

FAITH HEALING.

BY

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Bless the Lord, O my soul: and all that is in me, bless His holy name. Bless the Lord, my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." — Psalm ciii.

THESE are the utterances of the sweet psalmist of Israel, David, who knew God's voice; who knew what God that when he spake unto him; who knew what the word of the Lord meant all its fulness. He knew what it was to trust his soul to the living God, was to trust his body to the living God; and then, calling upon all that was within him, the very centre of his being, his heart and soul, he says: Bless the Lord, O my soul; and that is within me, bless His holy
Bless the Lord, O my soul,
get not all His benefits."

And yet how quickly we forget! David knew what the human heart was, and how quickly that heart forgets God and all His goodness. "Who forgiveth" — (he speaks of the benefits) — "who forgiveth all thine iniquities." He is speaking of sins now: sins that have stained the soul; sins that have made the heart unclean; sins that have made his walk imperfect; sins that have destroyed his peace. He tells us in the Twenty-third Psalm how blessed it is to look to Him who restoreth his soul.

And he says in this verse, you will notice, not only "Who forgiveth all thine iniquities," but "who healeth all thy diseases." He has been talking about the soul and its sins, the heart that was unclean; now he speaks of his body, and calls upon his soul and all that is within him to remember these benefits — the forgiveness of sins and the healing of disease.

Faith healing is as old as this book. It is not a new thought, and I have nothing new to bring to you to-night. We find it away back in Exodus, where

the Lord promised to heal His children and promised to preserve and protect them from sickness if they lived according to His commandments and did His will. All through the Bible, from the beginning to the end, the Lord has permitted sickness to come upon disobedient children, and then has forgiven their iniquities and healed their diseases.

You know how the Lord Jesus, as He went about on earth in His short ministry, healed the sick, restored sight to the blind, unstopped the ears of the deaf, made the lame to walk and to leap, cast out devils; and when He commissioned His disciples, — the first twelve, — He sent them out to heal the sick and preach the Gospel; as He afterwards did the other seventy.

I have no record, and I do not think there is any record, of the command ever having been withdrawn from His disciples — that they should go out to preach the Gospel of salvation for the soul and for the body. So far as it has been traced — and it has been traced clearly and distinctly all through the

ages from the days of the apostles to this day — there is an unbroken line, slender in some ages, but still unbroken, that the promises of God were made true in the healing of the sick.

Before I wrote anything upon this subject, I endeavored to trace back as far as possible, in order to get hold of everything that would bear upon Faith Healing. And, as I have said, the line is unbroken from the days when the apostles walked on earth to this day. I think this most distinctly and earnestly, and in the sight of God believe it to be true, — that as a justification by faith was taught by Luther and as holiness by faith was taught by Wesley and his followers, and swept through the earth, so we are to-day under that dispensation of grace where healing by faith is to become the “power of God unto salvation.” Whole villages in China are interested in the subject, taking God at His word, believing it to be true, and are being healed. I read only within the past two or three days an account of a convert in

China who had been given up to die, who claimed the promise in James and was healed.

And thus I believe this truth of God will yet be a great factor in the cause of Christ, in building up His kingdom and Church upon earth. I believe — whether I see it in my day or not, some of you will — that the day will come when it will be just as much one of the ordinances of the Church as baptism and the Lord’s Supper. It is in this church, thank God! We have our meetings once a week to meet the sick and pray with them, according to James, to anoint them with oil in the name of the Lord and claim healing; and the Lord has done wondrous things. You know it is very easy to stand on one side to criticize and say, “I don’t believe;” and to say that Magicians and Mormons, Roman Catholics and Spiritualists and the so-called Christian scientists, and all those classes of people, have cases of cures. Of course that is true. No one questions it. But that does not alter the fact that the promise of God is

true — the promise in James. It reads, “Is any sick among you?” and it does not say, “Go to Christian scientists or to Magicians or to Roman Catholics or to Utah among the Mormons;” but, “Is any sick among you?” that is, Christians, not the unconverted; for there is no promise in the Bible to the unconverted; the promises of God are to His children, to those that turn from their wickedness (Ezek. 18:27). “Is any sick among you? let him call the elders of the church, and they shall pray over you, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise you up; and if you have committed sins, they shall be forgiven you.” In other words, if the sickness is the result of some sin, the sin shall be forgiven and the body shall be healed. But it is in answer to faith: “The prayer of faith shall save the sick.”

