

“ Thy touch has still its ancient power,
No word from Thee can fruitless fall ;
Hear in this solemn evening hour,
And in Thy mercy HEAL US ALL.”

DIVINE HEALING

According to the Scriptures.

(Second Edition)

By Revd. THOS. H. SQUIRE, D.D.

Author of “ What is Life ? What is Death ?
What is Immortality ? ” etc., etc.

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By REV. T. H. SQUIRE, D.D.

No Christian will deny God's *ability* to heal disease. All God's people are agreed, that whatever the nature or extent of human ailments may be, there is power with God to remove them. But as there is grave doubt upon the part of many, as to whether it is God's *will* to interfere with natural laws so far as to heal sickness in latter times, we have made a careful study of the Scriptures upon the subject, and desire to place before the reader the result of that research. Let us, however, first declare that we Old Baptists are no extremists. We do not uphold those who break their country's laws by refusing all medical aid. We believe Divine healing to be a privilege that may be enjoyed under God-given conditions, but it is not compulsory upon God's people or any others, to enjoy that privilege. Our attitude is that of St. Paul, "Let every man be fully persuaded in his own mind" (Rom. xiv. 5); yet, none-the-less, we believe that if we are to teach men "to observe all things whatsoever" Christ commanded and taught, we must proclaim an unchangeable God and an unchangeable Gospel; and this embraces the same blessings and

privileges that were enjoyed of old-time and are still comprehended in that for which we are exhorted "earnestly to contend,"—"the faith once for all delivered unto the saints" (Jude 17. R.V.).

Chapter I.—The Origin of Disease.

Disease came into the world as a result of the fall of man. Our first parents were made perfect, there could have been no disease or pain in Paradise. When, however, man fell and was cast forth, one of the effects of his transgression was the decree that birth should be accompanied with sorrow or pain (Gen. iii. 16). The first death among mankind was by violence, not disease; but evidently decay—a form of disease—finally overcame our first parents, and death followed. Death, which is the natural result of disease, thus passed upon all men. But although sickness is a result of man's original sin, it does not follow that it is always the immediate result of personal sin on the part of the sufferer. There is no doubt that in some cases it may be, as in those persons whom the Lord warned, "Sin no more lest a worse thing come upon thee"; and in the case of others, sickness may be sent or permitted as a trial of faith, or as chastisement to draw the sufferer nearer to God by humility and prayer, as saith the Psalmist, "Before I was afflicted I went astray" (Ps. cxix. 67). But apart from these instances, sickness is as natural a consequence of man's fall, as death. Sin, disease and death are

linked together, and will be finally destroyed together. "And there shall be no more *death*, neither sorrow nor crying, neither shall there be any more *pain*, for the former things have passed away" (Rev. xxi. 4). The atonement of Christ which covers our sins, embraces also all the results of sin, including disease and death, as it is written, "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17); and "His own self bore our sins in His own body on the tree" (1 Peter ii. 24). "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ" (Romans v. 17).

But, in the meantime, sin, disease and death still ravage the earth. Has the Lord permitted them always to do their evil work on all mankind unchecked? No!

Chapter II.—God's power over sin, disease, and death.

The laws of Nature are subject to Nature's Divine Law-maker. By nature man is prone to sin, but by God's grace and power, men have, and still can, overcome sin. St. John says, "Ye have overcome the wicked one" (1 John ii. 13). St. Paul says, "For sin shall not have dominion over you. Being now made free from sin and become servants of God" (Rom. vi. 14, 22). And in Rev. ii. and iii., Christ holds out rewards to all who overcome the world, the flesh, and the devil.

Even death has been overcome, and the dead raised to natural life again, by the power of the Almighty. Three cases are given in the Old Testament of the dead being raised—the widow's son through the instrumentality of Elijah (1 Kings xvii.), the Shunnamite's son through Elisha (2 Kings iv.), and a man through his body being brought in contact with Elisha's bones (2 Kings xiii. 21). Five cases are recorded in the New Testament:—the widow of Nain's son, Jairus' daughter, and Lazarus, were raised by the Lord Jesus Christ; and Dorcas (Acts ix. 36-43) was raised through Peter's instrumentality, and Eutychus (Acts xx. 9) through Paul's.

