



GIFTS OF HEALINGS PERMANENT IN THE CHURCH.

THE EVERLASTING GOSPEL DECLARED.

Report of Meetings held in Divine Healing Home No. 2, October 22 and 24, 1894. "Gifts of Healings Permanent in the Church," and "Lord, but Say the Word."

A TRUE WORD, spoken in love, is an inestimable power.

It never dies. It goes on and on, spreading the light until the time shall come when "They need no light of lamp,

neither light of sun; for the Lord God shall give them light."

All the wonderful words of God's truth; words based upon God's Word; words given him by God's Holy Spirit; words spoken with all the power of a Divinely - imparted love, which God's Messenger in Zion has spoken, have brought blessing to men in ever-widening circles.

They have been carried on the snowy wings of the Little White Dove over mountain and plain; over burning sands and ocean wave; into kings' palaces and into the dark haunts of poverty; and everywhere they have gone, men have turned from sin, have cried unto God for mercy, and have found pardon, peace and healing.

Those words have been treasured up in grateful, loving hearts and have found expression in holy lives, deeds of consecrated service and joyous testimonies to God's wonderful works in them.

The two talks which follow are full of the most blessed Divine truth, spoken by God's Messenger to Zion six years ago.

The absolute unchangeableness of God's Way of Healing, from the earliest days of His dealings with His

people down to the present time, is set forth in a striking and convincing manner in the first talk. In the second is shown the great blessing which God gives to those who, through faith, can say, as did the centurion, "Lord, but say the word, and Thy servant shall be healed." These discourses have brought many blessings to those who heard them and lived the truths as set forth. They have proved, in their own bodies, that the Gifts of Healings have not been taken away.

The General Overseer has not revised these reports.

GIFTS OF HEALING PERMANENT IN THE CHURCH

Divine Healing Home No. 1. October 22, 1894.

Dr. Dowie said: We are tarrying a long time with the eighth chapter of Matthew, for this is the center of all our teaching, especially the first seventeen verses. We have found it so for many years, these words especially, "Himself took our infirmities, and bare our diseases." I was dealing with the willingness of the Lord to heal. "I will; be thou clean."

Everything in Divine Healing Turns Upon the Willingness of God to Heal.

The origin of disease has engaged our attention in previous talks. I have dealt quite at length with the position that disease is the consequence of sin and the work of Satan. I have showed that inasmuch as our Lord Jesus Christ came to destroy the works of the Devil, He could not destroy these works without destroying disease, for disease is the work of Satan.

Disease is the progeny of Father Satan and Mother Sin, who have Brought forth a horrid brood of all kinds of miseries which curse humanity, disease being by no means the least.

Because disease was the work of the Devil, and our Lord Jesus Christ came to destroy the works of the Devil, and as Peter said in the house of Cornelius, "went about doing good, and healing all that were oppressed of the Devil," and inasmuch as never did our Lord Jesus Christ say that disease was the work or will of God, I hold it was reasonable, logical and Scriptural to declare that our Lord Jesus Christ was willing to destroy disease.

After all, that was a negative side of the question, and the question is, Can we be quite sure that His will is positively to heal, and are we sure that He is at all times willing?

An Objection to Divine Healing on the Ground of an Alleged Change in God's Way of Healing.

Against the position that He is, people sometimes argue: "Dr. Dowie, you make a mistake; you are speaking as if God were willing to act now as He did nineteen centuries ago. God is not willing to act in that way now because it has pleased Him in His Infinite Wisdom to work by other means. The Gifts of Healings were only given for a time. They were removed when the necessity for them ceased to exist. The necessity for these gifts was to establish the Christian religion, and inasmuch as that has been firmly and fully established, the necessity for miracles has passed away and healing reverts to the old operation of nature and its laws."

That is the common teaching of the theological seminaries and the common teaching of the churches. It is wholly false.

There is No Scripture Commanding, Advising or Even Implying the Use of Drugs for Healing.

In the first place, the whole assumption that God ever at any time had designed that men should be healed by means of medicines, science or doctors, whichever you wish to call it, is an assumption which cannot be based upon a single iota of Scripture truth. From Genesis to Revelation there is not one single passage which says or even implies that God has said to His people, "Is any among you sick, let him call for a doctor."

If that is the case, do you not see that the assumption is wholly unfounded in Scripture?

Inasmuch as the Scripture is to Christians the one infallible rule and guide, and inasmuch as for 4100 years of dealing with His children God never once commanded that they were to seek for healing through man, the assumption that medicine is a reversion to God's ordinary way of healing is totally unfounded.

Such teaching is diametrically opposed to the fact that God has always revealed Himself as the Healer. He made a Covenant with Moses and His people at the waters of Marah 1490 years before Christ came in the flesh. He told Moses what to do when he came to the springs and found them polluted, so that they could drink. He bade Moses cut down a tree in that desert and cast it into the waters, and promised that when he did this the waters would be healed and that the people who were famishing with thirst should drink.

