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Holiness Writers

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

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HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

Author,

"Missionary Tour Around the World,"

"Secret of a Happy Married Life,"

"Heart Talks to Girls,"

"Confessions of a Minister's Wife,"

etc.

"I will come and heal him" — Jesus

5419 Isleta Drive, Los Angeles, Calif.

or

REPAIRER PUBLISHING COMPANY

Atlanta, Georgia

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TRANSCRIBER NOTE

I found this little booklet by Julia A. Shelhamer in a local antique store on May 27, 1995. There was no publication date in the booklet nor any copyright information, but judging from a statement by the author in the first chapter, the booklet may have been published about 70 years before I discovered it, following her healing in March of 1925.

The booklet was a paperback measuring about 4" x 6" and indicated on the cover that it was the "Hospital Edition". A short statement near the bottom of the front cover contained these words: "If this book is a help to you, pass it on. 15c each, or 10 for \$1.00."

We feel that this little publication contains some good, spiritual instruction for all, and for those who could be recipients of Divine Healing within the will of God. The marvelous incidents of Divine Healing set forth in the booklet are a part of the great body of recorded testimony to the fact that God can, and often does, heal the human body. For some, perhaps the teaching of the booklet will be at least interesting and thought provoking on this subject. We send it forth with the prayer and desire that it will be means of helping all who are influenced by it to obtain their proper gift from God — whether that be the miraculous healing of their body, or whether it be the equally miraculous and sufficient grace of God to endure, victoriously, their earthly afflictions. — D.V.M.

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Inside Front Cover

POWER OF PRAYER

"He who would pray with effect must live with care and piety."

"Perhaps there never lived a man who fully proved all the possibilities of prayer." — George Mueller.

"Jesus went about all Galilee ... healing all manner of sickness and all manner of disease." — Matt. 4:23

"Bless the Lord, O my soul ... who forgiveth all thine iniquities; who healeth all thy diseases." — Psa. 103:2, 3

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." — Mal. 4:2

"Be not discouraged for God frequently gives in one moment what He hath apparently withheld for many years." — John Fletcher

"The prayers of men have saved cities and kingdoms from ruin; prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea; it made the sun go from the west to the east, and the moon to stand still, and rocks and mountains to walk; it cures diseases without medicine; and yet prayer that does all this, is of itself, nothing but an ascent of the mind to God, a desiring things fit to be desired."

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Back Cover Pages

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CHAPTER 1

The Author's Experience

For two years the writer has suffered — only God knows what — as a result possibly of too strenuous efforts for the salvation of the lost. My trouble seemed incurable without an operation and to this I could not feel free to consent.

Though not at all able, I occasionally stole down to the great county hospital to pray with the sick and dying, for my own distress made me feel keenly for others, knowing by experience what some of them were suffering. After bending over scores of beds doing what little I could to help them, I have returned home and thrown myself across the bed nearly fainting from exhaustion. It would not be long however before I ventured out again for I could not bear to see those afflicted ones dying without God. I might as well confess that often I have refrained from taking my friends with me in the auto for fear of an accident as I knew I was too nervous to drive and rather than risk their lives I have taken the car out alone. I finally had to give up the jail and hospital work, so delegated it to others and resigned myself to God's will, whether life or death.

I attended a number of wonderful divine healing services and was the subject of the prayers of a great many good people, still I suffered. I wanted to live to be a blessing to this sad world. There were millions of sick ones in the myriads of hospitals, many of whom were dying after being experimented upon, and who would take to them the news of Christ the Savior and the Healer? Who would pray for and cheer them as they entered the dark, dark Valley of the Shadow of Death?

I thought of the revivals I wanted to hold and the many prodigal sons and daughters I wished to try to persuade to arise and go to their Father. I thought of my family — the little ones who needed a mother and so prayed for life and health though constantly saying, "Thy will be done."

This prolonged illness caused me to sympathize with the world of sufferers and I know a little of how it feels to lose hope, for, while I was doing my best to help others I could feel the grim monster Death crowding me inch by inch off the earth. Finally I lost heart and felt compelled against my will to yield to his black relentless hand.

It was during this period of distressing thoughts and mental queries that my heart rose to heaven in one more cry of "Lord have mercy, what shall I do?" Imagine my surprise when the answer came clearly, "Write a book on 'Divine Healing.' "

Now, I am conscious of the fact that there are many fanatical people who flippantly and frequently declare that the Lord told them this and that, when often it is their own desire, or imagination. The message I had just received was as foreign to any of my previous plans as might have been a command to go to Greenland. I said nothing of it to anyone. Sometimes it is best to keep things to ourselves for such impressions may come from the Lord, or from Satan, or from our own minds.

Now the fact is, I was in no condition to write a book on any subject, especially one on Healing and besides, who would believe it when I myself was so sick? They would say, "Physician, heal thyself." I determined to test this impression and proceeded by the following formula which will help in most cases of indecision.

1. Forget it.
2. Be willing to do, or not to do, as God wills.
3. Say little, but pray much.
4. Refuse to act when bewildered.

If the conviction is of God it will return and grow as the days go by. If it is not of Him, it will diminish and finally fade away.

Still feeling that the Lord himself had spoken, I crept off alone and wrote a few chapters just to see how it would seem. Of course I wanted the manuscript burned in case I died and would not have it known for a good deal what I was doing. I began to get worse and gave up the work, wondering if after all I had not been mistaken.

Some days after this the Savior, who is my constant Companion, and whose comforting presence I could not live without, drew near and said in the gentlest tone, "And so you gave up writing, did you?"

I was melted to tears for I knew it was He and said, "Yes Lord, I did not feel that it was consistent to write on healing when I have failed to receive it myself." I wondered what he could say to that for I felt I had given him a conclusive argument, but He always can out-wit human minds. In the gentlest voice he spoke again about as follows:

"Well, if it is my time to take you to heaven and this is to be your last sickness, would you not be happy to have your life crowded so full of helpfulness to this dark world, that during the last months of your life you could write something that will keep others from suffering after you are gone?"

"Why, yes Lord, of course I would, I never thought of it that way," I said, bursting into tears.

The work was resumed at once. My pen just flew across the paper for the thoughts poured in so fast I had to write shorthand to keep up. My loving Lord seemed to be in the room with me and at times dictating every word, for he knew I was too weak to do much thinking. This was on Friday. The next Sabbath Rev. J. D. Kelsey preached and administered the Sacrament of the Lord's Supper. While I was kneeling at the altar thanking Jesus for the Atonement, he drew near and whispered, "I have come to heal you."

