

Revival of Spiritual Healing in the Episcopal Church.*

REV. KENNETH MACKENZIE.

A widespread interest attaches to the probable action of the forthcoming convention of the Protestant Episcopal Church with regard to the insertion in the Revised Book of Common Prayer of a service for the anointing of the sick, according to the command in St. James (5:14, 15). So far as we know, only the modern Russian Church has taken this step. The Roman Church administers "extreme unction" for the dying, not for those in health.

Few, it may be, are cognizant of the relation which members of the Episcopal Church have borne to the Alliance teaching and practice. Trained churchmen are lovers of the Word of God, and readily yield to His revealed will. In Dr. Simpson's early years, long ere the Alliance came to birth, many staunch friends stood by him and his endeavor, who had learned their lessons of faith in the Church. The Rev. Dr. Wilson, of sainted memory, never ceased to be an Episcopalian, though latterly his entire time and strength were devoted to the Alliance. It were but just to say that when he came to the decision to ally himself with Dr. Simpson, he frankly went to Bishop Henry C. Potter, and, laying before him all the facts which led him to the conviction, he asked him to depose him from orders in the church. That kindly, sympathetic man, having heard it all, looked into Dr. Wilson's earnest face, and said, "Dr. Wilson, as long as I am Bishop of New York, your standing in the church shall remain unchanged." Some of us recall that Dr. Wilson preferred to wear his vestments and administer the Holy Communion when anointing the sick. And that miniature chapel adjoining the Tabernacle, on West Forty-fourth Street, was for years the scene each Sunday morning at eight o'clock of a precious meeting of the children of God who received the sacrament from his hands according to the form of the Episcopal Church.

The Hickson Mission to the United States, so popularly noted in the public press, has indicated to us the tendency in the Church of England. While it made its impression, and deepened conviction in this country, it could leave but a temporary deposit of influence, and does not come within the scope of this discussion.

The services of the Episcopal Church are distinctly articulated by suggestions of the impartation of health and healing by the Lord in answer to prayer. In the opening exhortation, the minister enjoins upon the people the fitness of public acknowledgment of the need of repentance and confession of sin, and of amendment of life, concluding with the words "and to seek those things which are requisite and necessary as well for the body as the soul." In the communion office an introductory prayer commends the congregation to God that they may be preserved in body and soul. And the exalted ideal of the Holy Communion itself is that it shall be received by the communicant with faith for physical as well as for spiritual endowment. Sundry other prayers might be quoted to show that the truth of divine life for the body should not be strange to sincere church people.

The first and essential conviction which I beg to express is

*The first of a series of articles by the Rev. Kenneth Mackenzie dealing with the modern church. A timely message on the drift toward Roman Catholicism, noticeable in certain branches of the Protestant Episcopal Church, will follow the present article. Mr. Mackenzie is well qualified to write on the great problems confronting the church, and his studies will be read with deep interest and enlightenment.

that the Christian and Missionary Alliance has for over a quarter of a century quietly and effectually influenced spiritually-minded Episcopalians. For if, as we have noted, they were among its first supporters, they carried with them a testimony which could not fall fruitlessly to the ground.

All religious movements receive inspiration and impulse through the leadership of a commanding personality. And we find such a man in the Rev. Henry B. Wilson, rector of St. John's Church, Boonton, N. J., the central figure of this "revival." He has organized "The Order of the Nazarene," that a communal spirit may be fostered, and a centralized effort energized. The membership and witness to the power of God are increasing; and Mr. Wilson's labors correspondingly increase.

The Christian and Missionary Alliance people will be pleased with his challenge to the modernism of the day in this trenchant question, "Are pain and suffering sent us by God for our good, and to be borne patiently, or are they the work of the devil, and, therefore, to be fought and conquered?"

This leads us to observe that, as the Emmanuel Movement in Boston, also under the auspices of the Episcopal Church, has pronounced through one of its leaders that the idea of a personal devil is a discarded Jewish notion, there can be no union of it with The Order of the Nazarene. Indeed, though I hold the highest regard for the consecrated man who founded the Emmanuel Movement, I believe it cannot be said to be a revival of spiritual healing. The rather, every feature of its principles and workings differentiates it as a purely psychological system. Mr. Wilson has openly declared his position as to this; and they who are allied with him fully agree.

Another vital question which Mr. Wilson propounds is, "Did Christ's commission to heal the sick terminate with the death of the apostles, or is it still in active existence and available for us when called upon?"

Two volumes on the subject have issued from Mr. Wilson's pen, "The Revival of the Gift of Healing" and "Does Christ Still Heal?" He traces the testimony of history, and leaves the reader under conviction that one cannot repudiate our Lord's sovereign right to heal in direct answer to prayer without endangering his spiritual destiny.

Some of the assertions set forth are worthy of notice. "The doctrine that sickness and disease are sent by God as loving correction has had much to do with the decay of the ministry of healing." "The faith that endures suffering as from God, and of higher value than the faith which seeks healing at the hand of God, in accordance with Christ's promise, is contrary to the gospel; for it is utterly at variance with the teaching of Christ, and the value He placed upon the faith which inspired men and women to reach out to Him for healing. He did not make light of it. He gave it the highest praise." "Our Lord did not commend patient suffering as from God amongst those who appealed to Him even mutely. He rebuked disease as proceeding from a source antagonistic to His Father, who had anointed Him for this very mission." "Disease is no more an expression of the will of God than sin is the will of God." "The man who turns to God in his pain, does not do so because he has been punished by a loving Father, but because he has been struck by an enemy."