God's power over all manner of disease has been manifested in all ages. In Gen. xx. 17, 18, we find that in answer to Abraham's prayers, the household of Abimelech was healed. God's promise to His people Israel was, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee" (Exod. xv. 26). "Ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee" (Exod. xxiii. 25). And again, "the Lord will take away from thee all sickness" (Deut. vii. 15). We need not enumerate all the cases recorded in both Old and New Testaments

wherein the Lord manifested His power of healing the sick, for they are very many. Sin, sickness and death are subject to the grace and power of Him who said to His disciples, "Behold I give unto you *power over all the power* of the enemy" (Luke x. 19).

Divine Healing is supernatural, and can only be miraculously effected.

Some folks try to explain the miracles of the Bible by natural causes, but they miserably fail. The water of Jordan no more cleansed Naaman's leprosy than the serpent of brass healed the dying serpent-bitten Israelites. Clay ointment has never yet given sight to a man that was born blind. The touch of a man's hands has never been able to heal leprosy, paralysis, palsy, deafness, blindness, and all kinds of disease. The cure of such cases was accomplished by the power of God which was behind the water, the brazen serpent, or the laying on of hands and anointing, which were the outward signs employed. Divine healing is very different from healing by surgical skill, the use of medicine, or any other natural means, which is daily performed by the unbelieving and upon the unbelieving who have not invoked God's aid, equally with those who have. Those who were healed in ancient days by the Lord, were restored without the use of physicians or their remedies, by the miraculous interposition of God.

Chapter III. — Have we any reason to expect miracles of Divine Healing in our day ?

I firmly believe we have, and with thousands of others, can testify to the unchangeable power of God in healing sickness. I have quoted God's promises of Divine healing to Israel. We know also that He entrusted some of His servants the prophets, in Old Testament times, with power to heal the sick, and even raise the dead. But the Old Testament cases of Divine healing are as nothing compared with the New. The preaching of the Gospel of the Kingdom of God by our Lord, and His disciples, was accompanied everywhere by the power of God which healed all manner of diseases. Where the prophets were instrumental in healing a few cases, Jesus and His disciples during a little more than three years only, must have been used to the healing of hundreds.

Of the Lord Jesus Christ it is recorded that besides the many individual cases which He healed, "Jesus, went about all Galilee . . . healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them" (Matt. iv. 23, 24). "And whithersoever He entered, into villages or cities or country, they laid the sick in the streets, and

besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole" (Mark vi. 56).

Of the disciples, during our Lord's life on earth, it is recorded—
"They (the twelve) cast out many devils and anointed with oil many that were sick and healed them" (Mark vi. 13). To the Apostles Jesus said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. x. 8). "He gave them power and authority over all devils, and to cure diseases, and He sent them to preach the Kingdom of God, and to heal the sick" (Luke ix. 1).

Nor was this commission restricted to the twelve Apostles, for "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. And He commanded them to heal the sick wherever they went" (Luke x. 1, 9, 17).

There were all kinds of cases among these divinely healed ones—mental diseases, paralytics, cases of blindness from birth, deafness, palsy, leprosy, and all other infirmities were alike swept away by the power of God: even death itself being robbed of its lawful prey. All this proves that there is nothing too hard for the Lord.

If this miraculous interposition of God in healing the sick, had ceased with the earthly ministry of our Saviour, there would be good grounds for

the contention of some that we have no right to expect such miracles to-day—*but it did not*. Just before His death, the Lord Jesus said to His disciples, "*He that believeth on Me* (mark this condition) the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father" (John xiv. 12). This was not said only of the Apostles or of the seventy disciples who had been sent by Jesus to preach and to heal, but was plainly intended to apply to all believers on the Lord Jesus Christ—"*He that believeth on Me.*" Add to this, the promises attached to the Great Commission, made by our Lord when immortal, just before His ascension: "Go ye into all the world and preach the gospel to every creature. *He that believeth and is baptised* shall be saved, but he that believeth not shall be damned. And these signs shall follow *them that believe*. In My Name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; *they shall lay hands on the sick and they shall recover*" (Mark xvi. 15-18). Again observe, that these miraculous signs were promised not only to the Apostles but to "*them that believe*", and the signs were connected with the preaching of the Gospel to every creature; thus, seeing that this work is not yet ended, ought we not to contend for the promised blessings attached thereto by the Lord? After the Saviour's Ascension, Mark xvi. 20, adds—"And they went forth and preached everywhere, the Lord

working with them *and confirming the word with signs following.*" Thus the promise immediately began to be fulfilled literally, and the signs followed "them that believed."