You know all the questions that come up in regard to this matter, which I have advocated for almost twenty years. At first I stood alone, in this country;

and the only trace that I could find in any country, at that time, was in a little hunchback woman (and I always love to talk about her) who lived in Männedorf, Switzerland, a village given over to the manufacture of silk. An epidemic of the typhus fever broke out there. She, an earnest Christian woman, grieving to see the death of so many people out of Christ, went about and talked to them of the Lord Jesus and led them to Him for forgiveness of sin. As she prayed she was led to ask that they might be restored to health, and her prayer was answered in so many cases that she looked in God's Word to find some assurance. Great was her joy when she found the promise in James; she claimed it, and the people were healed in great numbers. In consequence of this she was prosecuted by the doctors because their business was being destroyed, and after trial in the courts it was decided that she was not practising medicine, and that there was no law in the land to forbid a woman's praying. The doctors had to pay the costs of the court and she went free.

I gathered these facts from a little book published in London,¹ which interested me so much that I republished it here, with the addition of some descriptive letters written me by an English lady who had visited Männedorf.

Then the question came to me: "If that promise is true in Switzerland, why should it not be true in this country?" and I began to pray with the sick. The first case was one of tumor. That lady is alive to-day unless she has died within a very few days. And from that day to this, nearly twenty years ago, I have prayed with tens of thousands of people suffering from all kinds of diseases, curable and incurable, with the consumptive and cancerous, the rheumatic, and with those who had tumors of all kinds, and with many who had incurable diseases that I cannot mention, and they have been healed.

I could tell you — but it would take the whole night and more — of some of the most wonderful of cases. The only

¹ "Dorothea Trudell," published by the Willard Tract Repository. Price, 75 cents.

point I wish to make in this relation is to impress upon your minds that the promises of God are true. I do not claim, and would not for the world, that I have any power of myself; that I could touch anybody and they would be healed; that the people could send handkerchiefs, as they did to Peter and Paul, that the sick who afterward received them might be restored. I simply claim what I have claimed from the start, since converted to the Lord, that He is a living God, and He lives to take care of His people; that He loved them enough to die for them; and if enough to die for them, He certainly will make true His promises. If we seek first "the kingdom of God and His righteousness, all these things shall be added unto us." Did He die simply to care for our souls and leave our bodies to suffer? Of course the soul is the most important: it is to live forever. This body is a garment we lay aside by-and-by when the time comes. But I think we might claim, just as promised, that while caring for this body — the clothing of the

soul of man — it might be made well and kept in health, so that man can think better and feel better and act better, clothed upon with Christ's righteousness, saved from his iniquities and his diseases.

Let me give you two or three remarkable cases of healing. One comes to mind, of a man paralyzed. I went out of town one Sabbath to preach — went on Saturday to preach for a minister on Sunday — and I noticed a man in a wheel-chair directly in front of the pulpit, with his face drawn to one side, the entire side of his body being paralyzed. He sent to know if I would not stop at his house in passing. I said "Yes." He wanted to claim the promise in James. I claimed it with him. In that moment his face straightened as quickly as a flash. The next Sunday he walked to church and said that the side that had been paralyzed was restored from that moment.

I notice this in cases healed in answer to prayer: that they receive a wondrous baptism of the Holy Ghost.

I have never known a case where the person that has been healed has not received divine power — the Spirit of God coming upon him and making him a new person, "turned into another man" (1 Sam. x, 6), and on fire for God.

There is one case that has been commented upon in print several times, and done so crookedly that I would speak of it here. It came thus to my knowledge: I was in Philadelphia, stopping at the house of R. Pearsall Smith, when Dr. Reed, a physician of Philadelphia, learning that I was there, and belonging to the same school of medicine as myself, called. As we sat pleasantly talking (he was a Christian man), he said: "Doctor, I understand that you are quite interested in the subject of faith healing." I said, "Yes." "Well, I would like to tell you a story." And this is what he told me.

