know what such a course promised.

For three years from 1891 Mrs. Lowrie's left breast gave her much pain and trouble. Dr. M. G. Pomtius of Canton, Ohio, first diagnosed cancer, and urged an immediate operation. Later, in August, 1892, the examining physician at the great Cook County Hospital, Chicago, made a careful examination, and pronounced the case "alarming." He advised consultation with several other physicians. A week later Dr. Halsted of Chicago made an examination, diagnosed cancer, and ordered an immediate operation, saying, "In three months I would not want to operate on you, and in one year you will be a dead woman if you do not have immediate attention. Remember, you are taking your life in your own hands." Having a horror of surgery, she delayed, and in March, 1893, was again examined

by a physician, Dr. Skiles of the sanitarium at Garfield Park. He advised an operation at once, giving the same opinion as to the nature of the disease. In October, 1893, her old physician from Ohio saw her in Chicago and urged her to see Dr. Bellfield, which she did. He said the breast must be removed at once. But still she feared to have it done, and the Ohio doctor went home and told her friends that it was only a matter of time with her. He also told Mr. Lowrie that Dr. Bellfield agreed with his opinion that it must soon be fatal in any event.

In April, 1894, Mrs. Lowrie began to attend the meetings held by Rev. John A. Dowie in Chicago. Here she was helped spiritually, and confessed her faith in Christ. She did not go into the room set apart for prayer with the sick, and was not anointed by any one, nor specially prayed with. She prayed earnestly herself, and one night was much led out in prayer. Immediately her pain ceased and great peace filled her heart and mind. In the morning the breast was very much improved; all suppuration had ceased; the nipple, which had been inverted, was natural, and the whole appearance had changed. The marvellous improvement progressed rapidly, the breast soon seemed to be

completely restored; and some time after a baby was born and nursed perfectly at this very breast. The picture of the mother and child appeared in Mr. Dowie's paper, *Leaves of Healing*, for Sept. 14, 1894.

In a personal letter from Mrs. Lowrie to Mr. Atwater, intended for the writer of this book, and bearing date May 23, 1897, she says, "I am in excellent health, I weigh one hundred and forty pounds. I don't know what it is to be sick in three years, and have taken no medicine in that time. I have taken the Lord for my healer and keeper and my all. It's wonderful how the Lord answers prayer."

A PHYSICIAN'S HEALING.

FINIS YOAKUM, M. D.

"I am a physician, am forty-four years old, been in the practice of my profession since 1872. I was run over by a drunken man driving furiously in a buggy down Broadway Street, Denver, Col., July 18, 1894, 8 P. M., the shaft striking two inches to left of spine, breaking two ribs, producing internal hemorrhage into the pleural cavity about the heart and left lung, which caused the doctors to take out part of the seventh rib

and cut a hole into the pleural cavity and let out a large quantity of blood. This hole remained open for over four months, discharging foul pus having the odor of rotten eggs. My fever never abated for eight months, nothing lessened it, and sleep was obtained only through opiates. No appetite, no sleep, no ease for the entire eight months. Over twenty-five doctors gave me up to die. I lost one hundred and twenty-five pounds of flesh; I weighed two hundred and twenty-five when I was stricken down, and when I was healed I weighed only one hundred pounds.

"The last days of January, 1895, I applied at 107½ North Main Street, Los Angeles, Cal., to the Christian Alliance, of which Rev. W. C. Stevens is the leader, for anointing in the name of Jesus of Nazareth. Oh how full of pain was this body! And the pain became intense as those saints of God anointed me in the name of the Lord. They prayed for about half an hour; then, in my greatly increased pain, I asked them to help me downstairs. Brother Stevens bade me go in Jesus' name. I went with Dr. Flint, a Presbyterian minister, and another brother's help, down the stairway, resting once or twice, and as I stepped off the flag step, three inches high, to the pavement, every bit of pain

and fever left me, and I have not had any since of the old kind.

"Some one asked me at Long Beach if it was not a gradual healing. I replied that it only took the time between the flagstone and the pavement below; somewhere between the two places the Lord healed me. My good wife asked me when I reached home, 'How do you feel, darling?' I said, 'I am healed,' my first testimony. She looked in amazement. I said, 'Wife, get me a beefsteak as soon as possible, I am so hungry,' the first time in many long months. She hastened, and I ate with a relish. Glory to Jesus!

"I weighed only one hundred pounds, and in just three months, or ninety days, on May 5, 1895, I weighed one hundred and ninety pounds, one pound per day increase. I am well and strong, and now weigh two hundred and twenty-five pounds, am practicing my profession, and telling of God's power to heal. Bless His dear name."