He revealed to me that he had suffered that I might be well. With simplicity of faith and deepest gratitude I accepted health from him — and gave my unprofitable life in a deeper consecration than

ever, to live only for his glory. When the minister bade the communicants to "arise and go in peace" I arose in newness of life.

This was on the twenty-second day of March 1925, and it is wonderful how divine health has been imparted. At present writing I am engaged in revival campaigns and though up late every night and burdened with work and responsibilities, the Lord gives such marvelous strength and freedom from pain that I often stop and ask myself how it all came about. I cannot thank Him enough and feel like kissing his feet for condescending to heal such an unworthy one as I.

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CHAPTER 2

God's Love For Our Bodies

"Beloved, I wish above all things that thou mayest prosper and be in health as thy soul prospereth." — III John 1:2.

We are God's creation and are precious in his sight. As a lover carries in his watch a picture of his friend, so God carries your image with him engraven on his hands. A watch may be laid aside for awhile but the hand goes with one everywhere he goes. "Behold I have engraven thee on the palms of my hands, thy walls are continually before me.

Among all buildings the most sacred and respected is the church. Our physical being by the scripture is likened to this, "What? Know ye not that your body is the temple of the Holy Ghost?" If God condescends to dwell in these mortal bodies, is it not to his interest to help keep them in repair?

"Behold the very hairs of your head are all numbered." Imagine God stooping to count every hair of your head! No mortal ever loved a being that well! This indicates the kind interest he feels in the little details of your life.

"Not a sparrow falleth to the ground without your father." As a fond mother tenderly regards every tiny member of the physical features of her sweet babe, so God regards you. She pays much attention to its illness and takes great pains to relieve the suffering of the smallest part of its being, caring for it more tenderly than she does for herself. Shall we expect less from God who declares, "As one whom his mother comforteth so will I comfort you?"

Friend, that part of your being that has suffered so long, Christ loves as a mother the babe — provided your body has been yielded in obedience to Him and you are fully consecrated. Of course if you have been serving Satan, to him you should look for comfort. But if you serve the Lord Christ, he is your "Jehovah Rapha," "the Lord our healer."

An unknown writer states, "On the cross of Calvary Jesus nailed the proclamation "Deliver from going down to the pit (grave) for I have found an atonement." Job. 33:24.

I dreamed that Christ had come to earth and that he walked among men as he used to do. I was delighted and at once sought an interview with him. Imagine my feelings when at the request of a friend he left everything and came directly to my side. I stood in his presence awed and thrilled by his lovely humility and condescending ways. His spirit indicated that he was there as my servant. I thought, now is my chance to ask him a number of perplexing questions that have troubled me, and began propounding them to him. He was sweet and patient but said little. I discovered that though he was God, his humanity was so worn out from frequent interviews with people that he was not able

to talk with me. I sought an explanation of this when a friend spoke up and said, "If you would receive an answer to your queries you must see that your Lord obtains rest."

"And how can I do it?" I inquired wistfully for I was only too anxious to minister to my Christ. The answer came clearly. "By administering comfort to the bodies of his saints."

I awoke feeling that a part of my work is to help God's children into healing of body and mind, realizing as never before that Christ loves our humanity, and does not want us to die before our work is done. The devil would like to kill God's saints about the time they are polished up ready for service and it is sometimes as great a work to save a life as to save a soul, provided that life will bring many to Christ who would never have been saved had it not been spared.

While we must not make a hobby of divine healing and stress it out of proportion with salvation yet every minister should have a living faith that will penetrate the gloom of the sick room and defy death in the Name of Him who hath said, "I am the Resurrection and the Life."

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me," for they are the body of Christ.

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CHAPTER 3

Doctors and Divine Healing

It is not our purpose in this book to berate the medical fraternity as many advocates of divine healing have done. We owe much to the scientific research made in behalf of the practice of medicine. One of the greatest beneficiaries to mankind, in our opinion, is a physician who thoroughly understands his business and who trusts God to do what he is unable to perform. We have known of a few such, who mingled prayer with medicine, who gave Christ the credit when he realized that the recovery was nothing short of miraculous. These men were not ashamed to be found kneeling by the sick one engaged in earnest, heartfelt prayer; and many have gone to them who, though incurable felt a hope of a recovery through the faith and inspiration of the much beloved physician. Such a man is an angel of mercy, a credit to his profession and an honor to his God. Few sinners die under his care without finding mercy and many are the stars in the crowns of such professional men who, when they arrive in heaven, will enjoy the blessed association of such characters as the prophet Isaiah who diagnosed Hezekiah's case as needing a fig plaster, St. Paul who prescribed grape juice for Rev. Timothy's weak stomach, and of the much esteemed St. Luke, the minister, author and "beloved physician."

O, that all doctors were like the above, but they themselves are frank to confess that there are men of their profession as among other classes who cannot be trusted, especially when it comes to telling the truth regarding the supposed need of an operation. It is not generally known that often the home doctor receives a share of the fees which the patient pays the surgeon. This accounts for the strange fact that the appendix has been removed twice from some wealthy people! and for the sad fact that a person who has not had some sort of an operation now-a-days is out of style.

Just why there are more Christian lawyers than doctors, we do not know. Perhaps because the former are compelled to study the law of Moses. With some, the study of medicine tends to infidelity, possibly because of the ideas of evolution contained therein. It may be because of the immense amount of suffering the doctor must witness without being able to cure and, perhaps further because of the many sad deaths without a hope of heaven. This would have a tendency to drive men who have not a living faith to disbelieve in the future. This accounts for the fact that one physician who seemed to know, made the very startling assertion that there are more suicides among doctors than among any other class of people.

Physicians as a rule will not oppose us in our work of encouraging the faith of the sick to believe for the miraculous, if we do not sustain a strained or fanatical relation toward men of their profession.

The great need is for intelligent doctors who can direct their patients to common sense methods of recovery through baths, diet, fasting and exercise; who prescribe medicine only when it is really needed (or for those who have no faith) and who know how to encourage the incurable to look to

Him who hath said, "I will come and heal him." God bless the physicians and endue them with power from on high! What a great responsibility is theirs — that of having more influence with the sick than perhaps any other one. Added to this they are often the only persons with the dying, who are at all capable of directing them to Christ. In view of these facts, will they let these dear ones slip out into the Valley of the Shadow of Death without hope? Yes, the doctor may have great reward, or great blame when his hour comes to die.