His little boy — I do not remember his age — was playing, I think on the shed, and fell and broke his arm. The doctor's brother (not the professor of a

college in Chicago, as the account has been printed, but a practising physician and surgeon somewhere in the West) was visiting him in Philadelphia. The father said to his brother: "Why, his arm is broken;" and the brother set the arm and put on the splints. The little fellow that night went to bed, and his father, feeling very anxious about him, stayed outside the door to listen. The boy was very restless, and presently he got out of bed, kneeled down and said, "Dear Jesus, make my arm all well because it hurts," and got back into bed and went to sleep. The next morning he went to his father and said: "Papa, I want you to take these things off my arm." His father said: "Oh, no! that won't do." "Papa, don't you believe Jesus?" "Yes." "I asked Jesus to make it all well and it is well." "Yes, I know; but the splints must be kept on for two or three weeks." Then the child went to his uncle. The uncle said the same thing; and every time he could catch the father or the uncle through that day he teased them

to take "those things" off his arm; until, toward night, the father, being convinced that there was something in it, turned to his brother and said: "Brother, I think we had better take them off." "Why, man, you are crazy! Nothing would tempt me to do it." "Well, I am going to do it;" and he took the splints off the little boy's arm and it was perfectly well. The uncle was then what the Methodists call a "backslider." He nearly fainted, and it brought him back to the Lord.

I published that account I do not remember how long afterwards; but before it was printed I sent it to Dr. Reed and asked him to read it and see if it were perfectly correct, so that it should go into print with his endorsement. I don't remember whether he made any alteration, but he returned it "all right," at any rate, and it was printed.

That is the only case which I know, personally, of a broken bone being healed; but I have no question that broken bones have been united. But you ask me, or somebody will, for there

are lots of foolish people somewhere, if not here: "If a man breaks his arm would you just anoint him with oil and ask the Lord to unite it?" No. I should set his arm and do it up properly, and I would then ask the Lord to unite it. When a man's arm is broken, the contracting muscles cause shortening of the limb by the broken portions lapping over each other. Just put the ends in place, put on your splints, and ask the Lord to heal the fracture. I should just as soon expect, if I tumbled down on the ice and said, "Lord, pick me up," that He would do it. He would say, "Get up yourself." I do not believe in any way you can put it that we are to lose our common-sense in this matter. There is no need of it; but it is a wonderful and joyous privilege to take the Lord as our physician. It is my privilege, if sick in any way, to say, "Lord, heal me."

There are all sorts of questions and arguments that come up in regard to this matter. I know of no other way than to treat the promise as we do everything

else that God gives — as a privilege. Now some people say: "I want you to promise never to take another drop of medicine as long as you live." I say: "Don't do any such thing." You might be in a spiritual condition to-day that would enable you to say, "I can trust the Lord without any medicine." Next week you may backslide — I can't tell; I hope you won't — and you would have the torment of thinking, "I promised the Lord a week ago that I never would take any more medicine; now I am sick and not in a condition to trust the Lord." Don't tie yourself up. No one knows what his spiritual condition will be in six months, a year, or even three weeks from now. We only live by the moment. If you have faith to trust the Lord for anything, trust Him. If not, do the next best thing. "According to your faith be it unto you" (and there are revelations of God in this Word yet to be proved. To some degree it has been proved by the children of God who are to-day finding in Christ what it is "always to triumph" over sin and sick-

ness.) But God does not condemn us while using all the faith we have; so I would beg of you not to get under condemnation, medicine or no medicine, while you look unto Jesus, the author and finisher of your faith.

I wish to speak with all kindness and with all charity and with all love. I had a communication to-day asking me if I would state the difference between the so-called Christian science and faith healing. I have been asked it over and over again. I cannot do it; any more than I can tell you what a counterfeit half-dollar is made of. I can tell you the genuine is made of silver. It has the pure ring. It passes for fifty cents every time; there is no discount on it. But if you counterfeit that, you may call it what you please, but it will never be a pure silver half-dollar. I wish to say, and most distinctly, that I have no connection of thought or faith, or hope in, or in any way whatever endorse, what is called Christian science. Mind you, I do not say that there are not good people who believe in it. There are good

people in the Roman Catholic Church and there are good people among Spiritualists. There are good people in all sorts of places, who may be in error, who are misled. God forbid that I should judge any of them. I simply believe the Bible. Let me give you an instance in Paul's life. You remember that when Paul went to the continent of Europe, at one time he preached at the seaside, and his first convert was a woman named Lydia, from some part of Asia, who sold purple. She had left her own home and gone into a strange land, there to hear the Gospel and become converted to God. Paul and his companions were guests at her house. Daily, as they went to the temple to pray, a young woman followed after them. Let me give the scriptural language: "And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show

unto us the way of salvation." — Acts xvi, 17.

