

5-1-1950

A Comparative Study of Some Modern Views of Divine Healing as They Relate Themselves to the Holy Scriptures

Austin Albert Chamberlain

Recommended Citation

Chamberlain, Austin Albert, "A Comparative Study of Some Modern Views of Divine Healing as They Relate Themselves to the Holy Scriptures" (1950). *Western Evangelical Seminary Theses*. 286.
https://digitalcommons.georgefox.edu/wes_theses/286

This Thesis is brought to you for free and open access by the Western Evangelical Seminary at Digital Commons @ George Fox University. It has been accepted for inclusion in Western Evangelical Seminary Theses by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

APPROVAL SHEET

This thesis has been approved by the following
faculty committee:

First reader: Kenneth P. Wesche Approved 5-17-50

Second reader: Delbert P. Rose Approved 5-17-50

A COMPARATIVE STUDY OF SOME MODERN VIEWS OF DIVINE
HEALING AS THEY RELATE THEMSELVES TO THE
HOLY SCRIPTURES

A Thesis
Presented to
the Faculty of the Graduate School
Western School of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Austin Albert Chamberlain

May 1950

TABLE OF CONTENTS

CHAPTER	PAGE
I. STATEMENT AND PROCEDURE OF PROBLEM	1
The problem stated	1
Justification of the study	2
Related problems	3
Limitation of the subject	4
The method of procedure	4
II. POSITION OF CHRISTIAN SCIENCE	6
Background of founder	6
Underlying principles	10
Conception of matter	10
Conception of God	15
Conclusions	16
III. PHYSICAL HEALING IN THE ATONEMENT	20
Underlying assumptions	21
Right to normal life span	22
God antagonistic toward sickness	23
Healing, the Work of God	24
Healing rooted in the atonement	26
Methods used in healing the sick	28
IV. PHYSICAL HEALING IN THE SCRIPTURES	31
Will of God to be understood	31

	111
CHAPTER	PAGE
Prayer reveals the will of God	34
Order of Prayer	35
Healing not always God's will	37
Conclusions	38
V. SIMILARITIES AND DIFFERENCES	41
Use of word atonement	41
Concepts of matter	43
Concepts of God	44
Concepts of sin	45
Will of God known	49
Methods of practice	50
VI. SCRIPTURAL COMPARISON OF THESE MOVEMENTS .	53
Drugs not unlawful	53
God created matter	53
Sin real	54
Sickness is real	55
God not a principle	56
Atonement theory	58
Promises conditioned	59
God allowed sickness	61
Christ revealed His own work	61
Physical body of Christ	64

CHAPTER	PAGE
VII. SUMMARY AND CONCLUSION	66
BIBLIOGRAPHY	69
APPENDIX	73

CHAPTER I

STATEMENT AND PROCEDURE OF PROBLEM

The question of physical healing has commanded the attention and thinking of men not only in this age but in all the ages of the past. The need of physical healing has driven man hopefully into the practice of healing. The world in which men find themselves now is a world which teaches the sufficiency of man to cope with the problems that arise. It is also a world of realities in which the sick and injured suffer pain. The hope of complete recovery is indeed something to be desired.

I. THE PROBLEM STATED

The place of the doctrine of healing in the history of the church is widely recognized. Many agreed with William McDonald when he said that healing was attracting far more attention in this century than during any other period in history.¹ If this was true in the late nineteenth century, when McDonald wrote, it is even more

¹ W. McDonald, Modern Faith Healing (Boston: McDonald and Gill, 1892), p. 1.

true today. This widespread interest is mixed with wild, extravagant, and unscriptural theories which are damaging to the truth of healing and to those who embrace it. Many also feel assured that the truth set forth in the Bible, in connection with healing, is greatly needed. The central purpose of this study has been to compare and contrast some modern healing methods with the Scripture and determine the Scriptural method.

II. JUSTIFICATION OF THE STUDY

In the past half-century a wave of teachers has swept our land with banners, declaring that the body can be completely healed in spite of everything. Among the outstanding movements that have led out into various healing beliefs are Christian Science, founded by Mary Baker Eddy; Dowieism, named for its founder, John Alexander Dowie; the Foursquare Church founded by Aimee Semple McPherson; and The Christian Alliance headed by A. B. Simpson.

Men and women have been taught that the promises of God assure them that any disease can be healed on the simple condition of faith. The faith-healer says that it is as easy to be healed as it is to be saved. Thomas Wyatt, pastor of the Wings of Healing Temple in Portland, Oregon,

in a personal interview, told the writer, "It is just as easy to heal the body of cancer as it is to have sin forgiven."

Other groups also teach that a person may even become reckless and neglect the body and still God will heal. Doctors and men of medicine are scorned and looked upon as only for unbelievers, or for those who have faulty faith. Philip Mauro, an ardent disciple of Simpson, said:

We are persuaded that those believers who resort to medicine for the purpose of combating sickness and think they are trusting God while so doing are deceiving themselves.²

Christian people who have sought for healing and have not been healed are looked upon as having faulty faith. Many of the aged who have come from churches which have neglected the doctrine of healing, as taught in the Bible, have often been crushed with disappointment when not cured in healing meetings.

Due to these foregoing observations, a comparative study has been made and a Biblical view presented.

III. RELATED PROBLEMS

Terms used in this thesis, such as divine healing,

² Rowland V. Bingham, The Bible and the Body (Toronto, Canada: Evangelical Publishing House, 1924), p. 35.

faith healing and healing in the atonement, have been interpreted in the light of the groups using them. An adequate definition of sin has been found lacking. Some of the problems relative to divine healing have been noted. How beneficial these different theories have been to the general public and to the work of the Kingdom of God has been the problem.

IV. LIMITATION OF THE SUBJECT

Due to the vast amount of literature pertaining to healing and a desire to avoid entanglement and confusion, this study has been limited to the views found in the atonement theory and Christian Science, with a comparative treatment in the light of the Bible. These theories have been examined to determine whether or not they are Biblical.

V. THE METHOD OF PROCEDURE

Most of the literature dealing with the subject of divine healing has been written from a defensive standpoint. Many times the prejudices of men have kept a true view from being presented. However, this research has used the books and periodicals published by these various groups.

While it has been realized that no one is exempt

from bias, yet the extent to which a doctrine is Scriptural has been evaluated by the method of research embraced in the grammatico-historical approach. Milton S. Terry, who has been a recognized authority on Biblical hermeneutics, said:

In distinction from all the methods of interpretation, we may name the grammatico-historical the method which most fully commends itself to the judgment and conscience of Christian scholars. Its fundamental principle is to gather from the Scriptures themselves the precise meaning which the writers intended to convey. It applies to the sacred books the same principles, the grammatical process and exercise of common sense and reason, which we apply to other books.³

This study has been made to observe, survey, and summarize the doctrine of healing as to its Scriptural bases and practicability to human society.

³ Milton S. Terry, Biblical Hermeneutics, Vol. II (New York: Hunt and Eaton, 1890), p. 70.

CHAPTER II

POSITION OF CHRISTIAN SCIENCE

In the study of this phase of the thesis, the writer has set forth the system of thought on healing as taught by the Christian Science Religion. In order to avoid error and misunderstanding of the subject, the writer has consulted Mr. Scovill, the Secretary of Publications of Christian Science for the State of Oregon. Also, in order to secure bases for the system of healing as taught by the Christian Scientist, it has been necessary to set forth in brief the history and teaching of this group.

I. BACKGROUND OF FOUNDER

The discovery of Christian Science came about in comparatively modern times. In 1866, a woman by the name of Mary Baker (latterly, Mrs. Eddy) was seriously injured in Lynn, Massachusetts by a fall on the street. The injury was so serious that her life was seen to fail. But through her faith in a divine power, she was prompted to turn to the Bible for comfort and healing. The result was release from the conditions resulting from the accident, and she appeared restored to her friends, much to their surprise.

Deeply impressed by her recovery, she turned to study the Scriptures. For three years she applied herself, during which time there was revealed to her the Science of Christianity, the rule and method of Jesus' healing ministry.¹

In 1875, Mrs. Eddy published a textbook under the title Science and Health. A short time later she added the words, "With Key to the Scriptures". So convinced was Mrs. Eddy that Christian Science was the restoration of primitive Christianity and that she had learned the Science of Jesus, that she set about to establish the "Church of Christ, Scientist, which should commemorate the words and works of our Master and should reinstate primitive Christianity and its lost element of healing".²

For further understanding, it has been necessary to quickly survey the fundamental teaching of Christian Science. These have been best expressed in the Tenets of the Church of Christ, Scientist, written by Mary Baker Eddy.

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

¹. Mary Baker Eddy, Science and Health (Boston: Christian Science Publication, 1934), p. 107.

². Mary Baker Eddy, Christian Science Church Manual (Boston: Christian Science Publication, n.d.), p. 17.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or Divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure.³

With these tenets in mind the writer has examined the philosophy of healing.

To the Christian Scientist the multitude of healings by Jesus is a direct evidence that healing is possible now. The healing of the paralytic (Luke 5:18-26), of leprosy (Luke 17:11-19), of deformity (Luke 13:11-17), of blindness (Matthew 9:27-31), of fever (Luke 4:38-39), of dropsy (Luke 14:2-4), of hemorrhage (Matthew 9:20-22), of violent insan-

³ Mary Baker Eddy, Science and Health (Boston: Christian Science Publication, 1934), p. 497.

ity (Mark 5:1-20), and of epilipsy (Mark 9:14-29) are illustrations of what Jesus did and can be experienced today.

In Mark's Gospel, they read:

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 16:17-18).

Many cases have also been recorded as having been healed by the disciples and by some of Jesus' followers who were not his personal friends. In Acts 5:12, the record declares, "And by the hands of the apostles were many signs and wonders wrought." Peter healed a man lame from birth (Acts 3:2-8) and another of paralysis (Acts 9:32-35). Paul healed a cripple (Acts 14:8-10) and raised Eutychus to life (Acts 20:9-12). Philip, who like Paul, was not Jesus' personal student, healed insanity, paralysis and lameness (Acts 8:6,7). The seventy are reported as having returned to Jesus to tell of their healing work, saying, "Even the devils are subject unto us through thy name" (Luke 10:17).

