

# DIVINE HEALING.

WILLIAM A. PEIRCE  
102 COLFAX ST.  
PROV. S. R. I.

BY  
REV. J. N. SHORT.

Gould  
BT  
732.5  
S48

---

BOSTON:  
THE CHRISTIAN WITNESS CO.  
1895.

GOULD LIBRARY

Eastern Nazarene College

PUBLISHED BY  
THE CHRISTIAN WITNESS CO.,  
36 BROMFIELD STREET,  
BOSTON.

5 cents, single ; 50 cents per doz. ;  
\$3.00 per hundred.

Gould  
BT  
732.5  
848

# DIVINE HEALING.

REV. J. N. SHORT.

---

And the prayer of faith shall save the sick, and the Lord shall raise him up. — JAMES v. 15.

THERE are two different views held by those who believe in divine healing. The one view is that it is by a faith that is inspired and directly imparted as a sovereign gift of God to the one who exercises it. As such, it is something which God gives or withholds as he pleases. Sometimes a believer can exercise this faith and cannot help it; but it is never regarded as a particular mark of piety. People who have exercised this faith in a particular case cannot always exercise it at other times, though they are the most saintly people, either for themselves or any one else. This is called the gift of faith. This differs from the common faith for salvation from

sin, which is called the grace of faith, which we may be, and are, responsible for exercising at all times under light. This is the faith which is described in the thirteenth chapter of first Corinthians.

The other view is that Christ came to deliver the body from all sickness, as much as He did to save the soul from all sin. Hence all the sicknesses and ills of the body are in the atonement as your sins are; and you have no more need to be sick than you have to be a sinner before God. Any one with light should trust Christ to heal his body as much as to purify his heart; and the faith for the one is on the same basis as the other; it comes by hearing, and from the Word of God.

Now, if you are careful to discriminate, you will see that these two views are quite different. Those who hold to the first, however, do not believe that Jesus came to heal the sicknesses of the body as much, and in the same sense, that he came to save from sin, and heal the moral nature. Hence they do not believe that all our sicknesses and ills are in the atone-

ment in that sense, and that all men may be perfectly healthy in body as they may be in their moral nature; though, of course, all must admit that every good thing that we receive is through Christ. But they believe that only in the resurrection will the body be delivered from all the ills it suffers here because of sin, more or less. They do not believe that their general faith and piety are the condition of a healthy body. Because this is a probationary state, they believe a sinner may be very wicked and have good health, and a man may be very saintly and possess a frail, sickly body. But they believe that for his own special glory, and thus when it may be especially for the present and eternal welfare of the individual, God may lead them providentially to a point where they themselves, or some one else, is especially inspired by His Spirit with faith to lay hold upon God for healing of disease. And such an one is healed. And if such an one is not healed in a moment, as sometimes is the case, he or some one receives the assurance that God has heard

prayer, and that he will soon be every whit whole.

Now, what is my view? I accept the first and not the second. In this I find myself in agreement with Dr. Daniel Steele, a man of profound scholarship, and one whose depth of piety, I am sure, is not surpassed by any whom I have ever known. I suppose I am also in agreement with Dr. Arthur Pierson, who believes in divine healing, but whom I heard say, "I do not agree with Dr. Simpson on divine healing." Mr. Simpson takes the other view. Dr. Pierson has a world-wide reputation as a great mental and spiritual force for God and the truth. This is also the view of Bishop William Taylor, whose name, faith, and zeal are cosmopolitan, and whose faith enables him to lie down among the wild beasts in Africa, and sleep soundly when necessity requires, with no protection save the God in whom he trusts. Now, when so great and good men as these to whom I have referred differ so widely upon a question like this, it becomes us to be

charitable in our criticism, and be sure we understand the whole subject before we curl our lip and speak slightingly of those who differ from us. And if we hold to either of the above views, it would be well for us to have our strong reasons; having thought the matter through to its logical conclusion, so that we are fortified at every point before we speak too confidently. In that case, if some one does not agree with us, we will not have to get angry or separate from them because we cannot answer them. In that case we will not hold a view that we have swallowed whole from some one else. Our view ought to be Scriptural, experimental, and practical.