Paul himself was at first deceived. Notice the language of this young woman. She called out aloud to the people: "These men are the servants of the most high God, which show unto us the way of salvation." And she did it day after day. What would you think of a person that came to your church and said about the minister: "He shows us the way of salvation; he is a servant of the most high God." You would say at first, "Yes, bless the Lord." But if that damsel did n't get any further than that, and simply cried the same message over and over again, some time you would ask her: "Well, what about your own soul; are you saved?" The language was always this: "These men are the servants of the most high God, which show unto us the way of salvation." It was never changed; never the cry from the heart: "These men have come to show *us* the way through the blood of Christ to be saved, and I have found salvation through their

teachings!" Paul's eyes were opened. He turned, after many days, and said unto the spirit: "I command thee in the name of Jesus Christ to come out of her;" and the evil spirit came out.

I think she was about as near a Christian scientist as any I have read about lately. "She gained much *profit* by soothsaying." A man came to me once and said, "Doctor, do you remember me?" "Yes, you came to me years ago from such a town, about a woman with a cancer that you wished to get counsel about. I never forget faces; I do forget names and I cannot tell your name." "Well," he said, "what do you think of Christian science?" "I think it is from Satan." "What?" "I think it is from the devil." "You call yourself a Christian man and say that?" "I do." "Why, I have been with Mrs. —, naming a prominent leader in that line. I have been with her since half-past eight this morning." It was then two. Said I, "What did it cost you?" "Ah, you have got me now." His props were all knocked from under

him. "My dear brother," I said, "every promise inside the lids of that Book is as free as the air that you breathe to-day or the water that runs down the hillside. You have not to buy a promise of God. You have not to pay for a truth out of that Word. It is as free as air." I wouldn't pay one farthing for any promise that God ever gave, to anybody but to Him.

It is possible that there may be some persons here to-night who endorse "this Christian science." I have no contention with you. I simply say: "Get down on your knees before God and ask Him to show you if it be the truth and the right, and you will either have a darkness come over your soul or you will come out of it as quickly as a flash."

This man went on to tell me that his father was deacon of a Baptist church and that he had paid some two or three hundred dollars to learn the "Christian science." I think he saw his error before he left.

Why, of course cures are made. You can go to Utah to-day and find among

the Mormons that they claim the power to heal the sick. I am reminded of the time when, as a boy, I read the signs: "Dr. So and so, Magnetic Physician;" "Dr. So and so, Clairvoyant." Now we read, "Metaphysician" or "Christian scientist" at the end of the name. It is the old deviltry warmed up: that is all.

"Is any sick among you?" — among you Christians. Don't make a mistake about this. This whole line of teaching belongs to the Church of God. I have said it a great many times; I have said it to different bodies of ministers: that every clergyman, when he visits a sick member of his church, ought to go in with faith enough to claim that promise in James; to kneel down by the side of that sick one, anoint with oil in the name of the Lord, and claim healing. You know the custom is for the minister to go in and talk with the sister or the brother and sympathize with them because they are sick; and say the Lord does not afflict willingly, and all that good sort of talk; then kneel down and

pray that this affliction may be sanctified to their good, and come again in a few days and do the same thing with them. Mind you, I don't find fault with this talk in the right place and at the right time. But when there is a special promise for a special time, should we not honor God by believing that promise and by our faith seek to strengthen others. The Bible says: "When thou art converted, strengthen thy brethren." How shall we so truly strengthen them as by diverting them from the sickness to the promise of God. It is the privilege of the ministry to do this. It is the plain direction of God's Word when "called" to the "sick" that he shall pray the "prayer of faith" and His Word declares: "And the Lord shall raise him up." Oh, for a ministry that shall take God at His word, and when visiting the sick shall claim His promise, and see the sick get well; and let the physician saw wood for a living if he can't get it in any other way.

Don't mistake me and say I don't believe in physicians. God bless them,

I do. I thank the Lord that He ever gave me a medical education. I would not part with it for all the money you have here to-night. It is a grand thing: it has been for me; for God shaped my life that way; but let the world have the doctors, and Christians the great Physician. I think physicians could practise faith healing better than any other class of men. I have always thought doctors had the advantage over ministers, because they could talk salvation as well as medicine; and it is a great power when a doctor can stand by a man's bedside and tell him of Jesus who "brought life and immortality to light." I have seen scores of people won to Christ upon sick beds. You say this is in favor of sickness as a blessing; it may be to the unconverted. I think God lets us get on our backs sometimes that we may look up. But I don't think you need to be sick forever to get a blessing. I don't think you need to be sick months and years to get a blessing. Just the moment the work is done in your soul, claim forgiveness for the

past and healing for the moment and get up and walk.