Everything happened as God had declared. Moses, with simple faith, in advance of all science, so-called, cut down the tree and threw it into the water. The highest and truest science was to obey God. He obeyed God and God did what He promised. He healed the bitter waters. He made the bitter waters sweet. Then He made a Covenant. Then He gave Divine Healing as an absolute Covenant with His people; made it upon certain distinct and clear conditions. He said:

If thou wilt diligently hearken to the Voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee.

Old Testament Verses Which Seem to Say That God Caused Evil Should be Translated Permissively.

I will call your attention to a point contained in the closing words of the passage: "I will put none of the diseases." The verb there is permissive, not causative. Dr. Robert Young in his Hebrew Concordance of the Scriptures agrees with me in that interpretation. I said it years before the Concordance appeared. As a matter of satisfaction, I am glad that a scholar has agreed to that which I declared years ago. I have called the attention of far greater scholars, professors of certain universities, to the point. They said that the point had never been raised, but they were perfectly amazed to find that a very large number of cases to which I gave

them a clew were undoubtedly cases in which the active verb must be translated permissively.

The last clause is properly translated in the permissive sense: "I will permit to be put upon thee none of the diseases which I have permitted to be put upon the Egyptians: for I am the Lord that healeth thee."

God, as you know, did not want the Egyptians to suffer at all. He sent His servant Moses to demand that His people be set free. Pharaoh hardened his heart, and God simply withdrew His protecting hand that they should reap as they had sown: plague after plague. "He that hath the power of death . . . is the Devil." God simply permitted the Devil to have his way by permitting him to bring plague after plague on the land—within limits. God simply permitted him to do certain things.

The question of permission is always a fine and somewhat difficult question. It is clear in God's work that God never causes evil. He may permit man to reap the consequences of sin.

There is no good whatever in disease. God simply permits man to receive the consequences of his own transgressions. There is no good in it except in this sense, that man is thereby taught that the wages of sin is death, and that the Law of the Spirit of Life, in Christ, is come to set him free from the Law of Sin and Death.

God Never Does Evil That Good May Come.

He is ever pleading with humanity to avoid falling into these things. In the case of the Egyptians, for instance He sent His servant for the very purpose of beseeching the Egyptians, who had broken the covenant with Him and His people, to no longer continue this breaking of the covenant and enslaving the people, and to let God's chosen people go. But the Egyptians refused to obey, and God permitted them to reap a little of what they had sown.

God does not permit man to reap all he has sown. He is constantly interposing, permitting the Devil to go only so far and evil men to go so far, restraining them in His infinite Mercy; for the sake of His people sparing humanity.

If thou wilt diligently hearken to the Voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians: for I am the Lord that healeth thee.

God says that these conditions being fulfilled, He will permit to be put upon us none of these diseases. But the conditions are that we shall hear God and do what God tells us. The conditions never alter in any dispensation.

The Only Faith Worth the Name is That Which Finds Expression in Obedience.

For people to talk about an abstract faith which does not come down to Obedience is arrant nonsense.

Faith is absolute and practical and constant and determined Obedience to God, no matter what the consequences may be. Faith is hearing and doing. It is four times repeated in that Covenant: "Diligently hearken to the Voice of the Lord thy God," and "Do that which is right in His eyes," and "Give ear to His commandments," and "Keep all His statutes," You are to have nothing to do with listening to any other voice. It will be no excuse to say that some one else said so and so. The question is, "What did God say?"

In the great Day of Judgment you will not be vindicated; your conduct will be disapproved and severely condemned and you will lose, by not obeying God absolutely.

The trouble is that men are listening to the voices of ten thousand times ten thousand men, and not to the Voice of God. I do not ask you to listen to my voice except in so far as God in His Infinite Love and Mercy permits me to voice His own Word.

Some suppose they have nothing to do to get their healing. In a passive way they sit here and say, "I suppose that is essential to my healing, but the sooner it is over the better." Those who listen like that will never get blessing. You must listen, and you must listen diligently. You must be quite sure that it is the Voice of God to which you harken.

You can determine whether any voice is the Voice of God or not. If it is, it will agree with all that is good and right in your conscience and reason. It will agree with the Word God. If it differs from the Word of God, it is not the Voice of God, and if it differs from sound reason, it is not the Voice of God.

You are at liberty to disobey the Voice of God; but if you disobey, you sin; not because I say it, but because God said it.

The Covenant of Divine Healing Has Never

Been Altered.

I therefore hold that those who say that medical science is a reversion to God's original plan, that God is not willing to heal today, must be charged with erring, not knowing the Scriptures nor the continuous power of God manifested in continuous ministry of healing.