I think it is a mistake to hold to any view of divine healing with such tenacity that we feel that we cannot fellowship those who do not agree with us, who are equally trusting and true; for this indicates a narrowness and bigotry that is not born of the truth. Remember that this truth is not wholly settled. I am sure that those from whom I differ have not all

the truth, and I am far from saying that those with whom I agree have all the truth. The sainted Dr. Cullis said on his dying bed, "The doctrine of divine healing needs to be restated," but practically held the view which I hold. A very dear friend of mine, whom you love and honor, said to one who is much interested in the Christian Alliance, and taking that view, "Don't you think that there is some restatement, modification, or explanation of the doctrine of divine healing which might throw some light on the subject which has not been made?" He replied, "I think so."

Thoughtful men are being compelled to take this view, because men who have believed most tenaciously in divine healing, that it was their privilege to be healed in body as well as delivered from sin and their hearts purified, have died in the prime of life, greatly disappointed in their faith. If I refer to individuals, it is because the gravity of the subject demands it. Brother Hervey, for awhile connected with Dr. Cullis's work in Boston, one of

the purest and sweetest spirited men with whom it has ever been my privilege to be acquainted, held the view that healing for the body was in the atonement as certainly as healing for the soul. He trusted God for healing on that basis while consumption was fastening its fatal grip upon him. He went to Southern California, where he died. When he was evidently dying, Brother McDonald visited him; and he expressed to Brother McDonald the great disappointment of his faith. Brother McDonald did not hold his view, and showed him that his view was not, to his mind, correct and Scriptural. He loved Brother McDonald, and requested him to be present and assist at his funeral, which he did. Many have had similar experiences, some whom I could name. Brother Hervey was mistaken; and though one of the most saintly men I have ever known, he never offered the prayer of faith for himself which shall save the sick, and no one ever offered it for him in his final sickness, which covered a few years. If it had been offered, he would have recovered

in spite of all men and devils. God did not give him, or any other who prayed for him, that faith. His view was not Scriptural; if it had been, it would not have broken down and failed, for God's Word never fails.

Now, I believe in divine healing. Some think I am not sound on this question. Of course this is the view of those who are confident that they themselves are sound. That is a very natural conclusion, for generally we think people are sound who agree with us. God has given me some remarkable answers to prayer, and raised up the sick in a few days from chronic sickness, from consumption and other ills that indicated death near at hand, and has done it in a manner to indicate that it was divine power, miraculously interposed. But it was a faith and prayer that God himself especially inspired in my heart.

Now I will tell you why I believe in divine healing as I do, that is, that it is not in the atonement for us in the same sense that our sins are, and that every one cannot

be healed, and that it is not God's will to heal every one from the ills of the body as it is to heal them from the sins of the heart; but rather that it is the sovereign gift of God, a conviction and faith especially inspired for the time, occasion, and individual, and that it is not God's purpose that every one who believes in Jesus should, under present conditions, possess a healthy body.

I care for the truth; and I would as soon my theory and every other theory were blown to the winds. But I cannot hold to a theory which has to be propped, mended, apologized for, or, when it fails, the responsibility thrown on some other person's lack of faith. I would not like to come to the close of life and find that I had tenaciously held to a view in this particular, or any other, that was not true. Hence, when I do not know, I will not very earnestly contend. I do not hold to this view simply because other people do. I hold it because it seems to be the truth; because it is the truth to me, whether it is popular or not; because I have proved

it by experience, and observed its fulfilment in the case of others.

It is in this as in all other matters of scientific research,— a man starts out with an hypothesis. At first he is not certain that his hypothesis, supposition, or theory is correct. But he arranges all the facts, all the data, all the phenomena, then the hypothesis, supposition, or theory which will explain all, or the most of the given data or facts, that theory he accepts as the best; and if it explains all, then it is the true theory. This is the principle that controls me, in view of the light God's Word sheds on this question. I must be guided by the truth in the question of divine healing. I know that the "prayer of faith shall save the sick" every time. That point is forever settled in the minds of men who fully believe the gospel.