I remember the case of a woman who came to me, brought to me by a lady whose husband had been sick with consumption and healed. She had been run over six years previous to the visit. She was sick for months and it ended in a shortened limb, lengthened only by the wearing of a high-heeled shoe. I prayed with her and she went downstairs as she came up, limping. When she struck the sidewalk, "Why, bless the Lord," she said, "I'm healed!" and in her joy she ran down the street almost like a crazy person. The next morning she had to take off her high-heeled boot, because one limb was as long as the other. She was perfectly healed.

I said a little while ago that I did not ask people to dispense with medicine. The people who are healed are, in ninety cases out of a hundred, the desperate cases that nothing can be done with by the medical men. For instance, I have seen scores of tumors

taken away. The Lord does it. I have seen cancers healed. There was one woman who had a cancer at the root of her tongue. She had been to surgeons and to the Massachusetts General Hospital, and all they could do was to burn off little pieces by caustic applications. That woman came twice, I think, and she has that cancer now in a bottle of alcohol and is perfectly well.

Now, you know there are people, and God have mercy on them, who fight this truth, who turn it into ridicule, and say all manner of ill about it, and call people who believe in it all sorts of names.

I have had to bear this for years, for, as I have already said, I stood alone; I had nobody to talk with; everybody said I was a lunatic. I was denounced from the pulpit and by the religious press all over the land. But thank God for the revolution that has changed so many pulpits; changed so many hearts. Once in a while there is a tough one left; but I believe the Lord is long-suffering and merciful, and some time

He will forgive and bring them into the light, and we will still pray for them. I have had to go all through this and you are getting the blessing to-day.

Then why should I be troubled? Just think of it. Here are men and women all over the world dying and suffering from disease, that if somebody could pray with them their sufferings might end. Would you—I ask every one here to-night—would you publicly, in your pulpit or upon the platform or with your pen, write anything that would turn a poor suffering soul from a promise of God? If you would, God have mercy on you.

I would not reflect upon any one, but would only beg you—you, a servant of God—hinder not the soul that seeks to trust God to fulfil His word. If that promise be not true in James, let us cut it out. And if you cut that out, then there is: “Ask what you will, and it shall be done unto you.” Cut that out and there is: “All things you desire, when you pray believe you receive them and you may have them.” Cut that out.

“If ye love me, My Father will love you, and Father and Son will come and abide with you.” Cut that out. What kind of a Bible would you have?

You know the story of the young man who went to church when he moved into the city, and at the end of a year he called upon his pastor and said: “I want to present you with my Bible.” “Oh, thank you; but I have Bibles enough.” “But I want to give you mine.” He took it and found it was all cut up. “What does this mean?” “Well, I have cut out promises that you said didn’t apply to these days. That is all there is left of it.” Oh, believe God’s Word from beginning to end! If I could not believe the promise in James, I could not believe in anything in this Word and I should want to shut it up, and I think I should go mourning all the days of my life that a light had gone out in my soul; a promise of my blessed Lord was no more true; that it had been called back to heaven and taken out of His Word. Oh, I think I would gladly lay myself down and say:

“Take me away to my last resting-place. Put me out of sight where I shall never see or talk about that Book again.”

God forbid. If we have not a dollar in the world; if we have no influence outside of the Bible; if we make no mark in the world whatever, let us live and die believing God's Word from cover to cover.

One says, “Are all the people healed that you pray with?” That question was asked me after I had addressed a body of ministers one Monday morning a year or two ago. I had thrown the meeting open for questions after I had talked. One minister said: “Well, doctor, are all the people healed you pray with?” I replied: “Were all the people converted that you preached to last Sunday?” It is perfect nonsense to say, “You do not count up your failures.” Suppose a minister comes home on Sunday night and says: “I counted the people in church to-day and there were four hundred and sixty one, and only one received the truth. The

four hundred and sixty failed us.” And he puts it down. The next Sunday he says: “There were three hundred and forty people, and only two that took in the truth; three hundred and thirty-eight failed us.” He would have a most interesting church record at the end of the year. Where is the church that records its failures? We are praising God for victory, not for defeat. We are standing by our guns and saying, “God's promises are true.” I say with all my soul. If I ever believed anything, I believe that the Lord himself hears and answers the prayers of His children.