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CHAPTER 4

What Is Divine Healing?

By divine healing we mean healing by the Divine One, Jesus Christ. This is simple — so simple that many stumble over it. This hope of healing is given in such passages as the following:

"I am the Lord that healeth thee," Ex. 15:26.

"Who forgiveth all thine iniquities, who healeth all thy diseases." Ps. 103:3.

"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." Is. 53:5.

"Himself took our infirmities and bare our sicknesses." Matt. 8:17.

"The prayer of faith shall save the sick and the Lord shall raise him up." Jas. 5:15.

There are many counterfeits of divine healing, as follows:

1. Mesmerism. There is great power in this and yet it is to be avoided for it is not of God and often leads to crime and the demolishing of family ties.

2. Closely allied to this is Histic Suggestion, which is a power thrown over a patient by his physician. It cannot be practiced by all, but is only for men of strong personality. There is an element in this that is very good, especially to those who are apt to give up to their diseases, but there is a subtle snare of the devil in the idea of a physician's getting a woman so under the power of his mind that she can undergo a major operation without an anesthetic and instead of feeling pain, chat cheerily with the doctor all the time it is going on.

3. Pow-Wow doctors make money in heathen lands, also in some parts of America. They usually work among ignorant people. Webster says the term pow-wow means "a conjuration for the cure of sickness." The doctor stands over the afflicted one and whispers something that he is not free to tell aloud, and many are cured thereby. But it appears like a superstitious form of something which is to be avoided. When one places himself at the mercy of such mysterious performances, he is taking a long step downward and there is no telling where he will land.

4. Magnetic Healing. This is imparted by doctors possessed of a great amount of electricity and human magnetism who, by laying their hands upon a sick one may impart new life and inspiration. This may be either purely human, or human and Satanic mixed. Such cures usually occur when the afflicted one is treated by a healer of the opposite sex.

5. Last, but not least, among counterfeit healings is Christian Science which is a product of a woman, Mrs. Mary Baker Glover Patterson Eddy, having been married three times. She was not a Christian woman, nor had she the best name, it is stated by one who knew her. It is said she was a hired girl in the home of a man who during her stay there, wrote the book entitled, "Science and Health." When it was nearly finished he died after which the hired girl took the manuscript and published it as her own production. There is nothing Christian in the theory of the book for it denies the divinity of Christ. There is nothing scientific in the doctrine, therefore the name is misleading. Cures are performed by it, however, indicating that there is power in it. Satan is able to perform healings. Rev. 16:13, 14. He afflicted Job with boils and later withdrew his hand and he recovered. Dr. Adam Clark tells of a chemist who performed wonderful feats in the line of his profession by yielding himself to the power of the Evil One. The magicians of Pharaoh were able through Satanic agency to work the same miracles that Moses performed. If an angel could trouble the waters of Bethesda and heal whosoever bathed first therein, could not a fallen angel also perform cures since the fall did not take away his power but only his holiness?

To be healed by Satanic power entangles one in a snare. The mind is brought into bondage and sometime into insanity. The soul is cramped and led into a cloud of doubt and unbelief. This spiritual bondage usually continues through life and the result is eternal abandonment from God. So it would pay one to die of the most loathsome disease, trusting in the merits of Jesus Christ rather than to be healed by Satanic agency.

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CHAPTER 5

History of Healing

God has healed in all ages. The Bible gives many cases of health returning miraculously.

That wonderful passage, "Confess your faults one to another and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much," John Wesley says was the entire materia medica of the early church and the only dependence was divine healing until faith failed and the scriptural ministry of healing was lost." John Wesley, himself had a child-like confidence in his God that carried him through the many vicissitudes of early pioneer life safely. At one time while on a journey the horse upon which he was riding became very sick. Being far from any means of assistance and pressed to meet an appointment, the founder of Methodism, knelt on the road-side in prayer for the afflicted beast, and it quickly recovered so that Mr. Wesley was able to resume his journey.

Rev. Arthur T. Pierson says: "It cannot be proven that divine healing has ever wholly ceased. It seems to have declined in proportion to the decline of evangelical faith, evangelical activity, power in prayer, and the increase of worldliness; but healing has been found in every age. This is not a matter to be demolished by ridicule. It is a question of Scripture."

"Martin Luther wrestled in prayer at the bedside of the dying Melancthon, and with victorious faith took him by the hand saying, 'Philip, be of good cheer, thou shalt not die,' and from that hour Melancthon revived."

The pioneer missionary in Greenland, Mr. Hans Egede, "finding that his hearers like many in the time of Christ, had a perception only for bodily relief, sought of God the gift of healing that he might so prove to them the power of the Redeemer whom he preached. With many sighs, tears, and prayers he seeks a special anointing, and then ventures in the name of Christ to lay his hands upon the sick and scores of them are made whole. Similar facts are witnessed in the lives of Moravian missionaries.

Among the many whom God has used to inspire faith in the church for healing are the following:

1. Dr. Cullis a Boston physician was the first to appear to the American people as a man full of faith for this ministry. He was a person of true piety and fine intellect: was a capable physician and had great success in getting his patients healed through simple faith in God coupled with prevailing prayer. He was especially successful in curing tuberculosis, cancer and other diseases then thought to be incurable. He had great conventions at Old Orchard, Maine, during the summer when throngs of fine-minded people presented themselves for healing and Bible instruction.

The popularity of Dr. Cullis may be estimated from the recorded fact that a letter coming across the sea addressed "To the Man in America Who Believes God," found its way into his hands, His secret of success was his simple, sincere faith in Christ.

2. John Alexander Dowie was another advocate of healing. He started out well, accomplishing much good, but his success was so phenomenal that he became top-heavy and fell into conceit, braggadocia, love of praise, covetousness and extravagance. However, his downfall does not disprove the doctrine of Divine healing any more than the fall of an orthodox minister of the gospel disproves the theory of redemption.

3. A character just the opposite in disposition was a quiet, sweet spirited man, Dr. Albert B. Simpson. There was one marked difference in him and Dr. Dowie. The latter gave himself up entirely to the ministry of healing while Dr. Simpson preached the whole gospel, and as a side issue taught healing. Would we had space to give his remarkable life, but suffice it to say, had the church to which he belonged, but realized their opportunity they would have encouraged him instead of giving him so much opposition that he seemed forced to organize "The Christian Missionary Alliance" of which the Gospel Tabernacle of New York City is a part.