The reason I do not accept the idea that it is in the atonement for all indiscriminately, as is the case with our sins, is first, because it is not the burden of the Scriptures, and it is not stated with the

explicitness and constant repetition, exhortation, and enforcement that deliverance from sin is. Deliverance from sin is constantly stated as the purpose for which Christ came; but healing of the body is never stated in that sense. I believe as I do, because "the prayer of faith shall save the sick;" but the prayer of faith in that sense will not save a wicked man from his sins. I have prayed that prayer of faith for a wicked young man who was evidently dying, and God healed him almost immediately, and raised him up, when the doctor had left the house and had given him up, saying that mortification had set in, and that there was no hope. But that young man had nothing to do with it whatever, and he did not know it. He did not have to have faith for himself. But I could not, neither could any man living, have had faith to heal his soul from sin under the same conditions. In that case he would need to receive light and help; and then he must submit to God himself, and trust on his own account or be lost. So Jesus, when on earth, healed

men without their consent or faith by His sovereign power. But He could not save men from sin in the same way. It is written, "And He could do there no mighty work, save that He laid his hand upon a few sick folk, and healed them. And He marvelled because of their unbelief." Jesus could heal men without their consent or faith, and can and does to-day, with or without the faith of others; but He could not, and cannot, save men from sin who do not submit for themselves and trust Him. Hence, I believe whenever He enables any of His people to have faith for divine healing, it is a sovereign gift bestowed. It is a gift of faith which they cannot exercise at all times, as they do the grace of faith for salvation — pardon and purity.

But if they have not the grace of faith for pardon or purity, according to their light, they are under condemnation. Yet no living man is under condemnation because he has not faith to be healed of physical sickness. But he would be if it were in the atonement, and if it were the pur-

pose of Christ just as deliverance from sin is. Thus I believe that "the prayer of faith shall save the sick," and that it is a special gift of faith. I believe this, because the prayer of faith can fail no more than God Almighty can fail. I do not accept the other view, because it is not the kind of faith that saves the sick, and which God especially inspires. If they had the true faith, there would be no more failure than there is in God. The difficulty is, they pray, and God is not in it; He is not in it in the sense of inspiring faith for healing the body, though they are good people, and are constant in their exercise of the grace of faith,—a lack of which would produce in them condemnation.

They fail because God, for some wise reason, withholds the inspiration of faith. If I pray for a man to be healed, and exercise appropriate faith, there are not men and devils enough that can hinder my prayer being answered, and that man being healed. It is "the prayer of faith that shall save the sick," no matter who

exercises it. If one man exercises the faith, it will be done, though all others are unbelievers. There can be no possible failure to faith. I have offered that prayer for a little child whom the doctor had given up, and the child was raised up; but I could not pray for that child's deliverance from sin, and that child be delivered at that age. That child must have light for faith in its own salvation.

But if it were in the atonement, in this particular sense, you could go to any man and tell him that it is the will of God that he should be healed, and that God would heal him. But no man has any right to say that to another unless God has told him; unless God has inspired a peculiar conviction and faith to that end. And yet if he believes that all sickness is in with his faith, then if the man honestly desires to be healed, he ought at once to offer the prayer of faith for him; and if he did, that man would be healed. Then if the man does not get healed, it is proof that there is something wrong with the theory; he has not understood God aright.

But he could act on just this principle, with a poor repenting sinner, and he could lead him out of darkness into light, if he were willing. But he cannot lead him from sickness to health in the same way. I think he must have a different faith; he must have Elijah's faith, — a faith that works miracles.

Another reason why I hold the view I do, is because God has always given me a special faith for the time and the individual cases when they have been healed; and at other times, when my relations with Him were perfect, He has absolutely withheld faith in this respect, and I could not exercise it any more than as if there were no God.