In answer to a special note of inquiry sent to a trusted friend in Los Angeles, the writer received a communication under date of April 30, 1897, stating that Dr. Yoakum is a physician of a large practice in that city, and is highly esteemed by the Christian people

associated with him in good works. His office is in the Bradbury Block, Los Angeles.

R. KELSO CARTER'S CASE.

For the sake of perfect honesty, and to help those who have found themselves under similar conditions, a sketch of the writer's experience is here inserted.

The heart disease spoken of at length in "Miracles of Healing"* was of sudden origin, beginning immediately after a severe physical exertion. One moment the writer was a powerful athlete accomplished in all the feats of the gymnasium, and the next moment his heart was regularly omitting every third beat. Thereafter, this intermission occurred after or during any unusual exertion, such as going upstairs, and could not be conquered. For seven years this continued. Then, following a spell of unparalleled weakness and exhaustion, he went to Boston, was prayed with and anointed by Dr. Charles Cullis, returned at once to his work as professor of chemistry at the Pennsylvania Military College, and never thereafter lost a day from work on account of his heart. Many times in the years since then

* Willard Tract Repository, Boston.

(1879) he has submitted to careful examinations by competent physicians, but no heart trouble has ever been detected. Before his healing several good men (including Meigs of Philadelphia and Donaldson of Baltimore) declared his case to be one of dilatation and mitral failure. One physician thought it functional only, but never examined the heart while it was acting badly. In 1888 an attack of malignant malarial fever brought him to the verge of the grave, and for two weeks the daily temperature varied between 102 and 105 with no delirium and no sleep to ease the strain. During that sickness (the only attack of regular disease worth mentioning ever experienced in his life) his physician, Dr. Whitehead of Bordentown, N. J., said to him, "Well, captain, if you ever had anything the matter with your heart, it is certainly all right now. I've been watching it, and it has been as strong as a hammer and as steady as a clock."

Although the immediate heart trouble was thus relieved, a certain mysterious underlying weakness and inability to endure severe exertion was not cured and never has been cured to the present time. For this weakness (where located no one could tell) he was specially prayed with by Dr. Cullis, and afterward by Mr.

Simpson, and then by Mr. Dowie, besides several others, but no definite result could ever be traced. Besides this, special prayer was made for an astigmatized eye, and he regarded it as "potentially healed," but found that the practical answer was withheld in this case also, the eye never recovering normal sight although it did not worry him as it had done for a time.

March 1, 1887, the article appeared in the *Century Magazine*, which is copied in full in this book. That day he was taken with an attack of brain prostration from the long and severe strain of seven years' intense mental work, and suffered greatly for months, while still discharging most of his duties as professor of civil engineering and higher mathematics. During these months a special sea trip to Boston was taken, and Dr. Cullis prayed with him during a week spent in the home on Somerset Street, but it was not till the summer when prayer was made for him at Mountain Lake Park, Md., that much relief was obtained. Then the severest symptoms were certainly relieved, and he was able to work with more ease.

The following summer the fever referred to was contracted while superintending the erection of some large mills in New Jersey, and during that sickness he was

under the care of a physician and took medicine, feeling perfectly free to do so. As soon as convalescent, however, he went to the Pennsylvania mountains and stopped all medicines. Recovery was slow; the theory was strong, and he could not see why he should not be restored in answer to the many prayers offered in his behalf. In this faith and in response to invitations to evangelistic fields, he went to work, — two meetings a day, leading singing, playing the organ, etc., — and soon broke down again. But no medicine was thought of.

Two or three years of great trials passed by, and the summer of 1890 found him at Ocean Grove, where, in response to the suggestions of Dr. Barr, he consented to try a little medicine, as he expressed it, "simply to discover if it could be possible that God might choose that means of help." He frequently said he would take any quantity of medicine if only he was convinced God wished him to do so, and as frequently declared that he did not expect the Lord to inform him as to His will in any miraculous way. Finally this thought formed itself in his mind:

"How much showing can I expect God to give me? I have stuck to the theory in the face of life and death, there is no doubt about that. I have proved over and

over my willingness to die in my tracks if that be God's will. But the same old natural results have invariably followed scores of times. May this not indicate that, for some reason known to Him, God wills to treat my case at present on the ordinary natural plane? And if so, may it not be His will to benefit me through medicine? And how can I tell unless I try?"