"The name of James Moore Hickson has almost become a household word in healing circles. For many years he has ministered in the church of England, reaching and helping thousands. He has lifted the poor out of misery, he has been used of God to bring bishops and potentates to the feet of the living Lord for healing."

It was during the war, that he was greatly oppressed by the reverses that had come to England in 1915. He desired to retire far away from everything to pray and went to the distant island of Iona, where Columbus landed.

"On his trip he met an aged man who had been given up by medical advisors in London. He had pleaded with his son that he might go home and die among his own kin, When Mr. Hickson learned of his condition, he told the story of our Lord's power to heal. Without hesitation, the old man and his son accepted the teaching and right there in the carriage the healing was bestowed."

Arriving at their destination, the testimony of the man and his son set up a tide that grew into great proportions. From all parts of the island they came, taking long and wearisome journeys. They could not make appointments. There were no telephones, and most of the population could not write. So he would find them in the morning patiently sitting on the door step or about the home where he lodged, waiting for his ministry. It was a reproduction of the days of our Lord and the apostles. Mr. Hickson urges that we should covet the incurable cases as a special burden and meet them with the triumphant faith that the New Testament extols. He says that like the Corinthian church, "many are weak and sickly" because they are not in the will of God.

5. When the work of Rev. Chas. Spurgeon was beginning in England, it was very common for the sick to be prayed for by the Elders of that great church and large numbers were healed. This was one secret of Mr. Spurgeon's success.

6. Thousands of requests for prayer both for salvation and for healing are read publicly in the "Moody Bible Institute" of Chicago and gracious results follow.

Mr. Moody was preaching on salvation and remarked that some men had told him that their nervous systems had become so injured that it was impossible for them to become really converted. His reply was, "If God can make the world, it is certainly a small affair for him to make a new set of nerves for a man who is willing to do what is right and desires to be saved."

There are many thousands of others who have been used of God to bless the world both in preaching salvation and in praying for the sick. In fact nearly every true Christian has had answers to prayer on this line which would be worth recording.

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CHAPTER 6

How to Secure Faith

Healing is obtained by faith in the atonement of Jesus Christ who bore our sickness and carried our sorrows. "By his stripes we are healed." The awful scourging that lacerated Christ's back was for the healing of our wretched bodies. All that suffering was for the relief of our pains and the comfort of our disobedient, unprofitable humanity.

Healing is a privilege the majority of people do not comprehend; something they might have enjoyed all this time had they but known it was so simply obtained by faith.

A foreigner was seen carrying cooking utensils and clothing on his back while walking along the Lehi Valley R. R. at Scranton, Pa. The ticket agent told him it was against the law to walk the track, when the poor man in proof of his right to travel the ties, produced a first class ticket to New York.

"Well," said the agent, "this ticket entitles you to ride instead of walking." He had already walked a long distance and had paid a fancy price for a full fare ticket and might as well have been riding. As he sat down in the depot to wait for the train he felt like scolding himself for being so ignorant of his privilege.

The one condition of being healed is faith, but this condition cannot be met until the soul has met two others, viz:

1. Consecration.
2. Confession.

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body Thine to be,
Wholly Thine forever more."

God's demands are not arbitrary, or unreasonable, hence the most complete consecration of one's self to Christ is the least any one can consistently do. This yielding to Him must be thorough. It will then bring such blessed confidence and assurance that one will feel like saying, "Lord, I will be Thine — wholly Thine, a willing, loving, sacrifice and shall be happy in union with Thee whether Thou dost ever heal me or not."

Rev. F. F. Bosworth who has had such phenomenal success in praying for the sick says: "When seeking healing for our bodies, there should be no compromise with the adversary of our souls, because it is he who is the author of our diseases. It is hard to exercise faith for the removal of one

part of the devil's work, while we allow a worse part to remain. Until a man squarely faces and settles the question of obedience to God, he is not on believing ground."

The next step to take is confession. "Confess your faults one to another and pray one for another that ye may be healed." Everyone has faults, not necessarily sins, and this text applies to the most holy, most conscientious persons as well as to others. It is hard to confess, but this is the condition laid down in the Bible and though it is not a sugar coated pill, it has the sweet inside.

If sinners would be made well, not only faults, but sins must be confessed. Mark the language, "Confess your faults one to another." This is humbling but helpful, for man becomes so dignified and deceitful that it is good once in a while to turn the heart wrong side out and to examine the motives and humbly apologize for every little thing that we would not consider right in another. All sins should not be confessed publicly. Some may be told only to God, others to parties who are concerned. There is no harm done however, in opening the heart to a friend or a minister in whom one feels he can confide.

Why Use Oil?

It is customary for those who pray for the sick to anoint them with oil, in the name of the Lord. This custom was handed down from the Apostle James: "Is any sick among you, let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up. And if he have committed sins they shall be forgiven him." Jas. 5:14, 15. Rev. R. A. Torrey further explains this as follows: "What does this anointing mean? Turn to Leviticus 8:10:12 and you get God's answer to the question. 'And Moses took the anointing oil and anointed the tabernacle and all that was therein, and sanctified them,' that is, he set them apart for God. The anointing with oil in the name of the Lord was an act of dedication and consecration, implying on the part of the one anointed, a full surrender to God of his hands to work for Him and Him alone, his eyes to see, his lips to speak, his ears to hear for him and him alone, and his whole body to be the temple of the Holy Spirit."

The oil does not heal, but is used merely in obedience to the scripture, though many are made well in answer to their own, or another's prayer without the laying on of hands, or the anointing with oil.

The Motive

It is natural to desire health, but the motive weighs heavily with God. If he sees a particle of self, or love of the world, His heart is not touched as in the case of one who cares not to live unless he can glorify God by so doing.