Another reason is because those who hold the other view so often fail, and the outcome proves that their view was wrong; and this is in cases where all the parties concerned were of one belief, one mind, and one way of thinking. I have already cited the case of Brother Hervey. I think it was true of Dr. Cullis, who died hardly beyond the prime of life, and who, though

he had offered the prayer of faith for many, and they were healed, yet was not able to offer that prayer for himself, and others could not for him, though many prayed.

The same was true of President Garfield. All who could pray, prayed for him. Never were there so many prayers offered for the recovery of one man before or since. A whole nation was on its knees before God, imploring God for his life. I know men who affirmed that they did have faith, and that they had the assurance that he would recover. But because that faith is a sovereign gift of God, though thousands prayed, and trusted Him, God never gave one living man who prayed for Garfield that faith; and not one prayer of faith that would save the sick was offered for him; and President Garfield died. I think some became infidels because they did not understand God's way. It was as in the language of a little girl to another (reported by Dr Steele), who seemed to understand God better than some who are older: "Oh, yes; God

answers prayer; but sometimes he answers 'yes,' and sometimes he answers 'no.'" But if it had been in the atonement in the sense that sin is, God would have answered "yes" to Garfield and to the cry of a nation, as he always does to the poor sinner who cries for deliverance from sin. Then if this were the purpose of Christ, to heal the body as well as to save from sin, with the light we have, we should become sinners before God if we did not believe; for "this is the condemnation that light is come into the world." This logically follows. And hence some radical leaders on this line have stated publicly: "The Holy Ghost will not live in a diseased body." I am shocked at such an expression, because I know it is absolutely false, and it grieves some whom God has not grieved. Some of the sweetest saints I have ever known, whose faces were radiant with the solar light of heaven, have lingered for years, struggling with disease, and have died at last in holy triumph; and some of these very ones, influenced by a false theory, have believed that it

was their privilege to be healed; and they tried to condemn themselves because they did not trust God; and yet all the time they were full of the Holy Ghost, gentleness, and meekness. Their difficulty was not in their faith, but in their theory that Christ had atoned for all sickness as well as for all sin, the benefits of which were to be received now; and, therefore, it was a sin to be sick. If all do not take this advanced position who hold generally to this view, I cannot see how they can be logical.

In harmony with this, many come to regard all sickness as directly of the devil, and many say the devil does this, that, and the other, with reference to sickness. I do not question that all sickness came into the world originally because of sin; but when it is said that the devil directly makes some of the children of God sick, and does this, that, and the other, it is a statement that will not bear the light of thorough investigation.

In the first place, some in their wickedness are perfectly healthy and strong, and

some of the purest and noblest of earth are frail and weak. If any one disputes this, he is too blind to discuss the question with me. Still, any one who understands the truth ought to admit that a man wholly pure before God, and filled with the Spirit, might have better health, other things being equal, than a wicked man. I think purity and holy living lead to health. It is written, "A sound heart is the life of the flesh." But when you claim special health for men because they stand in covenant relations with God, and yet as a true Christian you have not as much vigor as many men who ignore God possess, your preaching and theory fall to the ground, and fail to convince men that Jesus came to heal the body as well as the soul, though they include their bodies in their faith.

I desire to say, the devil has nothing directly to do with the true child of God in this or any other respect. The apostle says, "Resist the devil, and he will flee from you." It is written, "He that is begotten of God keepeth himself, and that

wicked one toucheth him not." To my mind it is not at all honoring to God to say, every time you sneeze, that it is a temptation of the devil, or that he makes you do it. If I sit in a draught, and take cold, it is not sound sense to say, "The devil made me sick." In that case I ignorantly, or otherwise, violated a law of nature, and the result was, certain corresponding consequences followed. The devil had nothing to do with it.

While all sickness came into the world because of sin, I do not believe that all who are sick have necessarily sinned. "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Some of the purest and best people are born into the world with sickly bodies and a frail constitution, and some of the wickedest men are born with a perfect physical constitution. Now, directly, the devil has nothing to do with this condition of things; if he does, why do

some of God's true saints suffer thus, while some wicked men revel in their strength? Is it because the devil is good to his own?