There is no change in God. "I am the Lord, I change not." was said through Malachi by God Himself in the Last of the Old Testament, and this Covenant is at the opening of the revelation to His chosen people, 1100 years before.

"I am the Lord that healeth thee," is at the beginning, and "I am the Lord, I change not," at the end. In the very middle of the Bible you will find:

Bless the Lord, O my soul,
Who forgiveth all mine iniquities
Who healeth all thy diseases.

God's Word gives voice always to the same thing.

As for the New Testament, the man who does not see Divine Healing taught in it is wilfully blind. He shuts his eyes. He shuts his ears. He hardens his heart. The New Testament from the very beginning to the end is full of Divine Healing.

From the opening of our Lord's ministry He went about doing good, teaching, preaching and healing. He proclaimed, when He opened His mission in the synagogue of Nazareth, fourth chapter of Luke, that He had come for the very purpose of saving and healing. Divine Healing is all through every Gospel and in the Acts of the Apostles down to the very last line, when Paul turns upon the rabbis and Jews of Rome and declares to them:

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Divine Healing in the Epistles and Revelation.

The Epistle to the Romans is full of it. The redemption of the body is the very center of the whole teaching in Romans the redemption of the body from

the power of Satan and sin and disease and death and hell.

All through the Epistle to the Corinthians there is a command to yield your body to God, and the glorious promise that the life of righteousness shall be made manifest.

Throughout the other epistles the same thought runs. When you get to Revelation it is full of it until you come to the end, where the River of Life is flowing from God and the Leaves of the Tree are for the Healing of the Nations.

To say that God has revealed Himself to humanity as healing in any other way, is not in accordance with the Word of God. This statement which is made in theological seminaries is merely an assumption and a poor, pitiful excuse for the purpose of supplying a faithless ministry with a false reason for the cessation of the Gifts of Healings.

The statement that the Gifts of Healings were only imparted for a time is entirely contrary to the Word of God; for the Word of God declares:

The gifts and the calling of God are without repentance.

There can be no possible mistake as to what these gifts are; for they are enumerated with exceeding accuracy by the Apostle Paul in I Corinthians 12: 1-11:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

How often ought this passage to be read in Church! Never was the Church so intensely ignorant as today on the question of spiritual gifts.

For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; and to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

Gifts of Healings are Permanent in the Church.

Taking that passage in connection with the one just quoted from Romans, "For the gifts and the calling of God are without repentance," you will see that any one who says that God has taken from us, or repented of, the Gifts of Healings, lies. Either he lies or God lies.

God cannot lie.

Hence the theologians lie.

There are a great many liars around, are there not? The Gifts of Healings are among the Nine Gifts. There is no man in the Church today who would say that the first three are taken away: the Word of Wisdom, the Word of Knowledge, and Faith.

What about the other six? Do not we need them still?

There is no use of people spinning out theological theories which have no Scripture to back them. As Protestant Christians have refused to take the interpretation of a fallible Church and have demanded that the Church shall be guided by the Word of God, which is infallible, they should believe the doctrine of Divine Healing which is taught all through that Word.

The Church of God Must be Guided by the Word of God.

We care nothing for the Roman Councils, or the decisions Roman popes, or the writings of Roman fathers, except in far as they are in accordance with the Word of God.

The Church of God is not the superior of Scripture. Scripture is inspired by the Holy Spirit for the guidance and the control of the Church of God. The Church which refuses to be guided or controlled by the Scripture is a false Church, whether Protestant or Roman Catholic.

The man or woman who refuses to be guided by the Word of God has fallen away from Him. There is no other decision. Either the Church must be above the Word of God or must be ruled by the Word of God. It cannot be both.

As for the power to interpret the Word of God, the Church cannot interpret it in a manner which is opposed to common sense, to sound reason and to the clear, unmistakable meaning which the words were intended to convey when they were first written.

It does not matter whether it is a Church of Rome, a Presbyterian, a Congregationalist, a Baptist or any other Church, the Church or minister who refuses to be controlled and guided by the Word of God is apostate and fallen.

The Protestant churches are apostate in so far as they have denied the perpetuation of that which God declares is absolutely without any change.

The charge of apostasy is a very serious charge, and no man should make it lightly.

If a Church has it in its own hands to purge itself of that charge, it must purge itself.

Instead of teaching that God has set Gifts of Healings permanently in the Church, they say He has set the science of medicine.

Medicine, Physicians Admit, is Not a Science.

Doctors themselves laugh at the expression. The wisest physicians of the day, not the least in rank in the army of Hippocrates or Galen, not the least in rank in the various schools of medical treatment, and every man of common sense and honesty throughout the whole medical profession, will tell you that medicine is purely speculative. They will admit that they have not found the first stone to lay as the foundation of a science, and that they are continually being disappointed.