Often a worldlying who has no thought of God is taken down with sickness. When all hope of life is removed, this draws his attention to eternal things and as soon as that heart relents, gives up sin and yields perfectly to his neglected Savior there is hope of recovery. But there must be perfect submission to God and a determination so strong that neither will wane or be forgotten after the glow of health is restored. Yes, the motive behind the prayer for divine healing is all important.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 7

Divine Healing and Common Sense

It would not be necessary to say so much on divine healing if people were enlightened on how to live. It is alarming to see the ignorance there is on the subject of hygiene, It has done the cause of healing much harm for unwise people to testify that they have been healed of little things that might easily have been cured by a hot bath, or a little less gluttony. Some people know very little about their bodies and open their eyes in astonishment when we tell them that a bilious attack can be cured by eliminating grease, starch and sugar from the diet and feasting freely upon fresh fruits, particularly of the acid nature for a few days until the system is thoroughly cleansed, Then the bile whose duty it is to digest sweets and fats, has a complete rest and evolves into a good humor again, I do not know what God thinks when a person whose greasy, blotchy complexion indicates bad blood, too much rich or heavy food and poor elimination, comes for healing of sick headache, or a bilious attack which are both results of indigestion, caused by too much "big eating,

Sick headache should be cured by a complete fast (which will also help the soul) for a number of meals in succession, except the copious drinking of clear hot water until the stomach has not only had a good rest, but is washed from the debris and particles of fermented food that have been causing the trouble. We would not ask the Lord to clean out the sewer pipes of our homes when they are clogged, We use a little common sense and stop putting waste material into them until they are cleaned. It should be the same with our bodies but it is hard to find people who can deny themselves of food when it is set before them.

There are two sides to this question, however. While many people, ignorant of hygiene seek healing from God when they might easily cure or prevent much illness themselves, yet we would not for a moment discourage anyone from going to God with little ailments if he has faith for "The Father himself loveth you" and may have a bit of advice that will help you in the smallest details of your life. All should learn to trust and confide in Him.

A Christian lady lost her health and her beauty by living with her wicked husband. After his death, the Lord touched her body, healing her of all disease. His loving, fatherly nature then revealed itself by showing her how to regain her beauty. She was to hold herself rigidly to a series of physical culture exercises every day. She worked with great inspiration and regularity because she knew God had spoken. Though she was now a little scrawny old woman, she soon began to plump up and fill out until she had developed a beautiful face and form. How much better was this than a plastic operation to remove the wrinkles and a daily application of paint, powder and lipstick.

I knew of a fine minister of the gospel, well balanced mentally and very devout but whom I thought to be a little extreme on the subject of divine healing. He would pray over such minor ailments as corns and bunions, and it all seemed so strange to me. Yet he had suffered greatly from them, tried many remedies and his work demanded that he walk a great deal. He thought it was

perfectly in order to pray and to my surprise his prayer was answered. Jesus said, "According to your faith be it unto you."

My own dear mother had a hard lump in her breast and feared it might be cancerous as her sister had died of that disease after having undergone a series of operations and suffering untold agony. Mother knew what it meant so took her case to the Lord in prayer. She lived such a holy, conscientious life that it was easy for her to hear from God and to exercise simple, trusting faith. While on her knees, that inner voice spoke, telling her to apply lemon juice to the lump. She did so a number of times until it dissolved and entirely disappeared. It pays to take everything to the Lord in prayer.

Later, she was near death's door from another cause when she was beyond the reach of remedies. At this time we all gathered around her bed and prayed for her and she was quickly healed by the power of Christ. Praise the Lord! There is danger of becoming an extremist against remedies on one hand, or against healing on the other. The safe attitude is to live in the Spirit, taking everything to the Lord and receiving divine direction, for most medicines are injurious in their after-effects and physicians rarely ever give them to their own families.

God is not pleased for us to be careless as to our health, then expect Him to heal us. We should do all we can for ourselves then trust Him for the rest.

A study of physiology is beneficial and a thorough understanding of the care of these short-lived bodies should be a matter of conscience with God's children.

A doctor who cures nearly all diseases by diet without the use of drugs makes the statement that nothing can dissolve mucus or disease in the body but one's own blood, mixed with acid fruit juices. The latter should be taken in the proportion of water. He advises that instead of drinking water, the patient take large quantities of fruit juices, also the broth from stewed green vegetables which he claims are solvents. All starches are avoided. In this way tumors, cancers, goitres, etc., are dissolved. I cannot vouch from experience for the success of this treatment, but it seems to work wonders and appeals more to us than the use of drugs, or the operating table.

"An ounce of prevention is worth a pound of cure" and, if after using common sense in the care of our bodies we still are sick, God stands ready to counteract the power of disease and to heal, for, hath he not said, "I am the Lord that healeth thee?"

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CHAPTER 8

Dipping Into Jordan

Muddy Jordan is flowing by. Near it sits Naaman in his chariot looking at its waters, wondering what good could come from his bathing therein. He is a leper and would like to be well, but the medicine the prophet Elisha has prescribed, that of dipping seven times into this filthy stream is almost worse than the disease, with the proud Syrian. He has cleaner rivers than that in Damascus. He seems to think the prophet must have been mistaken when he asked such a thing. Why it would rob him of his dignity besides getting his hair all muddy and — well he feels it is too humbling and the name of the thing would hurt his influence, so in a rage he turns his Arabian steeds toward home.

Now a servant feeling what a serious matter it is for his master to go away without healing, suggests that dipping into Jordan is a simple thing and it would do no harm to try. So the proud personification of dignity alights from his chariot, glances back at his company of royal attendants, looks up and down the river bank to see if anyone is watching, then makes the decision, "sink or swim, survive or perish, I will obey," and goes under. When he comes up, his well dressed hair is all dripping with muddy water. Another dip, and another: he feels no different but he is obeying the Lord and using what little faith he has. Down he goes again for "the way up is down." "What a fool I am if this thing does not work," he probably thought. Yes, Naaman, but you are no greater fool than many sick ones who die on the operating table! You are acting more wisely than Rev. S_____ that good man who went to the hospital to have his eyes treated and returned home totally blind. You are no more foolish than a minister's wife who attended a divine healing service the writer conducted in a Western city!

This woman was greatly afflicted and asked our prayers, but rather than kneel at the altar beside her husband's parishioners and let them help pray for her, she preferred to go to the hospital and trust the skilled physicians, and in their hands she died after an operation.

"Well," Naaman is probably thinking, "if I have made a fool of myself by trusting God, I have gone too far now to back out, so here goes — splash!! His wife is sorry for him now for, "Really the man is not strong and I am afraid all this exertion and excitement will weaken him — poor dear." We have heard them talk like that, women who wished all kinds of ways that their husbands would get religion, but when they finally did start to repenting and weeping and praying and confessing, going about under such deep conviction they could not smile, then these dear compassionate women hindered the workings of the Holy Spirit by a few words of condolence and those men who were almost ready to come out into a glorious experience of grace have failed just before victory came.