If this were in the power of the devil, he would give all the saints of God the grip within a week, and the men who are doing the most damage to his kingdom he would keep sick or kill off. I have no response to make to the men who say: "The devil killed Dr. Gordon;" but I pity their faith. Thank God, the devil has no such authority or power! And the devil has no power to send one physical pang directly into my body if I don't obey him. And, thank God, he never has. If he could, he would keep all the saints of God sneezing with a cold, or writhing with the grip. He could only afflict Job's body with God's permission; and God permitted it for Job's benefit, and our learning and profit.

I have no doubt that a wise observance of physiological and hygienic laws upon the part of all the people, would give them great immunity from disease, devil or no

devil. And if they could be observed by all people for a few generations, there could be a generation in the future of men and women of strong constitutions. There is a principle implanted in the physical constitution by a wise Creator, which works for health through a wise observance of proper laws. Generally, when people are sick, if they would stop and rest, nature would recover herself. And many, to-day, by abuse of themselves, have wrecked their constitutions. And many, through no fault of their own, have inherited weak constitutions which are the result, perhaps, of a violation of the laws of nature back in the past. Taken as a whole, however, men will never be thus temperate, and observe all these laws; and a reason for it will be because of their ignorance, incident to this present fallen state.

To have all the children of God become strong physically, God would need to miraculously interpose, and suspend the operation of certain laws in their effect upon the constitutions of His people. But I do

believe, in the case of some individuals, that for His glory, and the spiritual good of the individuals, God does sometimes inspire in them or in some one, a miracle — working faith, as Elijah's, which opens and shuts heaven; and God heals the body, in spite of the operation of all laws to the contrary. But you cannot all open and shut heaven as Elijah did when you will. This is the gift of faith, and a special act of God. That faith God will inspire if it exists, for "the prayer of faith shall save the sick." That is, this kind of faith will. This was Elijah's faith, miraculously inspired; it works miracles.

Why do I say this kind of faith? Because the other kind of faith, the grace of faith, does not do it. And it is this grace of faith that every man exercises who trusts God for healing, if he does not get healed. This explains the failure, to my mind, of all who believe that their health physically is in the atonement, as well as deliverance from sin, when they fail, as they often do, to get healing for themselves, or for others, when they pray.

But if their theory were correct, there would be no failure; and they would get what they seek every time. This they do not, as I positively know. To say that I take the Lord for my healer, and He keeps me well, has no force with any but myself; because He keeps many well who do not trust Him at all. And you cannot say it is solely because you trust Him that you are well physically, though you may believe it.

For about twenty-five years I have especially trusted God to order my way, and bless me physically, and make me wise to do the best thing; and I feel very grateful to God that I have never had occasion to call a doctor. If I were to say it was because I had always trusted God, and taken Him for my healer, it would not be true in the sense in which some say this; and at best it would have no force with many. For they would reply to me with force: "It is all well enough for you to talk; you had a perfect constitution, and no trace of weakness or disease in your system, and you would have been

well anyway." If they should say that, I could not dispute it positively.

I know many men with a strong, healthy constitution who get along well enough without trusting God, or taking Him for their healer. Take Col. Robert Ingersoll or John L. Sullivan for examples. And why? Simply because this is a probationary state for men; and God is not offering as a reward physical health to every man who becomes a true believer in Christ, and meting out sickness to every man that rejects the truth.

In this particular respect he gives all men, more or less, a certain capital of life; and they may use it in playing the game of life and destiny in glorifying God and building themselves up in the truth, or they may use it purely for self. But for all this, God will bring them into judgment, and they will have to answer for what they did with the physical capital God gave them. It is possible for a man to lead a very wicked life, and not impair his physical health. It depends upon the course he pursues.

Hence, on general principles, the wicked have as good health as the children of God. This is because this world is not a place of reward and punishment, but a probationary state. The sun shines upon the evil and the good alike. But when we have said this, we must remember that God has a special providence over his people, and sometimes over the wicked for their salvation in the future. I could cite instances but for lack of time and space. I have never heard this idea especially advanced, but it seems to me that the divine healing of the body comes in on the line of God's special providence, by which he not only heals sometimes, but does many things out of the common experience and regular order of things, even mysterious and wonderful.