Now it is an undeniable fact, that the miracles of Christ were wrought by the power of the Holy Spirit, and it is equally certain that the miracles wrought by the Apostles and early saints were accomplished by the self-same power according to the promise of the Lord Jesus, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). If then the same Presence and Power of God by the Holy Spirit are in the world to-day, why may we not expect the same manifestations, gifts and blessings as were enjoyed by the early Church? It cannot be said that we do not need them. Notwithstanding the great number of medical men, and the increase of medical skill and knowledge, is it not a fact that tens of thousands die every year of divers diseases in spite of all that doctors can do? Is it not equally true that such diseases as paralysis, leprosy, cancer, insanity, and a host of others, are practically beyond the power of medicine or surgery to cure? The death-roll of the world in this 20th Century, gives the lie to the ignorant assertion that we do not *need* the manifestation of Divine Power to heal the sick, now as much as ever. And since the world needs that Power (and it is undoubtedly promised by the Lord), if the signs do not follow the preaching of the Gospel as they formerly did, we must look for the cause to the preachers

of, and believers in that Gospel. And we can soon find it. It is the reason why the Israelites entered not into the promised land. It is the principle which always shuts up heaven against those who cherish it. And if we want further proof of the fact, we shall find it in Matthew xiii. 58, "And He did not many mighty works there, *because of their unbelief.*"

Chapter IV.—Under what conditions may we expect Divine Healing ?

To answer this question fairly and fully, we shall have to carefully note many of the cases of healing which are recorded in the New Testament. We shall then see that :—

(1). **Faith in Christ is an indispensable condition.** Matt. xiii. 58 shows that because of the unbelief of the people of "His own country," Jesus "did not many mighty works" among them; yet, this was not because He **could** not heal them, seeing that the power was with Him to do it, but it is said that "He did not," because their unbelief was an insult to Him and to God. The faith by which miracles of healing were wrought in New Testament times, was not always exercised or required on the part of the sick ones. The impotent man at the Pool of Bethesda (John v.), did not seek the Lord in faith for his healing, and rather seemed not to expect it, yet he was restored to health. Of the

blind man who was healed (John ix.), it is not recorded that he either had faith to ask for sight or was brought to Jesus by others who had, yet he was completely healed. The lame man at the Beautiful Gate of the Temple, looked for alms, not for healing, when Peter and John bade him rise up and walk (Acts iii.). Yet in these and no doubt many other cases, if there were not faith on the part of the sick ones, there *was* on the part of those who were used of God to heal them. "For without faith it is impossible to please God." On the other hand the evidence of the Scriptures goes to show that where there is faith on the part of the sick person, even if there is no **special** gift of faith on the part of those who are used to heal them, the sick person will recover just the same. There is the case of the woman with the issue of blood, "If I may but touch the hem of Christ's garment I shall be made whole." Without even asking for the exercise of faith on the part of Jesus, she touched Him and received healing. And our Lord acknowledged that it was **her** faith which had brought to her the blessing she desired, when He said, "Daughter, **thy faith** hath made thee whole" (Mark v. 34). Again to the blind man (Mark x. 46-52), Jesus said, "**Thy faith** hath made thee whole"; while to the two blind men who followed Him crying for mercy, He said, "**According to your faith** be it unto you," and their eyes were opened (Matt. ix. 29-30). And in other cases Jesus commended highly **the faith of some of those who sought** Divine healing, and in every case

granted their requests. Of the cripple at Lystra it is said, "Paul steadfastly beholding him, **and perceiving that he had faith to be healed**, said, with a loud voice, "Stand upright on Thy feet. And he leaped and walked" (Acts. xiv. 9-10). These cases are sufficient to prove that faith must be possessed either by the administrator or the sick one, and in either case, if the other conditions are fulfilled, the Lord will honour it and grant the healing desired. The faith which pleases God, and brings the favours asked, is faith which rests on the only sure foundation of the promises of God. Moreover the faith which precedes miracles, is the gift of God. It comes upon man not at his bidding or will, but as the Lord will (see 1 Cor. xii. 9, 11.). Notwithstanding this, faith may be increased and strengthened by proper means. When the apostles failed to cast forth the demon which possessed the lunatic lad, they asked Christ, "Why could we not cast him out?" and Jesus said unto them "Because of your unbelief," and concluded by pointing out the way to increased faith and power, by adding "Howbeit, this kind goeth not out but **by prayer and fasting**" (Matt. xvii. 19-21).