They cry "Eureka! I have found it!" and they find it is only one more bubble which they have grasped; a will-o'-thewisp which leads them into deeper bogs of fraud and humbug and lying. Take LEAVES OF HEALING, Volume I, Number 4, pages 61 to 63. There are about one hundred doctors' own statements as to what medical science is. Who challenges these statements? I did not invent them. They are quoted accurately. They are not quoted out of their proper context. They are statements which can bear only one interpretation. I know from my own personal knowledge in the great University of Edinburgh, in which many noted doctors have received their education. The highest professors in that University have declared in my hearing that medicine is not a science.

This statement that medicine is a science is met by the doctors themselves, who say with one voice, "You are wrong, medicine is not a science." This statement is also met by the fact that you can take any congregation, as I often take the congregations in Zion Tabernacle, and say to them, "All who have been to doctors and taken medicine, put up your hands." Almost without exception all hold up their hands. When you ask all who were perfectly healed by doctors and medicines to put up their hands, no hands are raised. When you ask all who have been healed through faith in Jesus to stand, hundreds rise to their feet.

God Would Not Take Away Gifts of Healings and Give Such an Inefficient Substitute as Medicine.

A bit of sound reasoning would make you think, "Could God have taken away the greater and substituted the lesser?"

Thirty five centuries ago God revealed Himself to Moses and that rabble which came out of Egypt; to that poor mass of enslaved humanity, so long ground down under oppression, so wretched, so unclean, that they all perished in the desert except a very few who, with their children, entered into the Promised Land. Thank God for giving so mighty and glorious a Covenant to these, His people, in their discouraged condition.

Is it in accordance with your conception of God that now, at a later period, with all the glory of Jesus Christ and the manifestation of the Holy Spirit, He should take that Covenant away and leave in its place every medical quack and medical sham and all kinds of abominable opposing systems, none of which heal? Is that in accordance with God's mercy in dealing with His children? It is not. God would never take away the greater to substitute for it the lesser, even if the lesser were a good thing, which in this case is not provable.

It is not provable that medicine is at all a beneficent thing. It is not provable that men would have gotten better quicker with the use of any medicine. Doctors themselves confirm this. "People get better," one candid man says in these quotations, "in spite of our medicines, and not because of them."

Miracles of Healing are Needed Now to Prove the Truth of the Gospel as Much as in Jesus' Life and Apostolic Times.

The statement that the Christian religion has been sufficiently established by works which were wrought nineteen centuries ago is not reasonable, inasmuch as historical statements can be questioned with more or less show of reason. As a matter of fact, coming to a candid admission, we have no older manuscripts of the New Testament in existence than those written in the Fourth Century. If Christianity is depending simply upon the possession of historical documents to prove its truth, then the infidel may say to us, "Find me a manuscript of your documents, written between the First and Fourth Centuries."

Christianity does not depend for its truthfulness upon the possession of any such manuscripts. It depends and always will depend for its truthfulness upon the fact that the Church of God is the possessor of the gifts, founded upon Christ, graces and powers

which God revealed in these Scriptures.

If Christ is the Same, Christianity Should be the Same.

The same works are wrought in the same Name.

It is, therefore, important that the Church of God should express the same characteristics in the Nineteenth Century as in the First. The infidels have a perfect right to demand that Christianity of today shall be exactly like the Christianity of nineteen centuries ago. You have no right to demand, on the ground of pure reason, that they shall believe the miracles of nineteen centuries ago if you cannot show them the same wonder-working God in the Nineteenth Century.

Inasmuch as Christ said, "He that believeth on Me, the works that I do shall he do also"; "these signs shall follow them that believe; in My Name they shall lay hands on the sick and they shall recover"; "the prayer of faith shall save the sick," reason demands to see the things done. Therefore, the assertion of the Church that Christianity was sufficiently established by miracles nineteen centuries ago, the proof of manuscripts written nearly three centuries after the events will not do. It is not sufficient to satisfy human reason.

If you can show that God is the same God; that Jesus Christ is the same yesterday and today, yea and forever; that the same works are wrought today in Chicago which were wrought nineteen centuries ago in Jerusalem, then you are writing another page of the Gospel which goes to show as many and just as clear proofs of its Divinity as the pages before us. That is what the world needs.

We cannot rest upon words which were merely for nineteen centuries ago. The Words of Christ are spoken to us. We declare and He declares that they are Spirit and Life. They are Eternal, and the same results will follow faithful obedience to them.

Miracles Wrought by God Today Cannot be Denied.

Robert Ingersoll may sneer at the miracles of nineteen centuries ago, but all the sneering of Ingersoll cannot alter the fact that miracles are wrought today. He cannot alter the fact which each of the issues of LEAVES OF HEALING asserts. He cannot deny that the little boy who came in with a paralyzed leg is running about today, attending the Armour Avenue public

school on the other side of the city, and is in the class for physical instruction.