Sometimes God interposes miraculously in our lives, and in a marvellous manner shapes our steps as clearly as if He Himself, or an angel, had come down from heaven on purpose. He does, and then He doesn't do it. He does it for some, and then He does not for others. And He

does it for some at one time, and does not at another. He does it because He has a special purpose for His own glory in that particular individual. But His glory is always our good.

If you have had such an experience as that, however, you cannot say that it is in the atonement of Christ as a regular law, in the same sense that deliverance from sin is, and that every man can believe for it and have it in that sense. Indeed, it hardly comes by our faith; it comes by God's faith, if I might so say. It is not the regular order of things, the regular rule of God's working. But if God's people trusted Him with the whole heart, and He could always trust them, I think they might have more of these divine interpositions. God cannot always trust them; for, instead of being humbled by these blessings, they often become careless, and misuse them, making a parade of them, which feeds the flesh.

I do not think all sickness is of the devil, any more than that our present body, with its imperfect physical powers

as the result of the fall, is of the devil. It may be remotely and indirectly; but the devil gets altogether too much credit for these things, for which I am sure he must be pleased. The false logic of some is this: All sickness is of the devil, and hence that cannot be the will of God; therefore, it is the will of God that you should be healed.

But until you get out of these uncongenial surroundings, and get a resurrection body, you will not be necessarily free from liability to contract sickness and disease, which may come through accident, general epidemic, or the conditions of the weather, or the climate, even though you trust God. It goes and comes; it is incident to the present order of things, more or less. Hence not one person who believes that all sickness has its present remedy in the atonement of Christ, will find that view justified at every point. This is my careful observation.

This leads me to say that while God does not directly decree that men shall

be sick, I think God is sometimes glorified in and through their sickness, as He cannot be in any other way. In sickness God can sometimes discipline men, and speak to them, as He never could while they waxed fat like Jeshurun and kicked. I know of cases, and have heard of many, who testified that when they came down upon a bed of affliction, God spoke to them, and they listened, and God sanctified them. A man, saved under my ministry, said: "If God had not taken my two little boys, I never would have been converted."

For nearly thirty years I never had to be out of my pulpit by reason of sickness. The first Sabbath of this month I was sick with the grip. I never was shut up before. My wife was also sick. I prayed God to heal my wife and myself at once; but God did not say "Yes" to me; and my heart was all right with Him. But if I had sinned, and thoroughly repented, and trusted Him, seeking pardon, He would have granted it at once. I took some remedies, but did not employ a doctor, because I did not need one; but I was

kept in perfect peace; and I wrote this sermon at that time.

But now, if I knew that healing for my body were in the atonement as it is for my soul, a thing which no man does know, and experience does not prove it, if I were sick with any disease, whatever its character, it would be a sin for me to employ a physician or take any remedies, just as much as it would be for me to go outside of Christ and his atonement to get rid of my sins and the pollution of my heart. That is the true logic for every man who believes that Jesus came to heal our sicknesses as He did to bear our sins. Hence, his faith logically cuts him off from all remedies; and he must trust God only for healing. This is the faith of some; and many have rashly sacrificed their lives on that principle. For me to pursue that course would be a violation of my judgment, and downright fanaticism.

Some people say that they act on this principle; but generally it is when they have a slight cold or the chicken-pox, and not when they have the small-pox or the

yellow fever. Yet some have refused remedies in these extreme cases, and have died. With almost any of these slight things, if a man will let himself alone, with a fairly strong constitution, nature will throw them off. It has always been so in my case.

But this is not conclusive; and the argument does not have any weight. In the sense in which we use the phrase "divine healing," God did not heal me, but no man can divorce me from God; "my times are in His hand," and I believe that He blessed all the means just as He blessed the fig poultice that He commanded Isaiah to put on the boil of Hezekiah for his recovery; and I give God all the glory. God has never forbidden the wise use of means, only when they have relied on the means and rejected Him. God has put in nature a thousand remedies for disease; and I believe that every creature of God is good in its place, and not to be despised; as the apostle says: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanc-

tified by the word "of God and prayer." But generally those who hold the other view think it is a lack of faith to use these means.