For the Christian Scientist, these citations have shown that mankind should look to a spiritual source for their healing instead of to drugs. Had God created drugs and given them healing power, Christ Jesus, who came to

show us the way of salvation, or deliverance from sin, disease and death, would certainly have used them himself and recommended them to others.

II. UNDERLYING PRINCIPLES

Christian Science healing depends largely upon two underlying principles: first, the proper conception of the nature of matter and material existence; second, the popular conception of the nature of God and His relation to all being. The latter must give place to the real conception of God as Jesus revealed it in the gospels.

Conception of matter. To the Christian Scientist, matter is not an indestructible entity as it has been believed to be. Its unit, the atom, has been found to be composed of positive and negative electrical corpuscles, called electrons or ions. By a chemical process, a material object may be reduced to its ultimate theoretical limit called atoms. Idealistic philosophy and psychology teach that material objects are but objectified mental impressions or concepts, and not substantive entities exterior to consciousness.⁴ For example: They say when

⁴ Herbert Eustace, Christian Science Its Clear Correct Teaching (Berkeley: Lederer, Street and Zeus Company, 1934), p. 290.

one looks at what is called a material thing, he experiences an impression made upon consciousness by light, which is all he ever sees. Light, according to physics, has been found to be vibrations or a form of energy which impresses itself upon consciousness, and by this impression men have been educated to objectify. They have inherited and cultivated the habit of believing it to be matter or the object which they see, whereas, it is merely the experience of a mental impression they have unconsciously objectified.

The Christian Scientist uses this principle to show that a person never really sees, hears, feels, tastes or smells matter or objects, but merely experiences sense phenomena which he calls matter.⁵ Mrs. Eddy in one of her books said:

Science (Christian) reverses the false testimony of the physical senses and by this reversal mortals arrive at the fundamental facts of being. The question inevitably arises: Is a man sick if the material senses indicate that he is in good health? No, for matter can make no condition for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.⁶

Thus, the Christian Scientists have taken the philosophy of Idealism, which interprets matter as being that

⁵ Mary Baker Eddy, Science and Health (Boston: Christian Science Publication, 1934), p. 120.

⁶ Loc. cit

which men think, and used it to explain their theory. That which men think they see is not the object, but only impression in consciousness due to some form of vibration. Furthermore there is no evidence of any existence external to consciousness. Matter must be defined as an appearance of substance rather than a substance itself, thus making it wholly mental.

A correct conception of the mind has been a necessary element in the philosophy of healing as presented by the Christian Scientist. The mind, they claim, is a consciousness, the factors of which are capable of being measured. And the only conception of the nature of it is gained through the five physical senses. It is a consciousness of evil, sin and death. The mind is not intelligence because it knows nothing of itself; it has to be educated. It cannot even be substance since the latter is based on false testimony. Saint Paul named the mind carnal but Mrs. Eddy liked to call it mortal, since sin, disease and death are its inevitable products.

The author calls sick and sinful humanity mortal mind, meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good. The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls mind both human and divine. In Science, Mind is one, including noumenon and phenomena, God and His thoughts. Mortal mind is a solecism in language, and involves an improper use of the word "mind".

As Mind is immortal, the phrase mortal mind implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.⁷

With this in mind, they have claimed that all discord exists only as phenomena and experiences of this carnal, mortal mind. The Christian Scientist may claim healing by a real conception of material and mind. He need only to change human consciousness to have changed physical condition.

Sin, sickness and death are then to be understood as error. And this in the sense that sin, sickness and death are but manifestations of a thing called material which has been created by the mind. Gilbert C. Carpenter, Jr., C.S.B. in The Address on Christian Science said in answer to this question: "Although objects and people seem very real to us, yet it is accepted fact that they are mental as the thought that produces them".⁸ To explain this he uses this illustration.

⁷ Ibid., p. 114.

⁸ Gilbert Carpenter, The Address on Christian Science (Tiverton, Rhode Island: [n.p.], 1932), p. 8.

Let us consider a beautiful painting which seems a daub to a certain young man who is entirely ignorant of art. After he has completed a course of instruction in the art of painting, he returns to see the same picture. This time, however, he can appreciate it and see the great beauty in it, not because the painting has changed, but because his ignorance of art has been replaced by understanding. Reasoning tells us that the daub never had any real existence. It was merely the way the painting appeared to the man, viewed from his standpoint of ignorance.⁹

From this it can be seen that to the Christian Scientist this daub, or material world does not really exist. What seems to be a material universe is the spiritual universe viewed from a finite standpoint seen by man whose thought is so darkened through mesmerism that everything is distorted and reversed.

If sin, sickness and death are material things created by the mind then they can be eliminated by the mind. Mrs. Eddy said:

If sickness and death came through mind, so they must go; and are we not right in ruling them out of mind to destroy their effects upon the body In the words of Paul, "the old man", shall be "put off", mortality shall disappear and immortality be brought to light.¹⁰

What happens to the individual is that the mind of the person grasps the true value and material things no longer have reality.

⁹ Ibid., p. 9

¹⁰ Mary Baker Eddy, Christian Healing (Boston: Christian Science Publishing Company, 1886), pp. 17, 18.

Conception of God. To the Christian Scientist, God is synonymous with Truth, Spirit, Mind, Life and Love.¹¹ Mrs. Eddy added to this list, Soul and Principle.¹² In her writings, she stressed that God cannot be defined as having personality:

God is a Spirit. In proportion as the personal and material elements stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person engrossed the attention of the ages. In the original text the term "God" was derived from the word "good".¹³

Perhaps God seen as Truth has been the greatest factor in the healing phase of Christian Science.

Truth by its very nature is infinite, everywhere. Being that which is, there can be no place where Truth is not; therefore, to the Christian Scientist, Truth is omnipresent.¹⁴

An illustration that is much used is the truth of mathematics. Two and two will always add to four, never five. Regardless of who makes the error in addition, the answer can never be right until absolute truth is restored. With this principle, Christian Scientists believe that sin

¹¹ A Few Questions and Answers About Christian Science (Boston: Christian Science Publishing Society, 1946), pp. 17, 18.

¹² Eddy, Science and Health, p. 115.

¹³ Eddy, Christian Healing, p. 3.

¹⁴ Eddy, op. cit., p. 587.

sickness and death can be reasoned out as error, and that when truth is used all mistakes and sicknesses are eliminated. In her book No and Yes, Mrs. Eddy said:

My hygienic system rests on Mind, the eternal Truth What is termed matter, or relates to its so-called material sense is lost, and Truth restores that lost sense, on the basis that all consciousness is Mind and eternal, the former position, that sense is organic and material, is proven erroneous The feasibility and immobility of Christian Science unveil the true idea namely, that earth's discords have not the reality of Mind in the Science of being; and this idea dematerializing and spiritualizing mortals turns like the needle to the pulse all hope and faith to God, based as it is on his omnipotence and omnipresence.¹⁵

This assertion that earth's discords have no reality in the mind has become the key for "Scientists" to the way of health. Christian Science has renounced the idea of sin by showing it is really nothingness and that disease is unreal because it has no lasting or eternal qualities. Hence, those who have eternal Truth can ignore disease and be healed.

III. CONCLUSIONS

In conclusion, it has been shown that Christian Science teaches a denial of error as well as the affirmation of Truth. The belief in matter, sin and disease is

¹⁵ Mary Baker Eddy, No and Yes, (Boston: Christian Science Publication, [n.d.]), p. 10.

so fixed in the human consciousness that a specific denial helps to weaken and destroy that belief. This denial can be made only on the basis of spiritual truth; and it has been pointed out that it is Truth alone that effects the healing, not the denial of error. The error is recognized so that the Truth may be declared. Indeed the keynote of Christian Science healing is the knowledge of the allness of Spirit and the nothingness of matter. This philosophy of healing that the Christian Scientists present seem to meet the needs of its people. They are ready to give a multitude of testimonies to prove the fact of healing. In the 1946 edition of a pamphlet called A Few Questions and Answers About Christian Science, they claim to have healed "practically every known disease".¹⁶ Also, Mrs. Eddy in her book Science and Health, in the chapter called "Fruitage", has given testimonies of the healing of all manner of human ills. Each week in the Christian Science Sentinel and once a month in The Christian Science Journal appear authenticated testimonies of the cure of organic and functional disease.

The following are some verified testimonies of Christian Science healings. A woman from California writes:

¹⁶ A Few Questions and Answers About Christian Science (Boston: Christian Science Publishing Society, 1946), p. 11.

Over twenty years ago I was healed through Christian Science treatments of asthma and rheumatism. In May, 1940, I went to a physician, who examined me and said that I had an advanced case of cancer. I asked one son to visit a Christian Science practitioner whom I felt led to ask to help me. The next day she called on me and said she would take my case if I would rely under all conditions on God alone. I promised to do this and read the Bible and the Christian Science Text-book, Science and Health With Key to the Scriptures, by Mary Baker Eddy. In less than six months I was completely healed.

From the Middle West, a man writes:

When Science first came into my life I was about seventy years of age and in a desperate condition. I had been confined to my bed for about five weeks with a third attack of phlebitis . . . the attacks of phlebitis stopped. I was completely healed.

A woman from Florida writes:

Christian Science came to me five years ago when it seemed that all was lost. I had exhausted the very best efforts of medical authorities in the treatment of asthma The next thing I knew I was opening my eyes to calm, stillness, and the sunlight streaming in through my windows. I took a long, deep breath with perfect freedom, and I have been free ever since.

From Australia, a man writes:

On and off, for nearly thirty years, I had severe attacks of rheumatic gout Since that healing fourteen years ago neither my wife nor I have taken medicine of any sort with the exception of minor ailments and influenza.

A man writes from the West Coast:

I was taken captive by the Japanese Stricken with pneumonia when the pain in my lungs seemed almost unbearable, the thought came to me that the government of the world is on God's shoulders.

A man writes from Oregon:

Because I have received so much joy, peace and happiness since I have become interested in Christian

Science . . . the first healing was one of drinking. I was a slave to alcohol, so completely . . . her work in Science was so effective that although I had not eaten for about eight days, I was able to eat a normal meal that evening. That was in December of 1939, and it makes me very happy to say that I have never desired alcohol in any form since then. I had smoked for twenty-three years. From what I had learned of Science I knew that this could be healed, and I called the same practitioner . . . and I truly thank God for Christian Science.¹⁷

¹⁷ Loc. cit.