Now, as to why all people that come are not healed. Many come from curiosity. They say: “I have tried Doctor So and so and this doctor, the best doctors in the land, and they could not do anything for me. Now I will try the faith cure.” And they get just what they come for. In other words, the Lord is just all that we will trust Him for. He will meet us at the extremity of our faith, never beyond it and never short of it. *Trying is not believing.* In talking to

persons about salvation, often the reply will be: "Well, I will try to believe the Lord." "No, *believe* Him; don't *try* it." I use this illustration: "Did you eat your breakfast this morning?" "Yes." "You didn't try it?" "No, I ate it." "Well, don't try to believe God, but *believe* God."

Many people come to me to claim the promise, who are not Christian people; they will *say* they are. Or one will say: "Oh, yes, I have faith; I always have had faith." And they talk of it in such a way, in so boastful a manner, that I rather question whether they have any faith at all. The faith that trusts God is humble, meek; it is the humility that stands at the foot of the cross and looks up into His face and praises Him.

I want to give you two more instances. One, a blind man from Lynn. I do not recollect his name; I would give it if I did. He came to the Thursday meeting, his wife leading him; stone-blind for seven years; unconverted. The question is always asked at that meeting, "Are you a Christian?" If not, we

endeavor to show them the way from the Word of God. This man and his wife both believed and were converted on the spot. Then I prayed with him according to the promise in James. He came the next week and said he could read the big signs over the store-doors, "and I can see, doctor, your face and whiskers." Three weeks from the first time he came he stood up in this room and read the finest type Bible he could find, five or six verses, that people might see it was really true.

Some one may say, "That was an imaginary case of blindness." I had his word for it that he went to the best oculists in Boston and they said he never would see again. Would you, by any ridicule whatever or by denouncing faith healing, by your influence or testimony, deprive that man of such a blessing. No, I do not think you would. God forgive the man that would.

A little while ago, a man came to see me who, I found, was deaf. I talked with him and halloed at him until I found he was not a Christian. He said

that a lady from his own town had called on me, who was healed from tumor, and he came to see if I would not pray with him to have his hearing restored. I asked him if he loved Jesus. "No," he said. I asked how he was brought up. He said he went to the Methodist church but had never been converted. I talked to him about giving himself to the Lord to be saved. He said he would. We knelt down, and I prayed with him for the salvation of his soul, and then, "Lord, unstop his ears that he may hear Thy Word." When we arose I spoke quietly. He answered me. I spoke even more softly. "Why, doctor, I can hear every word you say!" and the tears began to roll down his cheeks. He didn't know what to say as he stood on his feet. I never shall forget it: his broken language; his heart running over with joy; saved on the spot and his hearing restored at once.

Would you deprive that man, by any utterance of yours, against taking the promise of God to be true? Oh! I could tell you cases all night long;

wondrous revelations of God's power. But one thing I want you to guard against (for I am talking to my class in Faith Training College, as well as giving a lecture to all you people to-night).

A young lady came to me yesterday and said: "Doctor, I have been healed wonderfully, after being sick for many years. I came to see you to get some instruction. I would like to go into this matter and heal people. I don't want to make a great deal of money out of it; I want to make enough to get my board and clothes." "Well," I said, "do you think you can heal people?" "Oh, yes; I am very sure I can; I have had such a blessing myself." I replied, "I have never been able to do it." "I think I have prayed so much about this that I am very sure I can, and I wanted to open an office, and I came to talk with you about it and see what you would advise me to do." "I should advise you to go home and not do anything about it." "You wouldn't?" "No; I have been praying with people

twenty years and hav n't been able to heal anybody yet." "I thought you did." "No, I never have. the Lord has done all the work that has been done here, and I think you had better let Him do it all; if you are going to try to make money out of this thing, the quicker you take your sign down after you get it up the better." I was really sorry to discourage her, but did not wish her to think she had any power to heal people or to make any money out of it. I have lost many thousands of dollars by it; never made a cent by it. I never charged a person a dollar in my life for praying for them. They ask me what I charge sometimes, and I playfully say a hundred thousand dollars, and they go off smiling.

Don't make the mistake to suppose that the Lord imparts the power to any man to heal the sick. It is His work. Your work is simply to obey His voice.