A long interval of stout adherence to the "Atonement theory" had passed; Mr. Dowie had been met, and the prayer offered to which reference has been made. Six months after things were just the same, and the mental depression of nervous prostration was terrible. At this juncture a visit was made to a medical friend, who suggested that a trial of another school might do good. Purely as an experiment the medicine was taken and forgotten until a week or two later, when the writer waked up to the fact that the awful depression had gone, and a renewed sense of life and vigor that was simply delightful had taken its place. The correct remedy for the neurasthenia had been found, and the result was work and usefulness until the next season showed a record of meetings held and souls converted and saints consecrated to a deeper life, which surpassed any similar time in his experience. *He had a right to praise God*

The writer has been greatly helped through some medicines and by means of some surgery; but in his medical studies and practice he believes in as little as possible, and holds, with all advanced scientific men, that God's natural means of prevention are better than the natural means of cure, yet sees clearly that each has a proper place in the divine economy at the present time.

He believes in genuine truth, no matter where it may be found, and fully recognizes the principle that all truth is never bound up in any one sphere. Why God has ordained or permitted that so very much of simple medical and surgical knowledge should remain unknown to a suffering race for so many centuries, only to burst forth in a perfect avalanche of discovery in the last few decades, he cannot imagine; but he wishes to be not slow to thank God for the flood of light which now is in the world, nor to fail to avail himself of it when needed. The great fact that the divine revelation in all things has chosen to follow a progressive plan stands clearly before him always, and he is content to learn from the lowest source and to sit at the feet of the humblest teacher until he has proved whether more truth can really be obtained. Above all he fears to ever "limit the Holy One of Israel" to any one plan, sect, line,

scheme or method, but seeks rather to secure all that God will give in any way that suits the Giver; and he constantly prays that the Spirit will keep him from the fatal mistake of turning critic in ordinary as to the ways of Providence. He is finally convinced that the food is vastly more important than the shape of the spoon which carries it to the mouth. He is even willing to take the food without any visible spoon at all when occasion appears to require it.

After many years of study, with the aid of scientific friends, and after many experiments, the root cause of the stubborn weakness referred to has been quite positively located in the effects of two or three accidental injuries received in boyhood, causing a permanent irritation to the sympathetic nerve system. The pathology seems quite clear, but the remedy does not. Hence the matter is held before God in prayer, and the assurance is felt that if it be the divine will a cure will be reached in some way. If not, there is abundant grace in the bank of heaven, and the writer thanks God for the possession of a personal check-book. In any case he rejoices in the love of God, and gladly sends out this little book to help those who are struggling in the difficulties through which he has been graciously brought.

CLOSING REMARKS.

The above cases have been selected with the care induced by years of contact with those claiming healing through faith in God, supplemented by medical study (the writer being a physician) and a habit of bringing all evidence down to the most positive tests of nature, witnesses, and the test of endurance. Most of the persons mentioned have been friends of the writer, and the remainder are or were known through trusted acquaintances. The writer has for years spared no pains to come at the most absolute testimony concerning such cases, and in many of the above asked minute and searching questions of competent witnesses, and pressed personal examinations as far as circumstances allowed. All these questions and the names and residences of witnesses are not given, as it needlessly burdens the record and really amounts to nothing to those who do not know any of the people personally. It is fair to say that through his own experience and the close observation of hundreds of others, extending over nearly twenty years, the writer has come to be one of the

hardest to satisfy as to the clear-cut nature of a case of healing. He believes emphatically that God does at times heal the sick as positively as in the cases of Dr. Yoakum or Mrs. Church or Mrs. Lowrie, but he constantly passes over cases of reported healing because they present no really positive evidence that will stand the tests required in a court of law. The moral conviction of the truth of a case is a very different thing from convincing evidence, and nothing but the latter should be offered to the public for the purpose of creating and confirming faith.

It must not be overlooked, however, that evidences of healing are frequently treated with a rigor and severity not exercised towards legal evidence in court. While it is true that no prayer is more common among Christians than the prayer to God to extend mercy and healing to some sick one, yet it is startlingly true that no testimony is treated more coldly and suspiciously than that which declares such prayers to have been answered. Certainly this is an awkward situation for Christians to occupy. It does seem quite absurd to ask God so frequently for a thing and then to doubt every one's word when they say God has given the thing asked for.