(2). **Divine healing will not be granted by the Lord contrary to His will.** Sickness, although a natural result of man's fall, is nevertheless sometimes used by the Lord as a means of chastisement for His people, and until its work is accomplished, it is obvious that the Lord will not remove it. "Before I was afflicted," says the Psalmist,

“ I went astray ; but now have I kept Thy word.” And again “ It is good for me that I have been afflicted that I might learn Thy statutes,” (Ps. cxix. 67-71). It was probably on this account that even St. Paul had to “leave Trophimus at Miletum sick” (2 Tim. iv. 20); while St. Paul himself, though he besought the Lord thrice that his thorn in the flesh which was evidently a physical infirmity (see Gal. iv. 13, 2 Cor. x. 10, etc.), might depart, was refused ; grace being given instead, to bear the affliction which came upon him to keep him from being exalted above measure by reason of the revelations he had received (2 Cor. xii. 7-10).

Yet until it is plainly manifested that it is the Lord's will that we should suffer through sickness, all God's people should take it for granted that it is the Lord's will for them to be healed. We need not sit down calmly under the affliction as though there were no promises of Divine interposition for our healing. Rather, let us follow the Apostle's example and beseech the Lord thrice that it may depart, than give way to unbelief under the pretence of submitting to the will of God, which we have never rightly endeavoured to ascertain. Until God's will in the matter is made clear, we ought to act upon the injunction of the Scriptures :—
“ Is any sick among you ? Let him call for the Elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins they shall be forgiven him ”

(James v. 14, 15.) We have no doubt that many of the Lord's children who are sick with divers diseases, would be healed if they had faith enough to comply with this command, instead of concluding that because they are sick it must be the Lord's will for them to remain so.

(3). **All the cases of Divine healing recorded in the early Church, and all the promises of Divine healing in the New Testament are conditional upon being wrought in the Name of the Lord Jesus Christ.** It was "in the Name of Jesus Christ," and "through faith in the Name of Jesus" that the Apostles, Stephen, Philip, St. Paul and others wrought the miracles of healing. And this condition is mentioned by St. James for the healing of the sick,—“in the Name of the Lord”; while Jesus connected it with His promise to them that believe—“**In My Name** they shall lay hands on the sick and they shall recover” (Mark xvi. 17). Unless therefore we comply with this clear condition we have no right to expect the fulfilment of the promise.

(4). Returning to the 5th Chapter of St. James' epistle, which evidently was intended for believers, because he says, “Is any sick **among you?**” we find several explicit instructions or conditions to be observed by those of God's children who desire Divine healing. **Firstly,** we are commanded to “call for the Elders of the Church,” because every New Testament Church had its properly ordained Elders, and if some churches have none to-day, it is because they are not constituted upon

New Testament lines. **Secondly**, the Elders are to “pray over” the sick one. This praying “over”, doubtless refers to the act of the Elders laying their hands upon the sick person, according to the word of the Lord Jesus, “they shall lay hands on the sick.” **Thirdly**, they are to “anoint” the sick person with oil in the Name of the Lord, which is in accordance with our Saviour’s own command; because when He sent the Apostles forth to preach the Gospel and heal the sick, during His earthly ministry, it is recorded of them, that “**they anointed with oil many that were sick, and healed them**” (Mark vi. 13).

These three conditions of the sick believer sending for the Elders of the Church, the Elders laying upon him their hands and praying over him, and further, “anointing him with oil in the Name of the Lord,”—these three conditions having been complied with, the promise may be claimed, that “the prayer of faith shall save the sick and the Lord shall raise him up.” They are but simple conditions, but faith runs through them all, and “the prayer of faith” claims the blessing.

Chapter V.—The Holy Spirit is the Author and Power of Divine Healing.