Naaman's wife has sense enough not to say anything, though she may be gasping behind her handkerchief. Her husband has only two more dips to make. Getting his breath once more he is gone again out of sight of the world, once, twice and the work is done. He comes up from muddy Jordan cold and dripping but a thrill of divine power has passed through his body. He quickly wipes his

eyes, he looks at himself, and lo, his flesh is as the flesh of a little child!" O what a change! How grateful he is! The humbling was great but it paid.

You too, my friend may desire an answer to your prayers for salvation or for healing. We know of no reason why you may not have it if you are willing to obey God. He knows just how to bring us down if we think too much of ourselves and will give you a cross to bear. In your case it will not be to go to Palestine and bathe in Jordan; that would perhaps be no cross for you but He has a plan for you at home.

A minister had been greatly afflicted for years in his head. Many great men had offered prayer for his healing, but all to no avail. At a certain campmeeting a good man who was somewhat lacking mentally asked him to come to his tent and let him pray for him. The minister hesitated, tried to get out of it, but finally, rather than hurt the man's feelings slyly slipped over to his tent so no one would see him, for he feared it would hurt his influence if it were known. They prayed, God heard and answered. From that hour the minister was healed. Yes, bathing in Jordan is not very popular, but it brings good results.

My husband was once stricken with a bad case of neuritis. There seemed to be no cure. It was his custom to ask evangelists of some reputation to pray for him, but still he suffered. It was during a healing service held by the colored minister Chas. P. Jones of Alabama that the Lord's power settled down over the audience in a remarkable way. My husband was the first to kneel at the altar which was quickly filled. He was anointed with oil in the name of the Lord by that ebony hand and healed by an Omnipotent One and is well today. Yes, Jordan is deep and dark colored and of no reputation, but its waters cure. Dip in, my friend. You too may be whole.

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By

Mrs. Julia A. Shelhamer

CHAPTER 9

The Relation of the Tongue to Disease

It was a family feud of two against one. Miriam did not like the woman her younger brother had married. You see she had helped save his life in bygone days, hence felt she had some jurisdiction over him.

He was now a minister of the gospel of considerable notoriety, having a membership in his church of nearly one million, and doubtless had the choice of a great number of beautiful women, but chose one from a southern province. Miriam felt that it was beneath his dignity to marry her for she was a colored woman.

Miriam's older brother, Aaron, joined in to condemn this step, both attacking their brother at once. There are three things however, that are worth noticing in this case.

1. Even though there may be reason on your side, you may say too much. Miriam and Aaron became so heated over the affair that they lost their grace. Jealousy entered and they began to upbraid their brother because he was more prominent than they. It would have been proper for them to have expressed themselves kindly before marriage, but now it was too late.

2. Though doubtless Moses did make a mistake in this matter (for God always discouraged the mixing of the races, of seeds, and even the mixing of wool and linen), yet because he took everything so meekly, the Lord defended him. Had he taken his own part, it would have been different.

Bishop W. A. Sellew once said: "A poor man is one who cannot help himself and a meek man is one who can help himself but will not. God has a special favoritism for them both."

Moses set a beautiful example not only to his great congregation, but also to the whole world by holding his tongue and keeping patient on this occasion. We do not always know how public a little family discussion may become and it was fortunate for Moses that he behaved himself so well during this trying ordeal.

3. Miriam was the oldest of the three and probably did most of the talking. For this reason she was punished. Aaron felt the same as she, but had more self control, hence escaped with only a rebuke. Miriam's punishment was leprosy. She turned deathly white and was put outside the camp. It would seem that God was unjust to give so great a punishment for so small an offense, especially when she had reason on her side; but this shows God's conception of the sins of the tongue — so heinous in His sight as to be punished by the worst form of disease. In answer to the prayer of her abused brother, Miriam was healed, but her confinement of seven days in the leper house gave her ample chance to repent and to seek God's forgiveness.

There is more relation between the tongue and disease than is generally supposed. Shall we notice the scripture on this subject? "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile." Psa. 34:12, 13. "For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." I. Pet. 3:10. In this is a spiritual law which governs the physical life. One may bring his body under the condemnation of disease by transgressing with his tongue. A little word against another may seem to be a trifling thing, but it may cause disease. "Length of days and health" is the promise of God to those who keep the tongue from evil.

Many people are jealous, or critical of each other, and feel free to mention another's failings. This is apt to be particularly true of women. So few have learned the lesson of tongue control and of refusing to say one thing about an absent one that they would not want repeated about themselves were they in the same fault. If we do not secure an experience in grace sufficiently deep to enable us to control our words, God in kindness will put us through a course of intense mental, or physical suffering, that will teach us the all important lesson. But to escape the suffering let us depart from evil.

Miss Fannie Rowe to whom we are indebted for some of the thoughts and excellent quotations in this chapter and who has a graphic view of the subject of divine healing says, "When the doctor calls to see a patient he usually first asks to see the tongue. His practiced eye will diagnose the case by the condition of the tongue. We come to the Great Physician for his healing. He asks to see our tongue. He too diagnoses our case by the condition of the tongue. God reads the heart from the tongue for "out of the abundance of the heart the mouth speaketh."

"Miriam spake against. There are those of God's dear children who would not slander or repeat gossip, but who seem to feel perfectly justified in criticizing what they know to be true about another. This is what Miriam did. She did not say anything false about Moses, or criticize him for any sin, but for that of which she did not approve. We criticize our friends, our neighbors, their dress, their manners, their ways of living. We pronounce them peculiar, stingy, proud, self-righteous. All may be true but this is not any excuse for our saying it. We like to have people do things our way — for of course we consider that our way is best." We criticize their methods. Division among the Lord's people is because of criticism.

Israel suffered in the physical because of transgression of the tongue. "And those men which Moses sent to search the land who returned and made all the congregation to murmur against him by bringing up a slander against the land; even those men that did bring up the evil report upon the land died by the plague before the Lord." Num. 14:36.

In connection with the rebellion of Korah and Abiram, Israel murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." Because of murmuring the plague was sent among them, and fourteen thousand and seven hundred died by the plague. Num. 16:49.