CHAPTER III

PHYSICAL HEALING IN THE ATONEMENT

In this chapter the view of divine healing has been treated from the position that physical healing was in the atonement. A careful study revealed that the theory of healing in the atonement is not confined to the Pentecostal Bodies, but is widely accepted in other groups.

Reverend E. E. Shelhamer, an holiness minister, in his book, How to Get Healed and Keep Healed, said:

In Psalms 103:3 we find healing side by side with forgiveness of sins. If we accept one we must accept the other, and if we discard one we have no right to lay claim to the other, "Who forgiveth all thine iniquities: who healeth all thy diseases". When God says "All" let us walk up to the counter and, in Jesus' name, demand all that is coming to us in the Atonement. Amen.¹

Bud Robinson, a nation-wide evangelist, of The Church of The Nazarene, in his pamphlet on Does the Bible Teach Divine Healing said:

. . . miracles of healing are given us in the Old Testament, and there we find the promise of God concerning the coming of Jesus Christ, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was

¹ E. E. Shelhamer, How To Get Healed and Keep Healed (Cincinnati: God's Bible School and Revivalist [n.d.]), pp. 15-16.

upon him: and with his stripes we are healed".²

Reverend A. B. Simpson, founder of the Christian Alliance Church which later became the Christian Missionary Alliance Church, was also a strong advocate of the doctrine of healing in the atonement.³

Evangelist F. F. Bosworth, a student of A. B. Simpson, was perhaps the outstanding exponent of this doctrine in the 1920's and is often quoted by the proponents of this system today.

I. UNDERLYING ASSUMPTIONS

The writer of this thesis met in a personal interview with Doctor R. W. Wyatt on November 7, 1949. Wyatt explained his philosophy of healing by setting forth the idea that every one has a right to a normal life span. He used the scriptural suggestion of "three score years and ten" (Psalm 90:10) as a basis for his belief. Further, he affirmed it as God's nature to be antagonistic to sin. And if He was antagonistic toward sin then He would be

² Bud Robinson, Does the Bible Teach Divine Healing? (Kansas City, Missouri: Nazarene Publishing House, n.d.), p. 6.

³ A. B. Simpson, The Gospel of Healing (New York: The Christian Alliance Publishing Company, 1915), pp.33-34.

antagonistic toward the effects of sin which has produced sickness. Lastly, Wyatt declared that Jesus came to do the works of His Father, and that these works were to forgive sin and heal the sick. With these assumptions the basis for physical healing has been seen in Isaiah 53:5-6..

Right to normal life span. Now going back to the first assumption of Wyatt, that of claiming a full length of life, Moses in Exodus 23:25,26 declared, "I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil." David made it clearer in Psalms 90:10 that "The days of our years are threescore years and ten". Again in Psalms 102:24, he said, "Take me not away in the midst of my days". Feeling that here the Psalmist meant that the "midst of my days" means the middle of life, Wyatt urged his interpretation. The writer of Ecclesiastes in Chapter 7, verse 17, asked the question, "Why shouldst thou die before thy time?" The question was asked in order to encourage faith and point the person to claiming victory.

Bosworth, in his book Christ the Healer, recorded a quotation from the Reverend P. Gavin Duffy.

He (God) has allotted to man a certain span of life, and His will is that life shall be lived out. I want you to recall that all those He called back from the dead were young people who had not lived out their fulness of years: and in that very fact we may well

see His protest against premature death Of course, we must not expect that the old shall be physically young, but if the allotted span has not been spent we have a right to claim God's gift of health; and, even though it be past, if it be His Will that we should continue here for a time longer, it is equally His Will that we should do so in good health".⁴

Thus it has been seen that to those who see physical healing in the atonement it is only an added step to say that all have a right to a normal life span.

God antagonistic toward sickness. The assertion that it is God's nature to be antagonistic to sickness because He is antagonistic toward sin, is another basis for healing. In Habakkuk 1:13 they have seen that writer present this truth. "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." Again in Luke 5:8 Peter cries out to Jesus "depart from me for I am a sinful man." Inasmuch as God is antagonistic to sin, it is then assumed because of the many healings of Jesus that sickness is antagonizing to God. Thus God places salvation and healing side by side in the plan of redemptive work.

Both healing and salvation . . . are in the atonement and cannot be separated one from the other. Healing, therefore, is for both Christians and the ungodly, just as salvation is for all. Sin is the root of sickness. If it were not for sin there would be no sickness (Isaiah 33:24). Notice how they go together:

⁴ F. F. Bosworth, Christ the Healer (River Forest, Illinois: [n.p.] 1924), p. 35.

"Bless the Lord . . . who forgives all your iniquities; who heals all your diseases" Psalms 103:3.⁵

Bosworth supported this point by saying:

His present attitude is revealed in the very meaning of the word 'salvation'. The word--soteria,--which is the Greek word for salvation, implies deliverance, preservation, healing, health, soundness, and, in the New Testament is applied sometimes to the soul, and at other times to the body only. The Greek word 'Sozo' translated saved, also means healed, made sound, made whole. In Romans 10:9 it is translated saved, and in Acts 14:9 the same word is translated healed in referring to the healing of the man lame from birth. Both Greek words for salvation and saved mean both spiritual and physical healing. Paul in Ephesians 5:23 states, "He is the Savior of the body".⁶

Healing, the work of God. Those who believe that healing is in the atonement have claimed that the work of Christ and what he did while on this earth, was a direct revelation of God's will. "My meat," said Jesus, "is to do the will of him who sent me, and to finish his work" (John 4:34). By the work which Jesus did, they have claimed to have seen what the will of the father is. ^{atp} Simpson, in his book Gospel of Healing, said:

In His life on earth we see a complete vision of what Christianity should be, and from His words and works we may surely gather the full plan of redemption. And what was the testimony of His life to physical healing? He went about their cities healing all manner of sickness and disease among the people Now when we remember that this was

⁵ Theodore Fitch, Our afflictions, Cause and Remedy, (Council Bluffs, Iowa: [n. n.] [n. d.]), p. 15.

⁶ Bosworth, op. cit., pp. 59-60.

not an occasional accident, but a chief part of His ministry; that He began His work with it; that He continued it to the close of His life; that He did it on all occasions and in a great variety of cases; that He did it without leaving any doubt or question of His will; that He distinctly said to the doubting leper, "I will" and only grieved when men hesitated to trust Him fully.⁷

Bosworth's book, Christ the Healer, under the chapter title "Christ the Expression of God's Will", has set forth the following:

He (Christ) was the expression of the Father's will. His life was both a revelation and a manifestation of the unchanging love and will of God. He literally acted out the will of God. He said, "I came down from heaven not to do my will, but the will of Him that sent Me", and "the Father that dwelleth in Me, He doeth the Works". Therefore when He healed the multitudes who thronged to Him, day after day, we see the Father revealing His will. When "He laid His hands on everyone of them, and healed them", he was doing and revealing the will of God for our bodies.⁸

These who believe in this doctrine feel that the work of Christ reveals the will of the Father and that any wavering of the attitude always creates doubt and indecision which causes defeat. Furthermore, they point to the Lord Jesus Himself as the example and acme of a healthy life.

Jesus healed all who came to him. "Whatsoever you ask in my name, that will I do" (John 14:13). "Ask and

⁷ Simpson, op. cit., p 33.

⁸ Bosworth, op. cit., pp. 59-60

it shall be given you; seek and you shall find; knock and it shall be opened unto you" (Matthew 7:7). Again, "What things soever you desire when you pray, believe that you receive them, and you shall have them" (Mark 11:24). "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). This and many more scriptures have been used to buttress their position.

II. HEALING ROOTED IN THE ATONEMENT

A. A. Wilson, writer in the Pentecostal Evangel, declared:

It was a covenant promise made by the Lord to Israel when He brought them out of Egypt, for we read in Exodus 15:26, "If thou 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". Again David, writing of this great company of people, said there was not a sickly one among them. It is repeated in Psalms 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases?" The Lord is the double cure for the double curse, e.e., sin and sickness. The silver-tongued prophet, Isaiah, sounded so clearly the same note, "double cure for double curse" in Isaiah 53:5. "But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."⁹

⁹ A. A. Wilson, Healing as Taught in the Bible (Springfield, Missouri: Pentecostal Evangel, Vol. 1845, September 17, 1949), p. 2

Reverend George Kulp in his book, Christ's Gospel for the Body, further supported this view by using Matthew 8:16,17.

"When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His WORD; and healed ALL that were sick; THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY ISAIAH THE PROPHET, SAYING HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES." Here the Holy Spirit definitely and emphatically puts HEALING in the Atonement. If there were no other verse in the whole Bible but this, it would be enough It is to be received by faith, and when it was taught in the first three centuries, the Church practiced it, as we have quoted Mr. Wesley.¹⁰

The supporters of the view that healing is in the atonement have used the Lord's Supper as a further argument for their position. In a personal interview with this writer, Wyatt used the phrase "for this cause many are weak and sickly among you, and many sleep (die)". Paul had said this because some of the people had violated the real purpose of communion, which symbolizes the very heart of the atonement.

They have also taken the view that since Christians are the body of Christ, they have the right to a healthy body. They claim that the body of Christ was

¹⁰ G. Kulp, Christ's Gospel for the Body ([n.p.] : [n.n.] [n.d.]), p. 15. Wesley's statement as originally quoted by Kulp on Page 5 of his pamphlet was: "The only 'Material Medica' the church had during the first three centuries after Pentecost was the fifth chapter of James".

to be a strong, vigorous one, thereby implying that each individual member of it is to be physically well. Simpson said, "A body thus divinely quickened adds power to the soul and to all the service of the Christian life."¹¹ Bosworth added, "Since 'The Body is for the Lord', a 'Living Sacrifice unto God'; would He not rather have a well body than one that is a wreck?"¹² Evangelist Knut O. F. Hjertstedt on January 22, 1950, in the three o'clock service at Norse Hall, Portland Oregon, supported this idea by saying that all Christians are the body of Christ and that the body of Christ is fitly joined together, each doing its own work and that it is not reasonable to suppose that any part of the body needs to suffer and fail to function as it is supposed to do. He said that this was centered in the atonement because man becomes the body of Christ by the atonement on Calvary. It all points back to the "double cure for a double curse".

III. METHODS USED IN HEALING THE SICK

The methods are various by which the sick are healed. Wyatt believes there are four kinds of faith.