The infidels ask for facts, and we are stuffing them down their throats until they will have to stop talking.

If the whole Church of God instead of trying to mislead humanity by trying to reason away the plain language of Scripture, would just set to work and put it into practice, all infidelity would be swept away like chaff before the wind, like stubble before the fire.

“LORD, BUT SAY THE WORD.”

Divine Healing Home No. 1, October 24, 1894,

Dr. Dowie read from the eighth chapter of The Gospel according to St. Matthew, the first seventeen verses, and from the first ten verses of the seventh chapter of the Gospel according to St. Luke.

He then said: This morning we will speak concerning the centurion's servant's healing. Many persons have believed that this is a case in which it is evident that the Christ healed without any faith upon the part of the person who was healed; that He healed in consequence of the faith of the person asking Him, and not upon the faith of the person whom He was asked to heal. The argument is that this centurion was faithful, but that the servant had nothing the healing at all; that he was simply one whom his master loved, and that his master, therefore, had come to cerning him.

Faith Necessary to Healing.

Dealing with that point, first of all, let us say that it is not in accordance with the facts nor with the principles “Without faith it is impossible to please God.”

I think that the seventh chapter of Luke, which we have been reading, will take away that objection. Read the first and second verses:

After He (Jesus) had ended all His sayings in the ears of the people, He (Jesus) entered into Capernaum.

And a certain centurion's servant, who was dear unto Him (Jesus), was sick and at the point of death.

Make the antecedent of the personal pronoun all through, “Jesus.” The conjunction *and*, which makes a separate sentence of the second verse, was really a word of the same sentence.

The assumption that the centurion's servant was

dear unto the centurion and not to Jesus is not sound. Read the two verses as if one. Read the pronouns *he*, *him* and *his*, all through as referring to Jesus. It referred to Jesus in the first verse and why to the centurion in the second verse? Many read it as dear to the centurion, but I read it as dear unto Jesus.

The Centurion's Servant May Have Been One of Jesus' Disciples.

Possibly, as oftentimes was the case among rich people of those times, the centurion was blessed through his servant. Servants were often faithful and led their masters to Christ. In that case the Lord, of course, knew perfectly well who this servant was.

A little later than this He healed Peter's wife's mother, one of His disciples. The Word does not say that because she was Peter's wife's mother He healed her. Faith must be exercised by the person themselves who are to be healed, except in a case of mental incapacity. In that case, the faith must be exercised by the person responsible before God and before man for the infant or imbecile person.

This passage throws a great deal of light on the subject. It shows that the centurion's servant was dear unto Jesus and therefore subject to His care. Having been appealed to, He healed him because the servant had faith to be healed—not only the master, but the servant had faith.

Possibly the master might have come because the servant implored him to beseech the Lord to heal him. However, in any event, the rule is laid down, “Without faith it is impossible to please God,” and he had faith, however limited and imperfect it may have been. The principal point is to consider the story itself and how the Lord healed in this case.

It is a very beautiful story. It has been very much used in our meetings. I trust that God will use my exposition of it this morning.

The centurion was a man of considerable station. At this time Galilee was held in the grip of the conquering power, the Roman Empire. A centurion, although he commanded, as you see by his name, only 100 soldiers, was a man of considerable power. These soldiers inspired great terror.

At this time the whole Roman Empire was held by 180,000 soldiers throughout the eastern and western portions. Today there are 12,000,000 of armed men in the same country and peace is not maintained.

The power of pagan Rome was very great. The terror her legions inspired was very great. One hundred soldiers represented a great deal, just as in India 100 British soldiers make quite a representation of British power.

Remarkable Faith of the Centurion.

But this centurion had become a devout Christian. It is evident that he believed that the Lord Jesus Christ was not only a good man, but that He was God. His faith was very remarkable. The Lord said He had not found so great faith, no, not in Israel.

In the first place, that faith was based on a very deep humility and a consciousness of his own unworthiness. Reading the passage in Luke, you see that the rabbis first came to Jesus and besought Him to go and heal the centurion's servant, and the recommendation which they gave was, "He loveth our nation, and himself built us our synagogue." They thought that was a proof of his worthiness. It proved beyond all question that he took a great interest in them, and probably was a Jewish proselyte.

Church-Building Not Necessarily a Manifestation of Piety.

Many build churches who are servants of the Devil. They take a great hand in building, without any piety at all. It is not an evidence of piety to build a church. The Cathedral of St. Patrick in Dublin was restored by Sir Arthur Guinness, the great brewer, who was knighted for his services. It stands amidst the most squalid surroundings and on every side you can read, "Guinness' Beer, Guinness' Stout." It was out of the people that the money was taken. God will not bless that kind of churchbuilding. The leprosy of sin is in the very walls.

