

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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DIVINE HEALING.

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(Continued.)

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—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 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 become infidels because they did not understand God's way. It was 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 his 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 deceased 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 have 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 anyone disputes this he is too blind to discuss the question with me. Still anyone 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 work 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 today, 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 someone, 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 meeting 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.

(To be concluded next issue.)

HOME-SICK.

My friends tell me that now and then they get spells of home-sickness, that they weary of earth and long for their heavenly home. These spells of home-sickness are sometimes brought on by disgusting sights of sin that strike their eyes at every turn in life, sometimes by the severe trials and temptations of life, sometimes by the utter failure of earthly things to satisfy the immortal cravings of the soul, sometimes by a glimpse of the glories of the heavenly world that is so much more glorious than this, sometimes by a yearning desire to see their loved ones from whom they have been long separated, and sometimes by an intense desire to be with Jesus.

These spells of home-sickness may be perfectly harmless, especially is this so if they are brought on by a simple desire to be with Jesus, and are not allowed to interfere with a complete resignation to the divine will. I have known some very good people to have short spells of this kind. The Psalmist certainly had an attack of this disease when he said: "Oh that I had the wings of a dove, for then would I fly away and be at rest." Some one has said that it "would have been more honorable if the Psalmist had prayed for the strength of an ox to bear his trials than for the wings of a dove to get away from them." But as it was the wings of a dove that the Psalmist craved it may be that all the while he had the spirit of the dove and only yearned for a place to set his feet. He certainly did yearn to be in the heavenly ark.

Paul certainly had quite a longing for his heavenly home when he said: "For I

am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." But Paul qualifies his desire in saying: "Nevertheless to abide in the flesh is more needful for you." After all whatever of trial and affliction might be his lot, he wanted to be where he was most needed. When at any cost we desire to be where we are most needed we are not likely to come in conflict with the will of God, as he always wants us just where he most needs us.

It is not well to have any intense desire either to depart or to remain here. These yearnings for home within certain bounds may be entirely innocent so long as they are nothing more than a desire to be with Jesus, but when they become so strong that we cannot from the depths of our hearts submit the matter entirely and absolutely to the will of God, then we are out of the will of God. If the Lord should offer to give me my choice as to the time when He should take me home such is my want of confidence in my judgment as to what is best that I should want to refer the matter back to Him and have Him choose for me. My faith is that I shall die just when the Lord wants me to die, just where He wants me to die and just in the way the Lord wants me to die. At present I have a desire that the Lord will spare me to see our "International, Interdenominational Holiness Family Gathering" at Mountain Lake Park, but if He wants me in heaven sooner than that my heart at any moment will respond with a hearty "Thy will be done."—*Ch. Standard.*

Every Christian should seek to know his weakest point, and then have it made strong.—*Holiness Era.*

The children of God may be weak on some point while they are strong on all others. They should build up the weak places.—*Holiness Era.*

A batch of history-warmed-up-with-rhetoric-garnished-with-poetry-sermon may tickle men's fancies but will never stir the deep undercurrents of the heart.

The children of God should seek to have the perfection of all the graces of the Spirit. It is their privilege to be filled with the fullness of light, heat, faith, love, etc.—*Holiness Era.*

The experience of Christian Perfection keeps the eye single to the glory of God, and the whole body is full of light. Where there is light, there is not necessarily heat. There may be much light and very little heat, and there may be much heat and very little light.—*Holiness Era.*

The holiness movement does not need the sympathy or consideration of men. If it is of God, men had better put their sympathies into it; if it is not of God they had better keep out of it. The only thing the movement requires is that those who are in it already will be true to God. He can raise up all the men He needs to carry it on.—*Holiness Era.*

Those who do not intend to be true to the holiness movement should remain out of it. Holy men who have the cause of God deeply at heart can be useful in it, if they have been baptised with the Holy Ghost and with fire. Those in it are to keep the unity of the faith in the bonds of peace and love.—*Holiness Era.*

The absolute necessity in the work of God everywhere is the experience of Christian perfection. It makes the people of God who have it one as the Father and Son are one. They labor harmoniously and in honor prefer one another. They are strong in faith, giving glory to God.—*Holiness Era.*