¹¹ Simpson, op. cit., p. 38.

¹² Bosworth, op. cit., p. 59.

First, there is the faith of the sick. He uses the words of Jesus when He spoke to the man, saying, "If thou canst believe, all things are possible" (Mark 9:23). The man in this case needed to use his own faith. The second kind is substitutional faith. "Jesus saw their faith" (Luke 5:20). Jesus saw in this instance the faith of the four men who had lowered this sick man through the roof in response to which faith Jesus was moved to heal him. The third type is called the faith of the elders. In the book of James, the fifth chapter, the sick were urged to call upon the elders of the Church who were in turn to exercise the healing faith. The last kind is known as mutual faith. "If thou wilt, thou canst make me clean" (Matthew 8:3). In that instance the leper had faith yet sought the faith of Jesus. According to Wyatt, the healing was the result of faith of both Jesus and the leper.

This list of four approaches to healing the sick also includes the faith healer, who has had a special gift from God to heal the sick. The basis for this specialized faith has been found in I Corinthians 12:30. After receiving the gift of healing, the faith healer can lay hands upon the sick, bless a handkerchief, or suddenly call out and cast out the demon of sickness. The writer

saw this being done by Evangelist Hjertstedt who called from the platform for those suffering from a sore back, headache, cancer, and heart trouble to arise. After having them stand and place their hand upon the afflicted spot, he prayed that the demons of sickness would depart, and then told them that the demons had left.

In many cases, the individual's healing is dependent upon the faith of the one who is sick. It is when their faith takes hold of the promises of God; when they see that their healing is in the atonement and that Jesus has already paid the price for their healing that they can "march right up to the counter and demand" their healing.

The people are to call upon the ministry (elders) when they are sick and in need of physical healing. It is the prayers of a righteous man that availeth much. But these elders are not to be confused with the men who have a special gift of healing. The former may pray the prayer of faith without possessing the definite gift of healing.

Many claim to have been healed as the result of mutual faith. The person who is sick can use the congregation to pray for his healing. The whole church may lift its voice up to God asking for the health of that person.

CHAPTER IV

PHYSICAL HEALING IN THE SCRIPTURES

The purpose of this chapter has been to set forth the Biblical position of divine healing. It has been noted that healing is not taught in the Bible as a distinct doctrine, but it can be observed in the incidents of healing recorded there.

I. WILL OF GOD TO BE UNDERSTOOD

An extensive study of the Scriptures has revealed that a proper understanding of the will of God is essential to the correct interpretation of the Scriptures pertaining to the healing question. There is only one complete will of God, yet it has been expressed in two different relations. First, there is the sovereign will or primary will of God. In the conception and creation of the universe this phase of the divine will was manifested. Second, there is the redemptive will of God or His ultimate will. This is that phase of the divine will which was manifested in that He was unwilling that any should perish, but that all men should come into a covenant relation with God. The sovereign will of God has not always been disclosed but the redemptive will

has been discovered to conform itself to a revealed pattern. In His sovereign will, God has chosen to move without any confinement to a previously revealed commitment. The redemptive will is revealed in order that men might be aware of their privileges and have that which He has provided for them. Briefly stated, the redemptive will is primarily related to man's salvation from sin, whereas, God's sovereign will is more particularly related to man's physical, temporal and service interests.

Saint Luke put all doubt away as to why Christ performed these healings when he quoted Jesus, as follows:

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted; to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord (Luke 4:17-19).

It was the fulfilling of the sovereign will of God in making known the arrival of the Messiah to effect the plan of salvation. God in His wisdom used this method as a sure testimony of the Christ to the people of Israel.

Although it has been found that the sovereign will of God performs the healing, it has become equally clear that God is pleased to use various methods in effecting the healing. In some cases He has used the individual's faith. Jesus said to the man with the withered hand,

"Stretch forth thy hand" (Matthew 12:13), and the man, hearing these words of authority and confidence, showed his faith by making the brave attempt. In that act of faith his hand was restored. Ten lepers came to Christ for healing and Jesus said, "Go show yourselves to the priests" (Luke 17:14). They showed their faith by starting immediately to the temple and as "They went they were healed" (Luke 17:14). One of them came back to thank Him, and Jesus said, "Thy faith has made thee whole" (Luke 17:19).

At another time Jesus rubbed spittle upon the eyes of a blind man and said to him, "Go to the pool of Siloam, and wash" (John 9:7). The man showed his faith by feeling his way along the streets toward the pool, and when he washed his eyes, he received his sight. Two blind men followed Him saying, "Thou Son of David, have mercy upon us". Jesus said, "Believe ye that I am able to do this?" They replied, "Yea Lord," and He touched their eyes, saying, "According to your faith be it unto you" and their eyes were opened (Matthew 9:27-30). On another occasion Jesus said, "Wilt thou be made whole . . . Arise, and take up thy bed and walk" (John 5:6-8). Then the lame man exerted his faith by standing and walking.

Many were healed as a result of the faith of

another. Often Jesus aimed to secure the cooperative faith of others. The Roman Centurion, who came to Him, manifested faith by saying ". . . Speak the word only, and my servant shall be healed" (Matthew 8:8). Jesus replied, "I have not found so great faith, no, not in Israel" (Matthew 8:10). The Scriptures have recorded that "They brought to Him a man sick of the palsy, lying on a bed, and Jesus, seeing their faith, healed him" (Matthew 9:2). Again, the man who was let down through the roof by his four friends was healed by the help of the faith of the ones who brought him to Jesus.

II. PRAYER REVEALS THE WILL OF GOD

It is through faith that healing is accomplished, and that according to the sovereign will of God. It is vital that one know the will of God, and this can be known through prayer. James in his epistle gave the guide to this whole matter. "Is any among you afflicted? let him pray" (James 5:13). This represented two possible results of prayer. One, that the individual can and has the right to pray for himself. It is the great privilege of the Christian to come to God Himself and lay his petition before the throne of God. Many a person has thus come to God for healing and God has met his need.

The other result of prayer is that the sick will be able to receive the mind of the Lord, or the will of God in their need. It is through prayer that God has the opportunity to reveal his will.

I believe ordinarily Christians can go to God in sickness and be healed. Christians should learn to go earnestly and confidently to God in prayer every time they are sick, and ask for healing. If the Holy Spirit plainly reveals that it is not God's will to heal, then we, like Paul, should gladly accept the will of God knowing it is better than anything else we can ask. Remember, prayer is not telling God; it is asking God.¹

On the other hand, however, if the Spirit of God reaffirms that it is His will to heal one then he has faith to wait confidently on God for healing.

III. ORDER OF PRAYER

In many cases the patient can do as James further instructed: "Call for the elders of the church, and let them pray over him" (James 5:14). In the event that the patient is weak in faith or not clear as to the will of God concerning his healing, group praying can bring a growing conviction as to the will of God for his physical healing. Many times the sick are in great pain and

¹ John R. Rice, Prayer (Wheaton, Illinois: Sword of the Lord Publishers, 1942), p. 112.

become irrational. It is then that the elders and those who feel the will of God in their case can be used. It pleases God to hear this "prayer of faith", for the Scriptures have said that the "prayer of faith shall save the sick and the Lord shall raise him up" (James 5:15). It has been observed that the Lord raises him up because of the "prayer of faith". When God encourages the elders to believe that it is His will that this or that person be raised to health, He will enable the elders to pray the "prayer of faith". It is then that it is easy to pray. Many times it is impossible to pray the "prayer of faith" but when God assures that it is His will that the person receive healing, it will be easy to have the faith.

The writer of this paper has experienced this fact. A lady in his church became very ill and the people of the church were called upon to pray for her. The assurance came to many that it was God's will that she be healed. It took no self-exerted faith to believe, but, on the contrary, there came the "prayer of faith" which rested in the fact that God's will was going to be done. Therefore, it was only natural to know that she was to be well. She was healed and remains well today and is active in the church.

While the writer of this paper was stationed at the Harmony Evangelical United Brethren Church, Portland, Oregon, one of the ladies in the congregation was sent to the hospital for a cancer operation. The church lifted her voice and petitioned God to guide the surgeon while performing this delicate surgery and that the operation would be a success. Many of the people felt the "prayer of faith" swell up within them for the healing of this woman. This was what James was speaking of when he commanded that the elders of the church pray. He was not saying that the elders would have the "prayer of faith" when it was not God's will to heal, but rather, that they would be able to have the will of God revealed to them concerning each person desiring healing.

IV. HEALING NOT ALWAYS GOD'S WILL

This conforms to recorded scriptural accounts of those who were sick and not healed. Epaphroditus was a devoted servant of Christ, one worthy to be esteemed by Paul as a brother and companion in labor and a fellow-soldier. He was unselfish, faithful and conscientious, but he was sick. He was sick for so long a time that the word of his illness traveled back from Rome to Philippi and the Christians there were greatly disturbed

concerning his condition. Paul prayed for him; so did many others. Yet he remained sick. His illness was not looked upon as sin. Epaphroditus waited patiently and at last he recovered. Prayer was answered according as God willed (Philippians 2:25-30).

In the book of Timothy, Paul said, "Trophimus have I left at Miletum sick" (Timothy 4:20). Trophimus was with Paul's corps of workers, but he became so sick that he had to remain at Miletum and could not accompany Paul to Rome. According to the record, his sickness was not a judgment upon him for sins, nor was he blamed for remaining sick. Paul and his workers must have found the Lord's will for they pressed on in the work of God, having left Trophimus behind.

V. CONCLUSION

In conclusion, it has been noted that in the healing of the physical body there has been left no systematized doctrine in the Scriptures. They have set forth that God does heal when it is His will through the prayers of the individual, or by united prayer being offered up by the church or groups of Christians. An example of praying for the will of God and finding it has been given by J. W. Byers in the following account:

At the Norwalk, California camp-meeting one year ago last fall some infected milk or water caused about fifteen cases of typhoid fever. Some of these were very serious, and several persons were brought down to death's door. Among this number of fever cases was my own. In eight or ten days after the camp-meeting, I began to have very strange symptoms, which I could not understand, but I soon saw that I was coming down with this dreaded fever. About the third day of this illness I was scarcely able to stand on my feet. This was Sunday--the day of the regular meetings at the Missionary Home where we live. Before the time for prayer, I managed, with great difficulty, to get downstairs and state my case to the congregation.