That God sometimes heals men without the use of means I do not doubt; still, I should have to deny all my sense and reason to believe that He does not smile upon a wise use of all proper means and remedies that He Himself has created and blessed men in enabling them to make their discovery. Who says that the wise surgery and materia medica of modern times, as compared with the customs of barbarian nations, are not of God, and born of the civilization of the gospel? If I broke a limb, I should employ the best surgical skill to set it. I have known people, however, who say they would not, but would trust God. Well, that is consistent with their view; for they do not believe in employing a doctor. They say Christ came to do all this; and of course no one would be guilty of the absurdity of saying, "All our sicknesses are in the atonement, except limbs broken and out of

joint." Of course God could do even that if it were necessary; but what a helpless race of pygmies we should become if we acted on that principle, and never did anything to help ourselves. But Jesus, who alone could raise the dead, commanded, "Roll ye away the stone."

An all-important reason, however, to my mind, why that general view is not correct, is that the people who hold it most tenaciously, do get sick. I will make plain what I mean. If it is in the atonement, why does not God keep all who believe it, and constantly believe Him, from being sick? He keeps all who believe and constantly trust Him from falling into sin.

But now it comes to us through the press, that Mr. Simpson of New York cannot attend a certain meeting because he is at home sick. If his physical health is in the atonement, as is his spiritual health, why does he get sick? How can he, if he has Christ for physical health? Suppose Mr. Simpson was expected to attend a certain meeting, and when the

time came, he should send word, "I am not able to come; I have sinned, and lost my spiritual health; I am sick spiritually; I have fallen from grace." What consternation would it send throughout the whole church, and ten thousand hearts would be prostrated with grief. If Christ came to heal him physically, however, as well as spiritually, and be his health physically as well as spiritually, as he is said to believe and teach, and openly publishes, he is under as much obligation to keep well physically as to keep well spiritually. Yet if he had a relapse spiritually, he could be restored at once to the divine favor by meeting the conditions under the atonement, and be able to attend the meeting. But why could he not be healed at once bodily, and attend the meeting for which he was advertised, if the atonement includes the one as well as the other? But he became sick physically, and no one censures him. If he became sick spiritually, falling into sin, he is held responsible, and all would blame him. If that theory is correct, Mr. Simpson can be

well physically as he can be spiritually. I am not playing upon words, or cavilling, but investigating for truth, that I myself, and others, may not be misled, as I know some young and weak souls are being misled. Hence, I say, the experience of those who hold that view of divine healing does not vindicate the theory; and if it fails at all, then it fails. Sometimes they have to do as St. Paul did—leave Trophimus at Miletum sick. Sometimes Mr. Simpson must be left at home, in New York, sick.

Friends, nothing is gained for the truth or the glory of God by overstating things, or by holding a theory which will not stand the light of perfect investigation at every point by Scripture, reason, and experience. Now, all the cases of divine healing in my own experience and observation, and all the cases I have ever heard of in the experience of those who take the opposite, I can explain on the principle I advocate; namely, that it is a gift of faith, and thus a sovereign act of God, which he gives or withholds according to his own

will. But the other view, that Jesus came to heal the body just as He came to heal the soul, does not explain the failures of those who hold it. Their papers do not publish the failures as well as the cures, nor do they publish all the obituaries. Many died, disappointed in their faith. They are sick just about as other people are. Dr. Dowie of Chicago, a prominent advocate of their view, says that he has had a thousand cases of healing; but in the same connection he asserts that he has laid his hands upon many thousands. Why were not the many thousands healed? Jesus did not fail once.

What does the Scripture say? In the days of the apostle he says there were different gifts in the church. "For 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; to another the gifts of healing by the same Spirit." And then he says again, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles,

then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" And the implied answer to all these questions is, "No." These are gifts that God imparts severally as He wills, for His own glory. But you cannot say that respecting salvation from sin. Then the apostle adds, "But covet earnestly the best gifts: and yet show I unto you a more excellent way." That more excellent way is love; perfect love to God, and true love to all men. This more excellent way is a thousand degrees beyond divine healing and all other gifts.