The promise of our Lord Jesus Christ to His disciples was, “Ye shall receive **power** after that the Holy Ghost is come upon you”

(Acts i. 8); and after that promise was fulfilled at Pentecost, the disciples were used of God to the healing of large numbers of sick folk. The lame man at the Temple Gate (Acts iii.) was probably the first to receive healing after our Lord's ascension, and no doubt the believers were thereby encouraged to pray and believe for the healing of the sick. They united in prayer to God: "Stretch forth Thy hand to heal; and that signs and wonders may be done by the Name of Thy Holy Child Jesus" (Acts iv. 30). The healing of Ananias, and raising to life of Dorcas (Acts ix. 32-43), were preceded by many other miracles of healing, "Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them" (Acts v. 15). "And by the hands of the Apostles were many signs and wonders wrought among the people. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one" (Acts v. 12-16).

And as surely as the Holy Spirit was not confined to the Twelve Apostles, neither was His power of healing. "**Stephen**, full of faith and power, did great wonders and miracles among the people" (Acts vi. 8). **Philip**, the deacon, wrought miracles at Samaria, "For unclean spirits crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed"

(Acts viii. 6-8). **Paul** wrought many miracles, and although he was "the Apostle to the Gentiles," yet he was neither one of the twelve nor of the seventy who were sent forth by our Lord to "preach the Gospel and heal the sick," nor was he one of those to whom Christ directly gave His last commission. But he possessed the Holy Spirit, and as a believer in Christ he could claim the promise of "the signs" which should follow the preaching of the Gospel by the power of the Holy Ghost. One of those signs (Mark xvi. 17) was the healing of the sick by the Holy Spirit's power through "them that believe."

Can it be supposed for a moment that any of the cases of healing wrought by the Apostles or by Paul, Philip, Stephen, and doubtless other believers, were accomplished by their own power? No, it was the power of the Holy Spirit that wrought these wonderful "signs."

In his first epistle to the Corinthians, Paul speaks of the gifts of the Holy Spirit, not only to the Apostles, to himself, and to other prominent leaders in the Church, but to the ordinary **members** of the flock. "The manifestation of the Spirit is given **to every man** to profit withal." "The self-same Spirit dividing **to every man severally as He will**" (1 Cor. xii. 7, 11). Among these Divine gifts, the Apostle speaks of **healing**. "For to one is given by the Spirit the word of wisdom . . . to another the gifts of **healing**, by the same Spirit; to another the working of miracles. And God hath set some in the Church . . .

miracles, then **gifts of healings.** **Have all the gifts of healing ?** ” (1 Cor. xii. 8-10, 28, 30). Thus the early saints were taught to expect from the indwelling presence of the Holy Spirit, the power to perform miracles and healing of the sick. And it was evidently because of their realization of this power, that the Apostle James wrote, “Is any sick among you ? Let him call for the Elders of the Church ; and let them pray over him anointing him with oil in the Name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ” (James v. 14, 15).

And have we then any reason to conclude that the Holy Spirit, and His miraculous power, were confined to Apostolical times ? Certainly not ! The Apostles were not the only persons to whom the commission to “go into all the world and preach the Gospel to every creature ” applies. Our Lord undoubtedly meant this command to apply to many more than those to whom He spoke at the time, or else even some of the preachers of Apostolical times, who were not even converted till afterwards, would have been excluded. Since, therefore, Christ linked the promised “signs ” with the world-wide preaching of the Gospel and its acceptance, there is no reason why the “signs ” of Divine healing, and other miracles should not still “follow them that believe.” Our Saviour’s condition was **not Apostleship, nor first century Christianity, but faith.** “He that believeth on Me ” ; “them that believe.” And the

Author of the miracles of the Apostolical age is the self-same Holy Spirit whom God promises "to you and your children, and to all that are afar off, even to as many as the Lord our God shall call" (Acts ii. 38, 39). "The Holy Ghost whom God hath given to them that obey Him" (Acts v. 32). They who possess His presence and power, possess the Author and Worker of Divine Healing. There is not a word in the Scripture that says He has changed either in willingness or in methods.

Chapter VI.—Three Reasons why we should still expect Divine Healing.

Those who contend against the continuance of Divine Healing may generally be included in one of the following classes :—

I. The ignorant. After nineteen hundred years of Christian teaching, it is surprising how many, both inside and outside the Christian Church, "do err, not knowing the Scriptures, nor the power of God". We advise God's people to study the Word of God for themselves, without the too often be-fogging comments of uninspired preachers and writers.