I did not feel that I was going to die at that time and believed it to be the will of God to heal me. The dear saints believed so, too. I was anointed and prayed for. Oh, how I did praise God for the prayers of the saints! My faith was so hindered by the affliction. It seemed I could hardly get above the awful symptoms in my body, but I had confidence in the prayers of the saints and believed that they would be able to touch the throne of grace for me. While they prayed, I had the assurance that God heard and answered. There was a wonderful consciousness of the presence and power of God, but there was no change in the symptoms. I went out of the meeting and back to bed.

It seemed I had done all I could to fight the awful sickness, and I knew that God would not forsake me, and the witness that the prayers were heard was a great comfort to me. But my sufferings kept growing more intense; my temperature was rapidly rising; my brain was becoming stupified; my hands and feet became numb and at times clammy and cold. These conditions continued to grow worse for four or five days more. During this time there were seasons when I thought that perhaps God was going to take me, and yet the promises seemed so real; but I had no power within me to appropriate them. My faithful wife stayed by me and helped me much to resist the symptoms and to keep encouraged in the promises.

It was truly a fight of faith, but, praise God! it was a victorious one. The prayers of the church prevailed, and while there was no instantaneous manifestation of the healing, there was a glorious victory over the disease. After about seven days of the fight of faith, there began to be signs of relief, and, oh, how we did appreciate them. The fever began to abate and the rapid pulsations of the heart became slower. I never had been cut down so suddenly and never so rapidly reduced in strength, but, thank God! the disease was stayed and I began to recover.²

² A. L. Byers, Two Hundred Instances of Divine Healing (Anderson, Indiana: Gospel Trumpet Company, 1911), pp. 206, 207.

CHAPTER V

SIMILARITIES AND DIFFERENCES

It has been the purpose of this chapter to compare the various healing methods selected for this study. How closely they resemble each other and where they differ has been set forth.

I. USE OF THE WORD ATONEMENT

One of the seemingly similarities was the use of the term "atonement". These groups have used this term in the interpretation of their system of healing. The Christian Scientists freely referred to the word "atonement", yet a study of their definition of this word has revealed that to them the atonement of Christ is the bringing of man together with God who is Truth. This truth effected the right of healing. Mrs. Eddy said:

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father The atonement of Christ reconciles man to God . . . for the divine principle of Christ is God Christ is Truth Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine principle of Jesus teachings, and this truer sense of Love redeems man from the law of matter, sin and death by the law of Spirit Jesus bore our infirmities; He knew

the error of mortal belief, and with His stripes (the rejection of error) we are healed.¹

It was found that for the Christian Scientist, the term "atonement" and their understanding of that term was essential to a proper understanding of matter, so that the truth can effect the healing. Yet it was only the word "atonement" itself that was found alike. The interpretation was all together different.

The pentecostal bodies also used the term "atonement". However with them it was not a misinterpretation of what the atonement was in orthodox theology; it was what they read into it in addition to the orthodox position. To them, the atonement also included the physical healing of the body. It is not a spiritual healing nor is it becoming at-one with the principle of Truth. To them, the phrase "by his stripes we are healed" has meant only one thing and that has been the provision for the body to be healed.

Those who have viewed physical healing as a result of prayer according to the will of God have also used the word "atonement" in stating their position. The Scriptures have seemed to indicate that physical healing is the re-

¹ Eddy, Science and Health, p. 18

sult of the atoning work of Jesus Christ. However, healing has not been on the same level of importance as the saving of an individual soul. In his book on Prayer, Rice quoted S. D. Gordon, who said:

Surely, every good thing we have comes, not as a result of our own merits, but as a result of the merits of Jesus Christ, and is paid for on the cross. If a Christian prays for healing and prays in Jesus name, he is praying properly. Surely it is not too much to say that every good thing God ever gives us was purchased by Jesus Christ.²

From these interpretations of the word "atonement", it has become apparent that all groups herein treated are agreed only in name. The interpretations have revealed more difference than likeness.

II. CONCEPT OF MATTER

The conception of matter has been found similar between those who believe in physical healing in the atonement and those placing the emphasis on faith and the sovereign will of God. Both of these groups have been alike in their interpretation of material reality. To them the appearance of people, trees and mountains are real. Man's senses record these impressions on the mind because they are that which man sees and feels. Although

² John R. Rice, Prayer (Wheaton, Illinois: Sword of the Lord Publishers, 1942), p. 106.

there has been a very marked similarity between these two groups, there has been a very marked difference between these two groups' interpretation of matter and the Christian Scientists'. To the Scientist, matter is the creation of the mind. The reality of things can only be in the mind. Hence, a person has no disease because he has no body, and he has no body because matter does not exist. The Christian Scientists have tried to think their diseases away by thinking their body out of existence.

III. CONCEPTS OF GOD

The conception of God in the doctrine of the Christian Scientist has differed greatly from the orthodox view. In the theology of those who have taught physical healing in the atonement, and in the view of those who have said healing should be based on the sovereign will of God, God is still "the personal spirit perfectly good, who in Holy love creates, sustains and orders all".³ Mary Baker Eddy left the impression that they are the only ones who believe that God is a Spirit. She said that the theological concept, that God is a person, has twisted out of shape the true conception that God is a

³ William Newman Clarke, An Outline of Christian Theology (New York: Charles Scribner's Sons, 1916), p. 66

Spirit. The omnipresence of God has fitted in perfectly with the fact that God is a Spirit. Nevertheless, God has used ideas which were relative to man so that when He spoke of personality He was using terms that were related to man and was not saying that God is a person like man, a being that has been localized.

A careful study has revealed that the Christian Scientist's view of God is pantheistic. By the denial of the material reality of the whole creation, Mrs. Eddy has made God all in all. "God is good. God is Mind. God is Spirit, being all, nothing is matter".⁴ This is in essence the pantheistic conception of God to which orthodox Christianity has been adverse.

IV. CONCEPTS OF SIN

Sin, sickness and death have been looked upon differently by each of the three groups. To the Christian Scientist, sin is a mistake, an unreal conception, that has been created by the mind, an error, an illusion of the mortal mind. One can think it away as he thinks the material world away. He loses sin when he loses the sense of sin. This can be done by persistently

⁴ Eddy, op. cit., p. 113.

thinking that there is no sin. "It is a sense of sin, and not a sinful soul which is lost".⁵ Mrs. Eddy illustrated this as follows: "If the common thought of the majority of people had been that alcohol was a nourishing food, it would produce the effect of milk".⁶ Thus to the Scientist, sin is non-existent.

This same line of thought has been used to dispel sickness. Sickness is not real, but only a conditioning of the mind. To free the person from sickness, all that is needed is to believe that there is no sickness. Death is likewise unreal, a creation of the mind, a false condition which can and is corrected by a right conception of the mind in relation to things of reality or things eternal.

Sin, to those who teach that healing is in the atonement, is very closely akin to that which the Bible has described. To these groups sin has been found a reality. It is a reality that is recognized by most forms of religion.⁷ All forms of human government have

⁵ Eddy, Ibid, p. 311.

⁶ Ibid, p. 311.

⁷ S. J. Gamertsfelder, Systematic Theology (Cleveland, Ohio: Evangelical Publishing House, 1921), p. 398.

recognized the fact of sin in society. That great nations have needed armies and navies is not a misconception of the mind. Neither has the cities' use of a police force been a farce. It has become well known that the killing of a little girl or boy by a fiend is beastly and without excuse or reasonable explanation except for sin.

Doctor George Allen Turner expressed the Biblical view of sin. It is two-fold in nature "consisting of acts of sin and a sinful disposition, a defective motive or will which prompts sinful acts".⁸

The Bible has defined sin as missing the mark, a failure to come up to what God has provided for man. "For all have sinned and fallen short of the glory of God" (Romans 3:23). Sin is also lawlessness (I John 3: 4). Whosoever committeth sin transgresseth also the law; for sin is a constant malicious, deliberate disregard of the law of right. Sin is not only against right but in its nature it is not right itself (I John 5:17). In sinning thus men are wronging themselves, God and their fellow men. Sin is also open disobedience. It is going against orders, beyond lawful limits (Romans 2:21-23).

⁸ George Allen Turner, Is Entire Sanctification Scriptural? (Wilmore, Kentucky: Unpublished Thesis, Harvard University, March, 1946), p. 66

Sin, then, is a real act which can be seen, felt or heard by the individual or committed by him.

Although there has been a similarity between the Biblical view and the "Healing in the Atonement" view of sin, there has been a slight difference between their views of sickness in relation to sin. To those of the latter group sickness suggests the evidence of sin in an individual's life. This sin is a manifestation of unbelief. This has not been directly said by the proponents of this view but it has been their underlying assumption. A. B. Simpson, in urging others to accept physical healing, said:

Are we under the obligation to obey the ordinance of physical healing? Is it an optional matter with us how we shall be healed, and whether we shall trust God or look to man? Is it not "an ordinance and a statute" for us and a matter of simple obedience? Is it not His great prerogative to deal with the bodies He has redeemed, and an impertinence for us to choose some other way than His? Is not the gospel of salvation a commandment as well as a promise, and is not the gospel of healing of equal authority.

Has He not chosen to legislate about the way in which the plague which has entered His world shall be dealt with, and have we any business to interfere with His great Health Promise? Has He not at enormous cost provided a remedy for the bodies of His children as part of His redemption, and is He not zealous for the honor and rights of His dear Son's name in this matter? Does He not claim to be the owner of His children's bodies, and does He not claim the right to care for them? Has He not left us one great prescription for disease, and is not any other course unauthorized and followed at our own

risk? Surely these questions answer themselves and leave not one course open to every child of God to whom He gives the light to see His glorious truth, that His Word is "Yea" and "Amen".⁹

V. WILL OF GOD KNOWN

The interpretation of the Divine will has also been an issue in the healing theories. To the Christian Scientist, the will of God is that which man sees as being truth. The assumption has been that without a doubt God wills a healthy body. With them it is not seeking the will of God to determine what action to take, but rather it is waking up to the truth that man can be in harmony with the great Mind or Principle, and then healing comes as a result of that harmonization. It is not making a request of God for healing.