God's judgments are similar today. Transgression of the tongue is followed by disease and yet many of God's children seem to little realize the exceeding sinfulness of "speaking against." It is a common sin. So strong is the habit of criticism that it becomes a part of the life. We need the

searching of the Spirit in our hearts to bring to light all evil speaking, for "death and life are in the power of the tongue."

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 10

A Close View of the Tongue

There are many kinds of tongues condemned.

1. A flattering tongue. "The Lord will cut off all flattering lips and the tongue that speaketh proud things."

2. The fiery tongue. "The tongue is a fire. Jas. 3:6." "Behold how great a matter a little fire kindleth." Jas. 3:5.

This tongue speaks words that burn and injure another's feelings, leaving a blister, or a scar that cannot be forgotten. Remorse sometimes follows such words and death separates friends before apologies have been made. Some broken hearted ones would give all they possess to obliterate one dark scene from the life. The tongue of fire takes spells of fury and anger. The blood becomes hot, the brain inflamed, and circulation, nerves, digestion and all vital action are affected. Such a continuous, or intermittent fever burning in the heart will defile the body with disease. Inflammatory, or congested conditions may sometimes be traced to the tongue, for "their word will eat as doth a canker." II Timothy 2:17.

3. A wild tongue. "The tongue can no man tame, it is an unruly evil." It acts rashly, unwisely, without due deliberation, says things that need to be qualified, things that hurt another's reputation. A wild tongue has no balance wheel. It causes good people to drop its owner from their society for, without intending the least harm, it starts rumors or makes wild statements which gather force as they go around the neighborhood. A person who has such a tongue is not a safe member of society.

4. A grudging tongue. "Grudge not one against another brethren, lest ye be condemned; behold the Judge standeth before the door." Jas. 5:9.

One of the meanest kinds of tongues is a grudging tongue, one that brings up another's faults to him occasionally, remembers little things in the past that have been apologized for and should be forgotten. It likes to hash over the injuries of bye-gone days which have not been rectified by an apology. The best illustration of holding a grudge is a babe nursing a bottle, and these sensitive people who, like a spoiled child cannot control themselves, take spells of pouting and pitying self for the many abuses it has received in the past. Sometimes they imagine that they have been neglected or slighted, when in reality no one intended it or if he did, it was because the hurt one had not lived such a sweet, victorious life that he demanded love and respect. On such occasions our sensitive friend gets off alone and placing his milk bottle properly in the mouth finds great consolation in nursing old grudges.

There is a better way. Suppose you are slighted, abused or neglected, take it to the Lord in prayer. His consolation will outlive all the milk bottles you can get and your sweet spirit will so attract people to you that you will not feel the slights so keenly as before. It takes all these hard trials to wean us from earth and to teach us the lesson, of patient endurance and of sympathy for others. If you are lonely go and find some other lonely one and give a word of cheer. God will reward you by sending his angel to cheer you.

There are many people who make the lives of their friends miserable because of their sensitive grudging dispositions. One of our minister's wives had a mother who felt very much hurt if her son-in-law took her daughter out riding, or to some quarterly meeting and did not take her along. She was well and able to stay alone, but instead of making these lonely times occasions of sweet communion with God when she could pray something wonderful to pass, she went into a little room to weep and pity herself. She was about seventy years of age, but was still nursing the milk bottle of old grudges and hurt feelings.

Remember, young people, sins and faults grow with age. If not banished while you are young they will likely develop to such proportions by the time you are old, that you will be just as queer and hard to get along with as many of the dear afflicted old people we know. Young people should take this into serious consideration.

Now you wonder why a large proportion of the applicants for healing do not realize an answer to their prayers. It is just this: they have not victory over old grudges, and God cannot heal them. There is more relation between the tongue and disease than most people suppose.

In his wonderful book, "The Tongue of Fire," Rev. A. P. Gouthey says on the seriousness of the sin of backbiting: "St. Paul classifies backbiters as haters of God, murderers and fornicators, and closes the passage with the words, 'They that do such things are worthy of death.' " The logic of this classification is so evident that it hardly needs comment, that the sin of backbiting from God's viewpoint is a much more serious sin than we are in the habit of thinking. It is more than a trivial weakness or a harmless habit; it is a moral collapse, so serious that it is not only classed with murder and fornication, backbiting, and adultery, but is worthy of the same punishment! All in one class! And all worthy of one punishment! The hell that moves itself from beneath to receive one class, moves itself to receive the other.

"If any man among you seemeth to be religious and bridled not his tongue, this man's religion is vain." Eloquence, success, and open doors of usefulness may all come from natural or acquired ability, personal magnetism or ecclesiastical prestige. One may see visions and dream dreams, get impressions and have physical exhilarations, possess gifts and have seeming success, and at the same time, carry a heart as full of envy and jealousy and backbiting and strife as hell itself. The book is the last word on this. It says one cannot dwell in the Holy Hill and backbite!

Perhaps it may seem strange to our readers that we stress the sins of the tongue in such a manner, but few Christians realize the importance of perfect tongue control as a condition of healing. Backbiting is contrary to perfect love. We quote again from Rev. A. P. Gouthey. "With no compunction whatever the backbiter will now go before a body of men, or an individual and utterly

ruin the reputation of an absent person and do it all in the name of perfect love! On the merest hearsay he will bring another under the most deadly suspicion, all in the name of the highest standard of New Testament piety."

A person who has not control of his tongue becomes careless about shading the truth and coloring the matter just a trifle to give it the desired hue. A little word is dropped or "a half-truth uttered with a knowing wink or a suggestive silence, when he feels that if all were said that might be said on the subject, the person or persons being brought under suspicion would at once be vindicated. A single sentence is taken out of a sermon or a conversation and deliberately made to say what it never could say as it was uttered. This is a mean, little, narrow minded way of sinning."

It was a great relief to the writer's mind when she learned that it was not her duty to keep matters in the neighborhood going smoothly. It was her's only to keep herself straight and the time it would take to discuss the failings of others in whom she was spiritually interested might be given to prayer and writing. No one can imagine the great responsibility that was lifted when God revealed to her that more could be accomplished by secret prayer than by mingling much with others, for it is often when in the company of good people, the temptation arises to drop a word for which afterward one might be sorry. Often without any evil intent, things have been said by good people that have put one under a ban of suspicion and shut him out of opportunities for many years. Joseph was fourteen years accused of crime. All evidences were against him. In prison he walked the cell as pure as an angel, but one slanderous tongue put him there. In his case it required years for vindication. In others it may take a lifetime. It behooves us then to say too little rather than too much.