I had an amusing little thing yesterday — a letter from Sweden. A man wrote to me in broken English that he was a Swedish minister and had a large

church; that he was sick with sugar disease — diabetes; and wanted me to appoint a time to pray for him. He said he had been "greased," according to the promise. He meant he had been anointed with oil, but he did n't know the English and put it down "greased." Well, I had a good laugh over it, and I have prayed for him, and I am going to do it again.

I have had people ask me to pray that they might have a third set of teeth so that they might not have to buy store-teeth. A man wrote me that he had lost two of his fingers, cut off by machinery, and, Would I pray that they might grow again? I have had all sorts of such things. I would n't dare to tell you how many or what they were. Now there is no promise for a third set of teeth, except a dentist's promise; for only two sets belong to us. There is no promise that if a limb is cut off it shall be restored again; for that is not disease. And I ought to state. in regard to broken bones, that that is not disease. For the loss of fingers by

machinery we have no right to claim a promise, for it is not in God's Word. There is no promise that such a defect shall be restored.

Then the thought came up in regard to this matter of disease, If the promise is true, why does anybody die? "Well," as the old lady said, "we have all got to die once in a while." When the time comes — in God's time — we must die. But we have no right to fix the date. You have no right, because you have a disease about you, to fix the date of your death. You say, "I have heart disease." Take the case of Captain Carter. He had been to the best physicians in the country; he had been to Europe; he had been on a sheep ranch in California; he had done everything that human skill could advise for the cure of organic heart disease. He came to Boston and went to the Adams House. He then came to my office, a perfect stranger. He could just get there. I prayed with him according to the promise in James and he was healed. He went home and ran

up six flights of stairs without stopping. Now, he might have sat down and said: "I have got heart disease; the doctors say there is no possible cure;" and made up his mind in that way, and he might have died. That would be fixing the date.

Or a man might have serious trouble about the lungs, and say: "I am in consumption; no hope for me. I will give up business. I will make my will and get all ready; I have got to die." That is fixing the date. But the Lord says: "The prayer of faith shall save the sick." When the time comes for you to die, you will have no faith to claim this promise. But it is your duty and privilege whenever you are sick to claim the promise of God and be restored to health, if that be God's order for you; and if it is not His order, you will have no faith to get well. So the matter does not rest upon the responsibility of the one who prays for you. He prays on the promise of God, as a man stands in the pulpit and preaches the Gospel of the Lord Jesus Christ. You claim it

and are converted to God and go home rejoicing. Or you can go down those stairs turning your back upon the Lord and rejecting Him. The Gospel is true all the same. And so the promise for healing is true all the same, whether you claim it or do not claim it.

You know sometimes people get so stirred up over these things that they are not satisfied with the promises of God. A lady was labored with about claiming healing by faith, and it was all settled. The one who talked with her thought she understood it perfectly, and after he had gone, she said: "Now, Lord, I don't know whether you want me to get well or not. I want you to show me, and whatever verse I open to I am going to claim as an answer." As she opened her Bible at random, her eyes fell upon this verse: "And last of all the woman died also." It served her just right. The Lord had given her an out and out promise, "The prayer of faith shall heal the sick," and she says: "That isn't enough, Lord, you must give me another one."

I hope I have made the story clear and practical. I have tried to do so. Don't for a moment doubt God. And no matter what people say to you because you believe the promises of God. The one who wins the battle is the one who trusts God. No matter if your churches and ministers and everybody else denounce, believe Him still.

There is but one result whenever a minister preaches against the promise in James. The crowd increases to be prayed for. Some time ago people came flocking to me from a neighboring city. Meeting a resident of the place whom I knew very intimately, I said to her: "What is the matter with the people in your city?" "Why, the Congregational minister preached against faith healing two weeks ago." And every time there is a magazine article I am flooded with letters from all over the country asking me to pray for people. So I say to the ministers, pleasantly: "Now, if you don't believe in faith healing, don't say anything about it, unless you want to kill me;

for I cannot handle the people who come after you have had your say in the pulpit." People have common-sense and they can read the Bible ; and if you argue against it, it does n't make it true to them. The Spirit of God takes the truth and reveals it to His children.

So, not only for this promise, but for every promise of God, believe it as it reads, and trust Him ; and you will never go astray. You will have persecution, but it will only strengthen your faith. "Blessed are they that are persecuted for righteousness' sake." They take hold upon God, and He holds them in His everlasting embrace.