In practice, those who teach healing-in-the-atonement hold much the same position concerning healing's relation to the will of God. To them it is necessary only to remember that it is the will of God to be healed. They have taught that it is up to man to recognize that healing has been provided and that he need only to ask for it. To them it is the will of God that all be healed

⁹ Simpson, Gospel of Healing, p. 44.

and men need only to lift their voices to demand it for themselves or claim it for others.

However, the person who believes that God must be consulted in order to have healing gains an added confidence which makes it easy and natural to pray the "prayer of faith". To him the highest aspiration is that God's will be done. His will is respected and cherished.

VI. METHODS OF PRACTICE

The practice and methods used by these groups investigated in this study in administering healing have differed greatly. The Christian Scientist uses "readers". When a person is "supposed to be" sick, a reader is called who reads out of the book called, Science and Health. This book, according to the "Scientist", has the system of thought which will bring man to Truth or at one-ment with Christ and, therefore, produce healing. The patient may have the book read to him or he may read it for himself. Christian Scientists do not hold mass meetings for the purpose of healing. They have what they call reading rooms located in various parts of a city as well as in their churches. These rooms are open to the public and at any time a person may enter one to read.

In the larger rooms and churches they have readers who will help the seeker by selecting the material which would be best for him to read. They have reported healings as having been accomplished in the rooms, at the churches, in the homes and at any place that the person sees that the material is false and the spiritual is real.

Among these who teach healing-in-the-atonement, the practice has been very different. The conviction that healing is in the atonement has led them to the place where it is a duty to preach it and give people an opportunity to receive it. As a result they have fostered mass meetings to which a man who has claimed the gift of healing is called to be the speaker and leader. Groups of sick and afflicted assemble themselves together. Then after a short message the local ministers guide the sick up to the platform to be presented to the healer. He, in turn, sometimes places his hands on the sick and after the manner of the gospel account demands that "the demon of sickness" come out of the individual. Whereupon the individual is pronounced healed and asked to witness to the experience. This group also allows and recognizes that a person may be healed apart from the public healing services. When the sick one is healed by himself at home it is his own faith that effects the

healing. It is when he, by faith, can claim healing through the atonement that his health is restored. This practice is not the most glorious way; the most acceptable method is to be healed under some healer in a large public meeting.

Those holding to the sovereign will concerning healing have had no systematized practice or procedure. The only suggestion helps have been that men pray as individuals to find the will of God in the matter. They can also solicit the prayers of others in helping to discern the will of God. As a result, healings are reported at home, on a train, in church while the minister is preaching, at prayer meeting, in the taking of communion, or at any other time or place God "wills" to heal.

CHAPTER VI

SCRIPTURAL COMPARISON OF THESE MOVEMENTS

I. DRUGS NOT UNLAWFUL

The underlying assumption that the Christian Scientist has made when he says that from the great mass of scriptural accounts of healing the deduction can be made that mankind should look to a spiritual source for healing instead of drugs has been contrary to the Scriptures. In the first place, Jesus used the figure of a physician to bring to the Scribes the truth that until they could recognize their own need of spiritual help, they would not avail themselves of the remedy. Jesus would not have used these words "They that be whole need not a physician, but they that are sick" (Matthew 9:12), if it was taboo for the Jews to use doctors and medicine. Also, Paul enjoyed the fellowship of Luke whom he called the "Beloved Physician" (Colossians 4:14). It has not been unreasonable to conclude that the name "Physician" was used to show the respect and love that Paul had for Luke.

II. GOD CREATED MATTER

The Scriptural account of matter has been found

totally different from that which the Christian Scientist has taught. The Scriptures have declared that " . . . God created . . . the earth" (Genesis 1:1). "And God called the dry land earth" (Genesis 1:10). If this was not matter then God was mistaken. " . . . God created man in His own image . . ." (Genesis 1:27). "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly . . ." (Genesis 1:21). It must be remembered that God created the heavens and the earth before He created man. If man by his mind created matter as the Christian Scientist has taught, what was it that God created? The Bible has taught that the material universe was before man's creation, so how could man's mind have invented it? Biblical conception of matter has of necessity been accepted as the Christian view.

III. SIN IS REAL

The Bible has defined sin as an act of wickedness. "And God saw that the wickedness of man was great in all the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). Mrs. Eddy has said that "the belief in sin, . . . is an unconscious error in the beginning".¹ "Whosoever committeth

¹ Eddy, op. cit. p. 188.

sin, transgresseth also the law; for sin is the transgression of the law" (John 3:4). Here the Bible has declared sin as the transgression of the law, not as unconscious error. Jesus said, "And when he is come, he will reprove the world of sin . . . Of sin, because they believe not on me" (John 16:8,9). Here sin has been shown to be unbelief in Christ.

IV. SICKNESS IS REAL

The conception of sickness as having been a dream from which the patient needs to be awakened has been found directly opposed to that of Scripture. The Bible has declared sickness as real.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, thus saith the Lord, Set thine house in order; for thou shalt die, and not live Turn again, and tell Hezekiah the captain of my people, thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: Behold, I will heal thee: on the third day thou shalt go up into the house of the Lord And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered (II Kings 20: 1,5,7).

The Bible has recorded that Hezekiah was sick, and so sick that he knew that he was going to die. Not only did he know that he was sick unto death but the prophet of the Lord, Isaiah, knew Hezekiah's condition. After seeing the vision of the Lord, Daniel said, "And I

Daniel fainted, and was sick certain days"

(Daniel 8:27). Could it have been that Daniel had a wrong understanding of sickness? The Scriptures have claimed that Peter's mother-in-law was also sick. "But Simon's wife's mother lay sick of a fever" (Mark 1:30), and it took the supernatural power of God to raise her up to health. The Scriptures have related that Elisha "was fallen sick of his sickness, whereof he died" (II Kings 13:14). Thus it has been evidenced that the Bible abounds with testimonies that sickness is real and that God is concerned with reality, not suppositions.

V. GOD NOT A PRINCIPLE

To the Christian Scientist "God is a divine principle".² When they speak of Him they mean the divine principle of the universe. The Bible has spoken of God as having all the attributes of personality. Zechariah has revealed that God has emotion. " . . . I hate, saith the Lord" (Zechariah 8:17). Jeremiah declared that God can be angry. " . . . For the fierce anger of the Lord is not turned back from us" (Jeremiah 4:8). God can be jealous. " . . . He is a jealous God" (Joshua 24:19). Also, he has indignation, "I will pour out mine

² Ibid, p. 341

indignation upon thee . . ." (Ezekiel 21:31). It is seen by all that He is capable of love. "For God so loved the world . . ." (John 3:16). And He is also "rich in mercy" (Ephesians 2:4). None of these attributes can be applied to a principle. They are in themselves characteristics of a person. Mrs. Eddy also taught that "God is an impersonal being".³ But the Scriptures have taught that He likens Himself to a person. Of course, He has not be confined to the limitations of a finite person. But what the Scriptures have taught has indicated that God is a definite person. "And God said unto Moses, I am that I am; and He said, thus shalt thou say unto the children of Israel, I am hath sent me unto you" (Exodus 3:14). Isaiah spoke as follows: "For I the Lord thy God will hold thy right hand saying unto thee, fear not; I will help thee" (Isaiah 41:13).

It has been very evident that the Scientist is making the mistake of claiming that life, truth and love are God. These are but the attributes of God. God is love, but love is not God. God is truth, but truth is not God. When Mrs. Eddy described God, she made Him a principle, whereas, the Bible has taught that God is a person and that His natural attributes are unity,

³ Ibid, p. 605.

eternity, omnipotence, omnipresence, omniscience, immutability and invisibility. However, these are but the attributes of God.

VI. ATONEMENT THEORY

In the system of healing as taught by the atonement theorists there has been found no conflict with the fundamental Christian doctrines of man and salvation. Their God is the God of the Bible, a personal being with the attributes that set Him forth as being distinctly God. However, a comparison has been made between their interpretation of how far the atonement of Christ has gone in relation to physical healing with the Scriptural teaching. One of the first assumptions made by Wyatt, that of having threescore and ten years of life span has needed to be examined in the light of Scripture. When the whole verse upon which he has based his theory has been studied, there has been no guarantee given that man may reach that age, and if man does live to this age and a little beyond, life may become laborious and sorrowful. "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their labour and sorrow; for it is soon cut off, and we fly away" (Psalms 90:10). Instead of this verse teaching

that men have a right to long life, it has been found to teach that labor and sorrow in the body are to be expected.

VII. PROMISES CONDITIONED

Moses was able to promise health to the Israelites. When he received a revelation of God's will at Mt. Sinai, he was able to tell them that God would "take sickness from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil" (Exodus 23:25,26). But it has been noted that God attached certain conditions to this promise. Here the promise was in effect only as long as they were progressively possessing the land. This can be seen by the judgments that came upon the people in the form of plague, sickness and death.

The Old Testament position, as Reverend Kelso Carter has suggested, is that the Jews were promised healing and health if they kept the commandments.

Reading over all these Old Testament promises we see that they, without exception, hinge upon an "If". Everywhere it reads, "If ye will keep all my statutes." It must be remembered that those "statutes" contained a most admirable system of sanitary and dietary laws which have never been excelled for effectiveness. Food, clothing and methods of sanitation were specifically described and set in limits of scientific safety. Then the land itself was about the best in

the inhabited earth, with features most perfectly adapted to drainage and all sanitary precautions, and at the same time possessed climatic conditions as near perfect as the earth has seen since the deluge.⁴

Given a splendid country with amply diversified terrain, pure water, mild seasons, rich and productive soil, a code of laws for food, clothing, sanitation and even personal body habits, along with the specialized training they had been undergoing for the past forty years, these people, if they would keep His statutes, were promised health.

In Psalms 102:23,24, the psalmist asked God to forgive a transgression of His statutes which had taken away the psalmist's right to life. "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away" The psalmist's experience has taught that an individual may have the right to long life, but in the foregoing Scripture he has brought out the fact that in this case in order to have life, he must pray for it. The writer of Ecclesiastes did not bring proof before God that he should not die, but he was perplexed because some righteous people do die, whereas some wicked person lives on. "There is a just man that perisheth in his righteousness, and

⁴ R. Kelso Carter, Faith Healing Reviewed (Boston: The Christian Witness Company, 1897), p. 41.

there is a wicked man that longeth his life in his wickedness" (Ecclesiastes 7:17).