In one particular, a divergence from the accepted Alliance standards may be noted. The prayer of faith and anointing with oil form a sacramental command which is to be reverent-

ly treasured by the Church, obedience to which is the key to health. But, while triumphant faith may jubilantly claim the power of God for healing, independent of means, the sacrament should be unconditional. Faith in God's loving purpose to heal, obedience to the divine command, and repentance and renunciation of sin, whether means are employed or not, are enjoined. The Lord graciously meets His children for the conferment of healing just where their faith can most nearly reach Him.

Another feature of the "revival" is that the faith which can claim healing must center in "the Divinity of Jesus Christ." We should recommend that the phrase be amended to read "the Deity of Jesus Christ." That the movement "aims to deepen the spiritual life, and impart strength to body and soul by prayer and intercession" must be allowed, in view of what we have considered.

We are gratified to find that Mr. Wilson earnestly pleads that the clergy of the Episcopal Church shall cultivate the exercise of prayer that shall spontaneously voice the immediate need. He concludes an eloquent argument against a slavish dependence upon printed prayers in a pointed epigram, "Many

of our clergy have learned to think well upon their feet, but, alas, *how few have learned to think upon their knees.*" And he closes his appeal with this exhortation, "We should pray in season and out of season, upon any subject that may present itself. It is a wonderful thing to pray for people as 'the Spirit gives us utterance,' just as it is to speak to them under that guidance."

That Mr. Wilson advocates the study of physiology, hygiene, and sanitation, and that the members of the Order are admonished to "pray frequently for common sense," will, I am sure, meet with no protest from consistent Christian and Missionary Alliance people.

In the "revival" there will be a reverent acknowledgment of the fitting association and the efficacy of the Holy Communion with the prayer of faith and anointing. Perhaps, inasmuch as the new movement owes somewhat of its genesis to the popularizing of Divine Healing by the Christian and Missionary Alliance, it may in turn contribute to the Alliance the suggestion of this hitherto unused accompaniment to the apostolic rite.

Penalty of Power.

C. F. WIMBERLY.

The heading to this article vaguely suggests a paradox. Penalty of Power, what can it mean? Why should a penalty be attached to the thing most needed, and which can be the greatest service to humanity, when once it is possessed. Oh, how the world needs power; how every faltering, stumbling man and woman—battling with sin and passion and the devil—needs power. Yet, from the above, it seems that those who are, so fortunate must pay for it, and dearly, too. We shall examine briefly along the paths and by-paths of history for a moment, and see if this is not true.

First, we notice that the deliverers of nations in the times of great crises have rarely ever belonged to the ruling classes, but are usually from the lower strata of society; therefore, the favor and patronage of the crowned heads and nobility are withheld. When the peasant girl from the Vosges, amid the jeers and sneers of priests and nobles, forced herself to the front of battle, after getting the ear of King Charles, and raised the siege of Orleans by driving the Duke of Bedford from the field, giving France to the Dauphin, and creating a French king, she started an undercurrent of malice and jealousy which ended in martyrdom in the market place of Rouen. This pure, gentle, devout, self-sacrificing girl, whose soul flamed with patriotism and faith, who saved her country from a powerful invading army, must afterwards face seventy frivolous charges and die a martyr under the direction of a Romish bishop. The Catholic Church has now canonized this heroic girl as one of the saints. Behold an infallible church, which burns her best people in one age and then makes saints of them in the next. For her unusual power, which placed her above her class, Joan of Arc must pay the penalty of death.

If Savonarola had continued as a Dominican monk, satisfying himself with the dull routine of the monastery, all would have been well with him; but when he began to preach with a tongue of fire at Old St. Marks, crowded to the doors with eager listeners, and in the language of the streets, "business picked up" then and there. No one would have cared if this "gentleman of the cloth" had confined his energies to saying mass and to his other priestly duties; oh, no; but when he began to depounce the corruption of Florence, the drunkenness

and licentiousness of society in general, the Florentine upper-crusts, with the aid of the clergy, sought out how they might destroy him. In all the miserable farce called a trial not one charge could be sustained against his life or character, or doctrine. For months during his imprisonment he was subjected to the most cruel torture in an effort to stultify his conscience, but to no avail; he remained impregnable to priestly intrigue. His crime was preaching against sin with a supernatural power; hence the purest, bravest, holiest product of the Roman Catholic Church, Thomas a Kempis not excepted, was publicly burned. Like Joan of Arc, he paid the supreme penalty for power.

While John Wesley attempted to preach a crucifixion of the flesh by means of a dead formalism and a dead ecclesiasticism, under the auspices of an Established Church; a church whose ideals did not rise higher than gowns, miters, litanies, genuflections, and orders, things moved harmoniously. He was a faithful servant of the church, just a bit overzealous, that was all; incurable but harmless. But when the real power came upon him and the hungry multitudes thronged him for the bread of life, the whole religious machinery of England became aroused and indignant. Had Mr. Wesley lived two centuries earlier, he would have paid the same penalty as that of Joan of Arc or Savonarola; but his religious brethren very assiduously applied the fagots of slander and anathema. When he was without power he was patronized and promoted; with power he was driven from the privileges of his own church into the highways and byways by angry mobs, incited by lazy, drunken, fox-hunting parsons. He had power—and he paid for it.

If the movement inaugurated by the Carpenter of Galilee had done nothing more than to organize a following of fishermen and common people, He would have encountered little or no ecclesiastical hate; but when five thousand hungry people were miraculously fed from His hand; when the whole city was moved by His Presence; when all Jerusalem went wild over His entrance as a King, a deal for His destruction must be closed speedily. A young Nazarene, from a town listed as the lowest in Palestine, and containing the dregs of society,