This centurion was a man who built the synagogue because he really loved God and loved the nation and loved God's own people. They thought he was worthy on that account. The centurion did not think so. The proof that the centurion was really pious was that he did not think he was worthy. Hence he sent the rabbis to the Lord. Hence he said, when he talked with the Lord, "I am not worthy that Thou shouldst come under my roof."

True humility is always accompanied with great courage, great boldness, great faith. There is a spurious humility as there is a spurious imitation of everything that is good. Everything good is counterfeited. You never saw any one counterfeit a piece of brown paper, because it is not worth counterfeiting. People counterfeit bank notes and United States currency

because they are worth counterfeiting. People counterfeit Christianity because it is worth counterfeiting. People counterfeit humility because it is worth counterfeiting. There is a spurious humility rarely accompanied by courage or faith.

This centurion was really an humble man. His heart was truly humble.

You Can Measure the Majesty of a Man's Faith by His Humility.

This centurion, with his deep humility, believing that Christ was God, did not feel himself worthy, although a man of high station, that Christ should enter under his roof. But in the very same breath, he was most courageous. Christ had already said, "I will come and heal him." Most people would have been very much pleased and would have said, "O come along, Lord; I will show you the way."

But the centurion had more faith than that. He had the faith and courage to say to the Lord not only that he was unworthy to have Him come under his roof, but he said, "But say the word, and my servant shall be healed."

There was the courage of a great faith there; a faith which believed that every power in the Universe was obedient to Christ. It was a very sublime faith, when you come to think of it; for Christ's social position was a very humble one as compared to the centurion's. The centurion was a man representing the Roman power, the conquering power, probably coming down to the garrison at Capernaum and holding Galilee in his hands, while our Lord Jesus Christ was only a peasant in appearance. He had been a village carpenter; He had worked to support His mother and His brothers and sisters when His reputed father had died.

The Beautiful Illustration of Christ's Authority Given by the Centurion.

This centurion was a man of dignity, of rank and of power; owning a magnificent mansion, probably, having many servants and soldiers around him, and yet he said he was not worthy for Christ to come under his roof. He believed that Christ was God. The beautiful illustration which he gave shows this. He said, in effect, "I am under authority, yet I can command men under me and be obeyed. I am under the Roman Procurator Pontius Pilate, and he is under Caesar. I have power and can command all men under me to go, to come, to do, and they are bound to do it."

The Roman law was very strict on the subject of obedience. If a man disobeyed, he was put to death, especially if he were disobedient in the face of the enemy.

The centurion said, "I say Go, I say Come, I say Do this, and my servants obey. Thou hast only to say, Come, Go, Do this, and every power throughout the Universe must obey. But say the word, and my servant shall be healed."

Our Lord admired that faith and admired the courage of that faith. The centurion recognized that which I hope you will increasingly recognize, that it is in the power of the Holy Spirit that all these works are wrought. The mere physical presence of Christ was not essential to the working. He is present wherever there is faith, and He will speak the word wherever true faith calls upon Him to do it. But your faith must be equal to it. There are not many whose faith is equal to this.

Large Faith Necessary for Healing Without Laying On of Hands.

There were not many persons who had faith for healing without the touching of the Lord or the laying on of hands. Still there were and are some.

We had one yesterday in the healing-room whom you saw, a lady living at Morgan Park. On Friday week last Mr. Ashley came to me and told me about her case. She was in dire distress. Her life was despaired of. Physicians said that she could not live many hours. A most malignant cancer was winding itself literally around her heart.

I could not go to see her. I knew about the lady; knew she was needed for her family, but I had great pressure upon me. Serious cases in the Home required my attention. I had duties that morning of a very pressing character.

If I had gone at the time asked, I could not have gotten back to the meeting until 6 o'clock.

I looked at my duty and saw my duty was to stay here. I said, "I cannot go and still do my duty here. I long to go. I will go in spirit. You are a man of God. We will pray and believe that God will heal her. She has earnestly called for me and I cannot come, but the Lord will but say the word, if you have faith, if her husband has faith and she is faithful. I will pray at such an hour this afternoon, expecting the healing. Send me this in the morning."

Next morning I received a letter returning the request for prayer and saying that the lady had been most marvelously healed, but needed strength. Mr. Ashley came on the Lord's Day following and told me that when he got home she was very much better. Now she is up and about, and yesterday some of you saw her in this room and heard what she said. The cancer was not one-half the size it was ten days ago. It had been firm and hard, but was getting soft. It was a most malignant looking cancer even in its death.

Instances of Healing Without Laying On of Hands.

We have seen a great deal of this healing without human touch. I should like to see a great deal of it; I should like to see the people see it much more complete in God.

After a few years of ministry in my Tabernacle in Melbourne, my people would very seldom ask me to pray for their healing. The members of my own Church, in hundreds and hundreds, went on day after day, week after week, and year after year, either coming to me for prayer or requesting prayer while in their homes. In four years I do not think I went to their homes in more than half a dozen cases. Yet prayer was always answered.