VIII. GOD ALLOWED SICKNESS

It is true that God is antagonistic to sin but it is sin alone that God hates. God did not create sin; it is the work of the devil. God looks upon sin as a principle. But although sickness is a result of sin, sin did not create sickness. God allowed sickness when man fell from Grace, just as he did thorns and thistles when He decreed that man should earn his living by the sweat of his brow (Genesis 3:16-19). From a Biblical point of view, God is not antagonistic toward sickness, but rather, in His Word, it has been made clear that He used sickness to accomplish His will. Psalm 119:67 has declared: "Before I was afflicted I went astray; but now I have kept thy word". A few verses later, he continued, "It is good for me that I have been afflicted that I might learn thy statutes" (Psalms 119:71). The psalmist has been brought low in order that God may be dear to him.

IX. CHRIST REVEALED HIS WORK

To assume that the work of Christ has revealed the will of God is only a partial truth. It is true that the

work of the Saviour on the cross expressed the will of God, but God's will was already expressed before Jesus came. Jesus came to fulfill the plan of redemption, not to reveal His will to the world.

God had not left it up to man to examine the work of Christ to find His will. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly" (John 10:10). This life that Jesus gave was eternal life, and the new birth was the means of entering into this life. They have not dared to say that because Jesus raised Lazarus from the dead that it is God's will that all the dead should be raised up at this present time. Neither have they substantiated the claim that because Jesus healed, it is God's will that all be healed. The Scriptures have not declared that He healed all. He said, "Let us go into the next town that I may preach there also; for therefore came I forth" (Mark 2:38). He could have found many to heal where he was if healing were His work. Later, in the same gospel account, it is recorded that "And he could do there no mighty works, save that He laid His hands upon a few sick folk, and healed them" (Mark 6:5). This has clearly indicated that Jesus did not consider healing a few sick people as His mission.

Matthew has given the real interpretation of Isaiah's description of the signs of the mission of the Lord.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with His word and healed all that were sick: that it might be fulfilled which was spoken by Esaias, the prophet, saying, himself took our infirmities, and bare our sicknesses (Matthew 8:16,17).

Surely, he hath borne our griefs, and carried our sorrows (Isaiah 53:4).

These passages have not shown that healing is in the atonement. Instead, they indicate the fulfilling of prophecy made by God through Isaiah so that future generations might know the Messiah when he had come. Jesus' own interpretation has settled the issue. The answer that Jesus gave to John the Baptist when John asked if He was the Messiah, was that He was accomplishing the healing ministry prophesied in the Isaiah account.

G. Campbell Morgan has seen a difference between bearing man's sicknesses and bearing man's sins. The account in Matthew has used the Greek word "bastazo" of which Morgan has said:

This is the same word Paul uses when he says, Bear the infirmities of the weak, and bear ye one another's burdens, Paul did not mean we take other men's burdens all away, or that our bearing with the weak makes them strong. We get under the burden with them sympathetically, but not to relieve them altogether

of their burden. When Jesus bears our sicknesses he gets under the load with us sympathetically. When the Greek speaks of bearing our sins there is an entirely different word. It is "anophero", which means to pick up and carry away, so that we bear it no more. This is the word used in connection with what Jesus does with our sins.⁵

Therefore, the interpretation that physical healing was provided for in the atonement in the same manner and degree as was salvation is an error.

X. PHYSICAL BODY OF CHRIST

Scriptures having referred to the truth that Christians have become the body of Christ, do not teach that these Christians expect a sound healthy body. To be sure, Christians have become the body of Christ, but only in the spiritual sense, often called the invisible or visible body of Christ. In dealing with men's physical bodies, Paul would have them present their " . . . bodies a living sacrifice, holy, acceptable unto God . . . " (Romans 12:1). In Corinthians, he said " . . . the body is for the Lord; and the Lord for the body" (I Corinthians 6:13). When the body has been given over to the Lord, it has become the temple of the Holy Spirit. However, this was no guarantee that the body has been free from the

⁵ G. Campbell Morgan, Sin More Serious (Louisville: Pentecostal Publishing Company, Pentecostal Herald, Volume 61, March 8, 1950), p. 6.

natural laws of sickness and health. Paul further stated that " . . . our outward man perish" . . . (II Corinthians 4:16), but that " . . . we have this treasure in ~~earthen~~ vessels . . ." (II Corinthians 4:7). Again, he said, "For we that are in this tabernacle do groan, being burdened" (II Corinthians 5:2). To climax this fact that men are subject to disease and sickness, Paul reminded Christians that the resurrection bodies will be cured of physical disabilities. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

From the Scriptures listed above, it has been seen that human bodies will be more or less subject to the natural and normal processes which have torn down the body from Adam's day to the present.

CHAPTER VII

SUMMARY AND CONCLUSION

In the study of this subject it has been discovered that Christian Science, first, explains away matter; then, endeavors to do away with sin, sickness and death. To the Scientist, God is not a prayer-answering God, but merely a Principle, a Truth, something that one comes to realize is all around him. If man could see facts as they are, all is unreal but the unseen and the unfelt. The founder of this system of teaching based it upon a philosophy of idealism. She robbed the Bible of its unique position of being God's message to man. She put in its place her own book, setting forth her own ideas. In order to exalt her own teaching, she discredited doctors, rules of health and taught that her works revived New Testament Christianity.

Those who place healing in the atonement have a fundamental Biblical conception of God and man, but they have made sickness to be akin to sin. They have misinterpreted the Scriptures in setting forth their atonement theory. To them, Christ atoned for sickness as well as for sin. One's health depends upon believing this truth, and claiming that he is healed now. It is always

God's will to heal regardless of age or circumstances.

It has been found that the Scriptures teach no healing formula which can be used again and again to effect healing. One thing has been evident in all the healings accomplished by Jesus and the Apostles, namely, that it was based upon the sovereign will of God doing that which He chooses without committing Himself to any set pattern.

In making a comparison between the various theories, it has been found that seeming similarities are, in reality, differences. These systems of healing are far apart except in minor points.

In comparing the Christian Scientist teaching and the atonement theory with the Scriptures, it has been found that the former teaching cannot be reconciled with the Scriptures. Their God is a different god than the Bible has presented and, therefore, in no way harmonizes with the Scriptures. The atonement theory cannot be justified when seen in the light of the whole of Scripture, for when its full meaning has been considered, it does not prove that healing is in the atonement.

Therefore, although these groups do stimulate healing, it is in spite of their system rather than because

of it that adherents are healed. Further observation has shown that the Scriptural way of healing has been neglected and that the church should present to its people the Biblical approach to healing.

BIBLIOGRAPHY

A. BOOKS

- Bingham, Rowland V., The Bible and the Body. Toronto, Canada: Evangelical Publishing House, 1924.
- Bosworth, F. F., Christ the Healer. River Forest, Illinois: [n. n.], 1924.
- Brown, Charles R., Faith and Health. New York: Thomas Crowell and Company, 1910.
- Buckley, J. M., Faith Healing Christian Science and Kindred Phenomena. New York: The Century, 1892.
- Byers, A. L., 200 Instances of Divine Healing. Anderson, Indiana: Gospel Trumpet Company, 1911.
- Carter, R. Kelso, Faith Healing Reviewed. Boston: The Christian Witness Company, 1897.
- Clarke, William Newman, An Outline of Christian Theology. New York: Charles Scribners Sons, 1916.
- Coe, George A., The Spiritual Life. New York: Fleming H. Revell Company, 1900.
- Eddy, Mary Baker, Christian Healing. Boston: Allison V. Stewart, 1915.
- _____, Rudimental Divine Science. Boston: Allison V. Stewart, 1915
- _____, Christian Science Church Manuel. Boston: Christian Science Publication, [n. d.] .
- _____, Miscellaneous Writing, 1883-96. Boston: Christian Science Publication, [n. d.] .
- _____, No and Yes. Boston: Christian Science Publication, [n. d.] .
- _____, Science and Health. Boston: Christian Science Publication, 1934.

- Eustace, Herbert W., Christian Science. Berkeley, California: Ledeve, Street & Zeus, 1934.
- Gaebelein, Arno Clemens, The Healing Question. New York: Our Hope, 1925.
- Gamertsfelder, S. J., Systematic Theology. Cleveland: Evangelical Publishing House, 1921.
- Godbey, W. B., Commentary On the New Testament, Vol. II. Cincinnati: M. W. Knapp, 1899.
- Gordon, A. J., The Ministry of Healing. Brooklyn: Christian Alliance Publishing Company, 1882.
- Gray, Jane M., The Antidote to Christian Science. London: Fleming H. Revell Company, 1907.
- Havdenschield, C. R., Do The Bible and Christian Science Agree? Barrington, Illinois: [n. n.], 1917.
- Hiltner, Seward, Religion and Health. New York: McMillan, 1943.
- Jessop, Harry E., Studies in Christian Essentials. Kansas City: Beacon Hill Press, 1945.
- McDonald, W., Modern Faith Healing. Boston: McDonald and Gill, 1892.
- Morgan, G. Campbell, The Great Physician. New York: Fleming H. Revell Company, 1937.
- Pettingill, William L., Simple Studies in the Epistles. Findlay, Ohio: Fundamental Truth Publishing, [n. d.] .
- Ralston, Thomas, Elements of Divinity. Nashville, Tennessee: Cokesbury Press, 1924.
- Rice, John R., Prayer. Wheaton, Illinois: Sword of the Lord Publishers, 1942.
- Rodgers, W. H., The Facts of Faith. Portland, Oregon: Durham, Ryan & Downey, Inc. [n. d.] .
- Shelhamer, E. E., How to Get Healed and Keep Healed. Cincinnati: God's Bible School and Revivalist, [n. d.] .

Robinson, Bud, Does the Bible Teach Divine Healing?
Kansas City: Nazarene Publishing House, [n. d.] .

Strickler, Virgil O., Christian Science and Religion that Heals. Boston: Christian Science Publication, 1918.

C. PERIODICAL ARTICLES

Morgan, G. Campbell, "Sin is More Serious", Pentecostal Herald, 61: p. 6. March 8, 1950.

Wilson, A. A., "Healing as Taught in the Bible", Pentecostal Evangel, 1845: p. 2, September 17, 1949.

Smith, Clifford p., "The A. B. C. of the Christian Science Religion", Boston: Christian Science Sentinel, November 24, 1928.