Hence the apostle says, "Let us follow after love, and desire spiritual gifts, but rather that ye may prophesy." That is, speak the truth so clearly out of your heart, that men will be edified and saved through the instrumentality of your testimony. Brethren, "we know that all things work together for good to them that love God, to them who are the called

according to his purpose," even sickness and our physical infirmities.

Though St. Paul prayed three times to get deliverance from the thorn in his flesh, God did not remove it in answer to his prayer; but He assured him that He would make His grace perfect in his physical weakness. St. Paul tells us that this physical weakness was given him lest he should be exalted above measure by the abundance of the revelation that was given him. If St. Paul needed affliction to keep him down, I guess some of us do to-day. St. Paul says, "Once was I stoned." That is enough. Scarce any one ever survives it. They drew him out of the city as dead, and the context shows that this must be what the apostle refers to (for the time agrees perfectly with the date of his being stoned) when he was caught up into the third heaven, and received such abundant revelations.

This physical weakness was received at that time, from which St. Paul did not fully recover. He probably became a cripple then, that he might not be exalted

above measure, through the abundance of the revelation which was given unto him. Then he discovered why God did not remove the thorn in answer to his prayer. But God said He would make His grace perfect in him just the same, and adequate to the end. Then he cried, "Most gladly will I rather glory in mine infirmity, that the power of Christ may rest upon me." So God may not always remove our bodily affliction, but will in that case give us infinite grace to bear it, and will overrule it to His glory.

# The Voice of Triumph



## This New Song Book

Contains the cream of our old books, and over a hundred new pieces. Messrs. Kirkpatrick and Sweney are our very best song writers, and we have had permission to select freely from their valuable collection.

This book is as near perfect as any book ever published.

### PRICES:

	Music.
Single, prepaid . . . . .	\$0.40
“ not prepaid . . . . .	.35
Dozen, “ “ . . . . .	3.60
Hundred, “ “ . . . . .	30.00
Leather, red edge, prepaid . . . . .	.75
“ gilt edge “ . . . . .	1.00

Special Rates to the Trade and to Evangelists.

---

**THE CHRISTIAN WITNESS CO.,**

36 Bromfield Street,  
BOSTON, Mass.

57 Washington Street,  
CHICAGO, Ill.

THE ONLY

GOULD LIBRARY

NEASE LIBRARY EASTERN NAZARENE COLLEGE  
BT732.5 .S48  
Short, J. N./Divine healing

GOULD



3 2999 00042 1201

# The Christian's Secret of a Happy Life.

(Containing Three Chapters not in any other Edition.)

---

By HANNAH WHITALL SMITH.

---

The most practical, helpful guide to the  
Christian life extant.

---

Price, Handsomely Bound in Gilt Cloth, \$1.  
Plain Cloth, 75c. Paper Cover, 50c.

---

THE CHRISTIAN WITNESS CO.,

36 Bromfield St., Boston, Mass.

57 Washington St., Chicago, Ill.

# DAVIDS HARPA

Prepared by the late Rev. D. S. SÖRLIN.

This Swedish song book, issued with the idea of giving to our Swedish people in America a better book of sacred song than they have yet had, has met with general favor among the class for whom it was designed. Without doubt it is the best book of sacred song in the Swedish language published in this country. It has had and still is enjoying a good sale. The music edition consists of 193 pages and 236 hymns.

## PRICES.

	each.	doz.	hun.
Boards .....	\$1.00	\$9.00	\$75.00
Cloth.....	1.25	10.80	90.00
Morocco.....	1.50	13.80	115.00
Words, Boards .....	.25	2.25	18.50

Postage paid by us on single rates as above.

Purchaser must pay transportation charges when buying at the dozen and hundred rate. Cash should accompany all orders.

**THE CHRISTIAN WITNESS CO.,**

36 BROMFIELD ST., BOSTON.

Chicago Office: 57 Washington Street.