In my ministry in Australia there was a very great deal of healing of this kind in the meetings where we were speaking. One morning I was expounding this and painting out the beauty of this centurion's faith and that the Lord had said, "Go thy way, as thou hast believed, it shall be done unto thee," and his servant was healed. When I got to the end of the exposition I said, "I am impressed, all at once, that you shall pray, and that all who are in the Home (the meeting was in my home) shall seek the Lord for their healing and expect to get it. You say, 'Lord, but say the word, and I Thy servant shall be healed.'"

We knelt in prayer. It was very crowded. We let the people at that time come into the Home. The staircase was crowded; it was quite crowded outside and everywhere.

As we knelt and prayed, there was a gracious sense of God's presence and power. I exhorted the people, before we prayed, to ask the Lord—no matter what the trouble was, blindness, deafness or anything else—to fulfil the conditions and God would answer.

We had knelt and prayed then silently for perhaps two minutes, when I heard a rustling behind me. I thought they were getting tired, so I said Amen and arose.

Touching Story of Restoration of Sight to a Girl Who Had Been Blind for Twelve Years.

I had scarcely gotten to my feet when a little German lady, whom I had not noticed at all, sprang forward, literally sprang forward, seized my hand and said, "O Herr Pastor, Herr Pastor, my maid say she can see."

I said, "Who is your maid?"

She turned round and almost dragged forward in her excitement a great, big, tall, awkward-looking girl about twenty-one or twenty-two years of age. She towered over her little mistress and looked very poorly

clad. Dragging forward this maid, she said, "Katrina, you can see, can't you?"

The maid did not say anything. She had large brown lustrous eyes. She looked all around the room. She did not seem to hear her mistress. She did not seem to notice anybody. She looked as one in a dream, as if walking in her sleep.

"Katrina, did not you tell me you could see?" said the mistress, excitedly. "Tell the Doctor; tell him."

She muttered something under her breath almost, and continued to look in the same stolid way at the audience and myself. I was watching very closely, and put up my hand for them to be still. I said, "Katrina, come here."

She just looked at me.

I said, "How long were you blind?"

"Twelve years," said her mistress; "she be blind twelve years."

I said, "Katrina, can you see?"

I never will forget the pathetic tone in which she then said words like these, I think I have them almost exactly, "O can it be that I can see?" Then looking all round she said, "Shall I wake and find it is only another dream. I have so often dreamed I could see. O shall I awake and find it another dream?"

I took her hand and gave her a pinch. Then she started, then she knew she could see, and the tears flowed. She and every one wept. There was much excitement, although I kept things as quiet as I could.

How the World Looked to One Who Had Been Blind for Twelve Years.

When they got calmed down, I said, "Katrina, I want to know what you can see. She did not know the names of some of the objects. She could tell there were flowers on the table, but had not seen any for twelve years. She was quite sure they were flowers. She remembered flowers, for she was about ten years old when she lost her sight.

She had lost her sight completely after a fever. Her blindness took that form which is most hopeless of all, absolute destruction of all nerve power. Her eyes were perfect in form, but she had no power to see.

I began to try and get her to tell me what she saw, and I thought a simple way was for her to count the number of persons on the other side of the table and tell me how many there were? She began counting, and I found she always counted one too many. She counted them again and again. "That is a man, that is a woman, that is a girl; thirteen, I am sure."

"No, Katrina, you are wrong again. One too many."

She went at it again. "There are thirteen," she said, "and the thirteenth, every time I come to her, points her finger at me." Then we saw what it was. She saw

herself in the mirror, which was a large one, opposite her, and did not know herself.

She received perfect sight. A few days later she rapidly began to read. She had never forgotten the form of the letters.

One day, standing at my door, I asked her to describe the persons standing on the other side of the street. She told me even to the color of the hair.

That was instantaneous and perfect and, so far as I know, permanent. It was received just as she was kneeling in prayer.

Faith of One Inspires Faith in Another.

One evening in our Tabernacle in Melbourne, I had received a letter from Madame De la Pierre, of Mentone, France, wife of a French Protestant, saying she was watching for the arrival of the French mail steamer in Australia and, expecting me to pray for her on the night succeeding the arrival of the mail, fixing the exact time when we would be at my evening meeting, Australian time. She said she would pray at the same time, expecting to be healed.

I remember reading that letter to my people and saying, "Now, I believe that woman will be healed. It is for the glory of God. She has been reading our literature and believes these things; believes the Word of God. She believes my prayer will be answered. She will be answered."

Some had been there a long time without healing. One woman was under our teaching for twelve months and had not received the healing. She was afflicted with asthma.