D. ENCYCLOPEDIA ARTICLES

Orr, James, "Divine Healing", The International Standard Bible Encyclopedia, Grand Rapids, Michigan. William B. Eerdmans Publishing Company, 1947.

E. UNPUBLISHED MATERIALS

Turner, George Allen, "Is Entire Sanctification Scriptural?" Unpublished doctoral dissertation, Harvard University, 1946.

APPENDIX

APPENDIX

A young man had responded to a call from the Bishop to go to Africa. He had devoted his life to the work. After his death, we received the following communication from Bishop Taylor, which we here publish in full.

St. Paul De Loanda, May 15, 1885.

Rev. Wm. McDonald:

Dear Brother,--Died in Loanda, May 7, Charles L. Miller, of Baltimore, Md. Accepted him as a missionary apprentice on the best of recommendations. He was but twenty-one years old when he died. He was low of stature, but possessed of a compact, symmetrical, and robust frame, with a ruddy, smiling, beautiful countenance, and perfect health. He had good mental ability, and was manifestly holy in heart and blameless and harmless in life. His motto was, "Africa for Christ, and Charlie Miller for Africa!" The following, as related by himself at the Brooklyn meeting, and quoted from the Guide to Holiness, is his experience:--

"In the year 1878, at fourteen years of age, I was converted, and accepted as a child of God. I walked in a justified state until 1881, when I consecrated myself entirely to the Lord, and in return He gave me the blessing of entire sanctification. I went on, not thinking of missionary work. Last June I received a call to Africa, not only by being willing but by offering myself. Since then there has been a new epoch in my life. I received the Lord Jesus Christ as my full Savior for soul and body. I have taken the 91st Psalm for my portion, the latter part, 'With long life will I satisfy him,' as much as any. I am going forth in Christ's resurrection life."

The faith by which dear Charlie became a child of God and was sanctified wholly rested on the immutable Word of God; but his insurance policy guaranteeing long life in Africa by a continuous miracle, without any medical means, lacked such an immutable basis, and was therefore presumption, and not faith. He had, indeed, as we since learned, accepted as infallible--as the Word of God--the extreme views of certain good men who claim to be expositors of faith healing, entirely ignoring all healing remedies or arts. They affirm that "many are now beginning to see that the body is inseparably connected with the spirit and soul in God's thought of full salvation." If we allow the time that God has set for the completion of this work for our bodies--the resurrection day--all right. But these extremists claim to have found in the Holy Scriptures a basis of faith available to all believers, on which it is their privilege and duty to receive Christ as physician for their bodies, to preserve them from attacks of disease; or if attacked by any form of disease or injury, to be suddenly healed in answer to prayer alone; and that this perfect healing of the body is a concomitant of a perfect healing of the soul by faith, and rests on a foundation of divine revelation of equal authority and universal availability, as the believing soul's basis of faith in the record of God concerning His Son. If these two things "are inseparably connected" and this two-fold basis of faith is alike reliable for a present "full salvation" for the body as well as the soul, then they stand or fall together, and every believer's spiritual attainments must be limited and gauged by his condition of bodily health or the want of health. The thing that these dear people are "beginning to see" is what Eliphaz, Bildad & Co. saw in the dark days of Job, and this is "the thorn" with which the devil has been piercing the souls of God's suffering saints through the ages. This teaching has no more identity with holiness nor with Scriptural faith healing than a parasite has with the oak on which it foists itself.

I have no time nor inclination for a discussion of this subject, except to state that the record of God's eternal purpose concerning mankind, and of His

provision of salvation in Christ according to His purpose, and of the gift and descent of the Holy Spirit to lead every soul to the Savior, together with the utterance of God's will in His commands, invitations, and promises, and the recorded testimonies to their fulfillment, furnish a basis of faith for pardon and purity--a perfect remedy and perfect supply, available by faith in the present tense, to the souls of the human race. The body is included in this provision, awaiting the resurrection at the last day for its completion. Though "Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

St. Paul further states in this connection: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "Now is the accepted time; to-day is the day of salvation" for the souls of men,--salvation from all sin, preservation from sinning, eternal life, --but their bodies must remain under the death penalty entailed by the sin of our first parents till the sound of the last trumpet, when the voice of the Son of God shall call them forth from earth and sea, and perfect His saving work in them.

Enoch and Elijah got a short cut to this perfect and permanent healing of their bodies. Jesus and the saints who shared His glorious resurrection are the first fruits, and the earnest of the completion of God's work in our bodies in the final day.

During our probationary struggle, the bodies of all God's children are the objects of His continual sympathy and care, and often the subjects of His healing mercy, both by means of His healing medicines and without them. These are all temporary, and the miraculous healing exceptional. No reliable rule of universal application can be deduced from these

exceptional cases, either as recorded in the Bible or since, as an adequate basis of faith.

Dear Charlie Miller's statement--"I received the Lord Jesus Christ as my full Savior for soul and body"--turns out to be an expression of his having accepted as an article of his faith the extreme views referred to, precluding the possibility of his attack by any illness in Africa, or if attacked, suddenly healed, without medicine, in answer to prayer.

On the 9th of April, Bro. Miller had a slight attack of African fever. A few notes from his diary will indicate its progress.

"Friday, 10th--Healed of diarrhea. Resisted in faith the fever.

"Saturday, 11th--In faith against the fever.

"Monday, 13th--A steady faith wins. I am delivered from the African fever.

"Wednesday, 15th--This afternoon at Signora Piva's, and she said I had the fever. Returning I had my temperature examined, and it is 104°--6 above normal. Pulse 112. Still trusting Jesus for His full and free salvation.

"Thursday, 19th--Woke two or three times before getting up. Don't know what this means. I haven't the fever, but a weak feeling; but I take the promise, 'He giveth power to the faint,' and I do receive the fact." (This is dear Charlie's last entry in his diary.)

About this time Dr. Johnson examined him again, and said: "Charlie, your temperature is 105°, and pulse 130; normal is 98; the dividing line between life and death is 103. You are now dying. It is only a question of time; and if you do not take something to break up this fever, it will surely kill you." After a little pause, Charlie replied, "Well then, I'll die, for I won't take any medicine."

I reasoned with him kindly and earnestly, but he made no reply. The fever had its own way with him, without even a teaspoonful of hot water to start a perspiration for sixteen days. But for the extraordinary vigor of his constitution, it would have killed him in less time. When he got so low as to require constant attention day and night, Brother and Sister Withey had his bed put into their room, where they gave him all the loving attention they could have given their own son. At midnight, April 25, he asked Brother Withey to call Dr. Summers to come quickly, saying, "I am choking," and adding, "Put in your hand, Brother Withey, and feel my throat: it is perfectly dry." Typhoid symptoms had set in, and his system was so exhausted that though the fever yielded promptly to ordinary treatment, his recuperative power was gone. He lingered, in utter prostration of body and delirium of mind, from the 25th of April till the 7th of May, when he died, and was buried in the beautiful English cemetery on the 8th.

His last rational act was to send for the doctor. He often had lucid moments, when he could recognize his friends; but he could not reason nor converse intelligibly in all those twelve days that we tenderly waited and anxiously watched by his side. Once, when I stood fanning him, he opened his eyes--his face beaming with his natural, winning smile--and said, "Bishop, that is delightful." He talked almost incessantly, yet not intelligibly, but always in his own sweet, polite way, and often with a smile. Two nights before he died, as I was in my turn keeping watch by his side, he sang a strain, but I could not catch the words nor tune. At another time, he shouted distinctly, "Ship ahoy!"

I never gave up hope of his recovery till I came in my turn at midnight (eight hours before his death) to watch with him. Then I saw that he was on the eve of his departure. Two or three times as I raised him up a little, to give him water, he said, "O papa, papa, papa!"

I thank God for his insanity during those twelve days. Otherwise the utter failure of his faith in

regard to his body would have given Satan just such an opportunity as he wanted to drive the dear fellow from the immutably reliable foundations of soul-saving faith. Satan was completely foiled, and Charlie, in his insanity, was safely hid away in the bosom of Jesus, beyond the power of his piercing darts. No one here has the slightest doubt that our dear young brother is in heaven, yet all believe him to be the innocent victim of an insidious error. He might have died under good, timely medical treatment; but it is remarkable that about two-thirds of our party have not taken the fever at all, and all who took it and received proper treatment passed through it quickly without a serious thought of dying. Two other dear brethren besides Brother Miller, who were of his mind, refused medicine till forced to it by deadly symptoms of the unchecked fever. They have been down for weeks, but we have hopes of their recovery. We have two others who have had prolonged diarrhea, but are now convalescent. One has an old chronic disease from which she thought she was cured in America, but no fever.

We have none remaining among us here who advocate the extreme view of this subject. We all believe in holiness, and daily receive and trust Jesus and the Holy Sanctifier for its realization. We also believe in direct healing of the body by faith, when a reason exists in the mind of God for it in any case, and the divine will is manifested to the individual by the Holy Spirit,--and we know of many indisputable facts demonstrating this thing,--but do not believe that we are justified in refusing to trust in God in the use of well-tested remedies by means of medical skill. God has given to our party three good medical missionaries, who are of incalculable value to us. We thank God for them, and ask God's blessing on their skill and receive it.

If God sees that the opening of Africa to the great salvation in Jesus requires physical miracles, we can easily have them, and gather around us countless multitudes of mystery-mongers, stupid gazers, and the loaf-and-fish disciples; and then what?

I labored in South Africa, where faithful missionaries had laid a sound and solid ground-work of gospel teaching--not by the sublime miracles of Moses on Sinai, but by the "still small voice" heard there, prophetically by Elijah, indicating the higher and more reliable basis of faith to be furnished in the gospel dispensation by the completed books of God, promulgated by the voice of His heralds, and corroborated by the testimony of His witnessing hosts to the close of time.

In an evangelistic campaign of seven months with these missionaries, they reported seven thousand Kaffirs converted to God. Their testimonies were clear and emphatic, and backed by the fruits of the Spirit; but I never heard of one of them that based his faith on dreams or visions or any signs that their eyes gazed on.

Abraham believed God and never asked for any sign, and his true seed of these days who can read "the Word of God" and hear "the testimony for Jesus" don't need any such thing as a basis of faith.

Your brother in Jesus,

WILLIAM TAYLOR.¹

¹ W. McDonald, Modern Faith Healing (Boston: McDonald and Gill, 1892), p. 85.