II. The fearful and unbelieving. There are quite enough of these in the ranks of the ungodly, without their number being increased

by those whose experience of God's promise-keeping grace should surely lead them to "contend earnestly for the faith once delivered unto the saints". We advise such to read Rev. xxi. 8, and to cease to set an example which is contrary to the Word and will of God. To His people the Saviour says, as of old time, "Be not faithless, but believing".

The unchangeableness of God, immutability of His Word, and the continuance of His presence and power on earth, are reasons why we ought to earnestly contend for, and expect, Divine Healing to-day.

1. God is unchangeable. "The Lord is in One mind ; who can turn Him ?" (Job xxiii. 13). "With whom is no variableness, neither shadow of turning" (James i. 17). "The Strength of Israel will not lie nor repent" (1 Sam. xv. 29). "I am the Lord, I change not" (Mal. iii. 6). "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8). Therefore, since God, both before the advent of Christ, as well as during His earthly ministry, and after His ascension, has declared and shown Himself to be the Healer of the sick—as an unchangeable Being, **He must be, and is, the Healer still.** And since Jesus, when on earth, was "moved with compassion" to heal all manner of diseases, and because He is "the same yesterday, to-day, and for ever", then He is still "touched with the feeling of our infirmities" (Heb. iv. 15), and as able and willing to heal the sick now as of old-time.

2. God's Word is immutable. "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19). "The word of God liveth and abideth for ever. The word of the Lord endureth for ever" (1 Pet. i. 23; 25). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). Therefore, since the Lord hath given the promises that he that believeth on Him shall do the works that He did on earth (John xiv. 12), and "they that believe shall lay hands on the sick, and they shall recover" (Mark xvi.), we may rather expect the heavens to pass away and the earth to dissolve, than for His word to be broken. Either we must look for the fulfilment of the promises, or we falsify the above declarations of God and His Christ as to the immutability of God's word.

3. The Presence and Power of God are still on earth. Before our Saviour's incarnation, the Presence and Power of God had long been manifested on earth. God had said to Moses, "My Presence shall go with thee" (Exod. xxxiii. 14), and that Presence and Power were shown in the camp of Israel day by day. It was because God was with them in power that the Old Testament prophets "spake as they were moved by the Holy Ghost" and wrought miracles.

When our Saviour ascended to heaven, He promised to send the Holy Ghost, Who should abide with-in His people for ever (John xiv. 16.

17, 26), and this promise was fulfilled, and has never been revoked. Therefore, in the continued presence of the Holy Spirit, "Who proceedeth from the Father and the Son," the Lord is "with us always, even unto the end of the world"; and this Divine Presence and Power are an infallible guarantee that the day of miracles is not yet past.

In the very day in which we live we are also "compassed about with a cloud" of living witnesses, men and women who have believed God's word enough to act upon it, and who have experienced Divine Healing in their own persons, and bear testimony to the glorious fact. What is the matter with the Christian Church that unbelief should be so often taught instead of faith? Can we have too great a faith in God? Can we cling too closely to His word and promises? Shall the Christian minister and teacher meet the scornful enquiries of the ungodly with the lame excuses of fearfulness and unbelief? If there be failures, let us not impute them to God, but get to our knees and remember the promises, "If thou canst believe, **all things are possible** to him that believeth" (Mark ix. 23). "Have faith in God. For verily I say unto you, that **whosoever** shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, **he shall have whatsoever he saith**. Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, **and ye shall have them**"

(Mark xi. 23, 24). The Apostle James is right: "Ye have not, because ye ask not," and again, "Ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James iv, 2, i. 6, 7). And St. Paul adds, "Without faith it is impossible to please God" (Heb. xi. 6).

Faith in His word honours the Lord, but unbelief insults Him. Yet to-day Jesus might well ask of many, as He did of His disciples, "Where is your faith?" (Luke viii. 25). "**How is it that ye have no faith**" (Mark iv. 40). "Why are ye so fearful, O ye of little faith?" (Matt. viii. 26). God still lives! Do we believe it? His power and grace are promised to us—do we desire them? Then let us pray and contend for and no longer against, the immutable word of an unchangeable God. So shall we be able to add our living testimony to that of others that the signs do follow them that believe, and "All the promises of God are yea and Amen in Christ Jesus."

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