The people knelt, and when I prayed the prayer of faith for Madam De la Pierre, of Mentone, France, this woman prayed, "Here is Thy servant, O Lord, offering the prayer of faith which I believe in my heart is answered. I also pray for healing for this lady in Mentone, yet here I have been under this ministry and believe these things and am not receiving healing. Lord, but say the word and I believe Thou wilt heal me now."

She had asthma in an exceedingly aggravated form and various internal disorders, and as she knelt, she lost all sense of time and place and everything. She did not know how long she was kneeling there, but was conscious that God had answered, that she had come to the "secret place of the Most High." She was so sure that she arose and breathed perfectly, freely. She turned to the people and said, "I am healed," and she retained the healing.

These things have happened so frequently in our missions that they are quite numerous now. Indeed, there are more cases in our knowledge than there are recorded in detail in the New Testament. We have seen

this again and again.

One of the instances in this country which impressed many persons on the Pacific Coast was that of Rebecca Potts, told in our *American First Fruits*. I will tell it briefly. It is told by herself.

Healing of an Aged Woman of Severe Strangulated Hernia.

Mrs. Rebecca Potts was an aged lady over seventy years of age, wife of a minister, a godly woman, one of the oldest inhabitants of Los Angeles, renowned for her piety, and loved for good and kind consideration for the poor.

For ten years, a doctor told me, she suffered from strangulated hernia of the most aggravated kind and was oftentimes in great pain. She had to wear internal instruments for the purpose of keeping her from dying. She could not walk from her bed across the floor until all these instruments were in place, nor walk more than a block at the farthest. She was in pain so that her life had become one of comparatively feeble power for good compared to what it had been. She mourned over it a great deal.

When I came to Los Angeles she came to the meetings. It was the third day of our meetings when I had given out the hymn, "What a Friend We Have in Jesus." I commented on it as I did the other day. I said, "I believe the trouble with you is not that you do not take your troubles to the Lord, but that you do not leave them with Him. I believe that there are godly people who have taken their sicknesses to the Lord in prayer and that the Lord answered them, but they did not leave them with the Lord. I believe that if you will go to the Lord and say, 'Lord, but say the word and I Thy servant shall be healed,' you will get the healing."

After I said these words, she said in her heart, so she tells the story, "O God, Thy servant has spoken truly. I never saw that truth. I never left my trouble with Thee; I have taken it back again. I believe Thou art able, art willing; have I not the faith to leave it with Thee? I leave it with Thee now and I say, Lord, but say the word and I believe it shall be done now.' "

While the people were singing, she was standing there praying, and then she stopped because she could not pray any more. She described what followed like this: She seemed feel a hand laid upon her head and a burning fire went through her body and the parts so seriously disordered. The pain was terrible for a moment or two. All at once it ceased and she felt she was healed.

Faith Manifested in Doing.

After service was over, she went into a retiring room

in the building. She had an empty small valise with her, intending to take something home that night. She took off all her trusses and instruments and put them into the little bag and went away.

This occurred at the afternoon meeting.

Her husband came in for the evening meeting. He said, "Rebecca, do not go too far forward. The meetings are late. I enjoy them very much; but I cannot pay for a carriage every night for two and a half miles. We will miss the car again tonight if you go forward. We cannot get out quickly."

She said, "I am going forward to my old seat."

After it was over, he said, "Now, Rebecca, just as I said, the car has gone and we will have to hire a carriage."

"No," she said.

"What do you intend to do? Stay in town all night?"

"I intend to walk to Boyle Heights." That is where they lived. It was two and a half miles away.

He said, "Rebecca, I am sure you are daft now; you have lost your head. You cannot walk two blocks, let alone two miles."

She said, "John, look at that bag." There he saw all the things. She said, "There is nothing to be said, just walk to Boyle Heights."

She walked two and a half miles home, up and down hill. She got home all right. She got that healing as she stood there.

I do not say that all have that faith. I know that all do not.

Ask God why you should not have faith? Why not let the Lord do it, He must do it, whether through my agency or through your faith. I should be very glad if you could exercise the faith this morning which would bring a perfect healing as you pray. I do not know what hinders. It is not in my power to tell. I do not see your hearts, I do not see your lives. You are strangers to me, whose faces I have never seen before. I cannot tell what in your past or present lives may be lacking. I only know that God demands a full Repentance. Do your part and the Lord is just as willing to say, "Go thy way; as thou hast believed, so be it done unto thee," as He was nineteen centuries ago. I believe you could get that healing now as I got my healing thirty years ago without any human touch or any human ministrations.

I should like faith to be increased so that Christian people everywhere could get this healing.

You Must Lean Upon the Lord.

I am willing to help all I can, but if you would only say as you pray, in simple faith, "Lord, but say the word and I Thy servant shall be healed." If there is nothing between you and God, what is there to prevent your being healed now? This is a good time, a good

place, and the Lord grant it. In so far as you have faith,
it will be done.

Lord, increase our faith.

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