The nature of evidence, properly called for in such cases, can be no whit different from that required in the examination of the standard "Evidences of Christianity." And beyond all dispute there exists no stronger testimony to many of the miracles of the Bible than can be easily obtained for special cases of modern healing through faith in God. If it be objected that the Bible miracles often have inspired or divine testimony, it is sufficient to reply that the argument for the very "inspiration" itself rests upon undoubtedly conclusive but rather involved premises; and it is final to say that if we admit God has said certain miracles were performed in the time then past, it is equally certain that He said miracles of healing should be performed, with other miracles, in the time then future. Jesus himself declared, "These signs shall follow them that believe," and also said when speaking of His own works, "Greater works than these shall he do, because I go to my Father." We have therefore the most positive testimony from the Lord that miracles of healing should be wrought and that prayers should be answered as the Lord willed; and these declarations, in the absence of any divine repeal, extend down to the present time. On the other hand, the miracles of Scripture depend

upon human testimony, and it is hardly necessary, in these days of "criticism," to say that the witnesses have been examined and re-examined, and their testimony rejected by very many thousands, while it is received joyfully by all true Christians. Can we, who receive so much upon the prayerful testimony of a few men dead for eighteen centuries, dare to reject the equally positive testimony of thousands of living witnesses after we have examined it and them fully, simply because we "cannot account for it," or because we "don't believe it"? If we turn from so much testimony to the working truth of the Scripture promises, can we blame the infidel for rejecting our testimony as to Christ and His mission upon earth? If we do not receive the "signs" which Jesus said distinctly should "follow them that believe," can we wonder at the rejection of our testimony concerning Him who said that?

After twenty years of prayerful examination of the subject from every possible standpoint, and after the most varied personal experience in the matter, the writer is of the opinion that the church of Christ runs a terrible risk if she attempts to discourage or to dishonor a simple faith in the present power of the Lord to heal the sick in answer to prayer; and that she cannot

afford to dare improve upon the Scriptural methods and forms laid down for the special offering of that prayer. If the church will only cease to be so easily frightened by the over-strong statements of devoted but mistaken disciples, whose intense and honest zeal spurred by precious and holy personal experiences of God's wondrous mercy and almighty power for the time runs a little ahead of their knowledge, she will discover nothing alarming in a teaching which stands side by side with the saints in all ages on the immutable Word of our God, and sees in the simple provision for the symbolic anointing of the sick and the prayer for healing in the supreme will of the Lord a most blessed proof of the practical and comprehensive love of God, which cares for the body as well as for the soul, and requires and expects us to bring *all* our desires, necessities, conditions, states and thanksgivings to Him who is as interested in the "little" as in the "great."

If we have erred (and we have, have you?) it has been through an intense desire to "possess the land" to the uttermost, and to glorify God most by simply taking the place and every place He has assigned to us. If we have claimed much for the cross of Christ, it has not been too much (hardly is that possible), but it has

merely anticipated the divine plan in the order of the ages. That the Atonement of Christ covers sickness and disease as well as sin, is but to say that the effects are necessarily embraced in the root cause. There was and could be no error there. But to claim that ALL the results of that Atonement are NOW open to the present living Christian is a grave mistake. We cannot err greatly as to the power of the Atonement by the blood of Jesus.

"We challenge earth and heaven
For a sin it cannot cleanse."

But we may err, and have erred, in endeavoring to appropriate at the present time some of the final fruits of that sacrifice.

In recoiling from the edge of presumption, towards which we providentially find ourselves mistakenly pressing, let us not be persuaded to give up one jot or tittle of the blessed gospel of present salvation and present answer to believing prayer. May we, with all who love the Lord in sincerity, hold to "the prayer of faith" as one of the most precious fruits of the Spirit, and never fail to ground all possible results which reach us, according to the sovereign will of God, upon the precious blood of our Lord and Saviour Jesus Christ, who "his

own self bare our sins in his own body on the tree," and who "himself took our infirmities and bare our sicknesses."

From Calvary's fountain, Lord, I know
The living currents roll,
To wash me whiter than the snow,
And save my sinful soul.

Like him who faint and helpless lay
Beside Bethesda's shore,
I heard the voice of Jesus say,
"Arise, and sin no more."

I've plunged in David's opened fount,
Where free salvation flows;
And sins that I could never count
No judgment record shows.

There everlasting waters spring
For those whom grace has sought;
And there the hallelujahs ring
From all the blood has bought.

The ransomed, white-robed throng can ne'er
Forget that crimson tide;
And seraphs love to linger where
The Lord of glory died.

And when the ages' onward march
Shall sweep from sun to sun,
His praise shall fill the starry arch
As when it first begun.

Requiescat in pace, 1893