You desire to be healed of a malady that is wracking your body with pain. Are you willing to go and undo those things you have said that have caused another's mind to be wracked with pain? Go particularly to those to whom you have talked. It does not mend matters to confess to the party about whom you have spoken though occasionally this may be necessary. He is helpless and cannot undo what you have done against his reputation. You are the only one who can do it.

And now may I come close home to your heart? Are you a faithful confidant? Do you tell things that are confided to you by one in distress? Are the delicate matters that are deposited with you for safe keeping, just as sacredly kept as you would wish yours to be with another, or do you whisper them to some bosom friend? When a girl of twenty years, I cared for an old lady in whom scores of people confided when in trouble. She was a dear, motherly woman, but I soon learned not to trust her because she began to unravel to me the secrets of others. Confessions of ministers and prominent church members were told until I blushed to think how unsacredly those delicate heart matters had been kept.

If you would have Christ trust you with physical health, first adjust matters so that you are a trustworthy character. No wonder many are not healed when they come to our altars for prayer. There are sins that must be confessed, wrongs to be righted, prayers to be made for the soul ere the body can be blest. "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God and your sins have hid his face from you that he will not hear." Is. 59:1,2.

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By

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CHAPTER 11

Why Some People Are Not Healed

1. Some have a wrong motive for desiring healing. They may wish to live not so much to glorify God as themselves. The intention must be perfectly pure if we desire an answer to our prayers.

2. It may be because of backbiting or of refined evil speaking. They have not tongue control, and until they are ready as far as lies in their power to undo all the evil they have done against another's reputation God does not stand ready to heal. "If I regard iniquity in my heart," said David, "the Lord will not hear me."

3. The reason others are not healed is because they are not trusting in God so much as in the instrument he uses. They think if they can get one certain person to pray for them they will be well. That person may have been greatly used of God and yet in this particular case he will likely be able to accomplish little, because the sick one leans too much on his prayers. A sick woman was once anointed by Dr. Yokum who had much success in praying for the afflicted. She felt sure she would be healed for he had the gift of healing, but she was not.

You remember after Peter had healed the lame man at the gate of the temple the people ran to him greatly wondering, to whom he said, "Ye men of Israel why marvel ye at this or why look ye so earnestly on us, as though by our own power, or holiness we had made this man to walk?" Acts 3:12. People today trust too much in the instrument God uses.

4. Some people fail to receive healing because they are disobedient to God. Did you ever read that wonderful passage in Deuteronomy 28:58-60? "If thou wilt not observe to do all the works of this law that are written in this book that thou mayest fear this glorious and fearful name, The Lord Thy God; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance."

"Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee."

We cannot tell you, friend, why you personally are not healed but God can if you will open your heart to the light of his Spirit. Remember, one act of disobedience, unless forgiven, will bar you from the healing mercies of God, be that act ever so small. Do not be discouraged however. You may seek pardon for the past and commence to obey Christ today and thus prepare yourself to receive His mercy soul and body for "Now is the accepted time, now is the day of salvation.

5. In order to be healed one must yield his all to Christ, drop evil companions, and all that goes with a life of sin. He must live as carefully as he feels others ought to live to be good, true, devoted Christians.

6. Another hindrance to healing is softness — loving to be petted and noticed, or an infatuation with the doctor, or nurse.

She was a beautiful Christian girl serving God ardently when she became ill, took to her bed and kept it for eight years. She prayed for health. Her friends prayed, but all seemingly to no avail. Finally the Lord revealed to her just why he had not answered, for often souls are a long time becoming quiet enough to hear God's voice and honest enough to really desire to know anything he has to say.

"My child," said he in substance, "You have asked for healing; shall I tell you why I have delayed the answer? It is this: your bed is a soft one, you have friends who wait upon and caress you. Their tenderness has woven a web of infatuation about you of which you are not aware. The kind doctor who has waited upon you these many years, has a greater influence over you than you have known. True he is a wonderful man, gentle, patient, and sympathetic; he has grown to enjoy his visits to your sick room for he sees the grace of my love that keeps you patient and Christ-like in suffering, but you have depended too much upon the consolation his presence gives you and it is going to be hard for you to break away from the softness of sickness and rise to the stern realities of life. You may have health, my child, if you really desire it and are willing to fight the good fight of faith to get it, but you will miss all these little attentions from your many loving friends and it will be hard to go without them for awhile until you learn to find your consolation alone in me. I am the greatest Friend you ever had, but all else must go if I take your case."

The young lady saw her mistake, acknowledged it to her Lord, was forgiven and healed. She has since married a minister with whom she is now actively engaged in the work of the Lord.

A Dentist Speaks

7. I was in Dr. Rose's office in Los Angeles, some time ago, having a tooth filled. It was the dentist's custom to tell some interesting anecdote while the excavating was going on to keep the patient's mind off from himself, so wishing to improve every moment, before he began I suggested this subject, "Why some people are not healed." He began: "Well, I think the reason some people are not healed is because they are not willing to give up 'a good time.' Actually it is strange, but they would rather hold on to the privilege of having a good time and yet continue to be so sick that they are not able to enjoy a good time, than to give up their good times and be healed."

8. Others are not healed because they are covetous. Their minds dwell too much on money. Of course they are willing to pay several hundred dollars for an operation, but they feel they are just "so much in," if the Lord heals them. Healing is a gift and God does not charge and yet since they have been saved all that terrible suffering, loss of time, and risk of losing the life, besides the many evil after-effects of an operation, would it not be a glorious privilege to make the Lord a LOVE GIFT of the amount of money it would cost had he not done the work? If people would do this how fast the gospel would spread and how much glory and blessing would result. And doubtless God would be more merciful to them in keeping them well and in providing for them financially.

There is a little secret somewhere which if you can only find will insure you the special blessing and protection of God — a covenant, a little self denial, or some sort of an agreement between you and the Lord that will insure you his special love and care.

9. Some are not healed because they are too proud to own a fault. Such people have few faults, i.e. they are unable to see them and God cannot keep his part of the contract until they keep theirs. We have mentioned this in another chapter but it is so important we emphasize it here. The prescription for healing is this, "Confess your faults one to another and pray one for another that ye may be healed." "If my people who are called by my name will humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin and will heal their land."

There are some little matters that need to be adjusted between husbands and wives on such occasions and differences to be settled with others. Children need to apologize to each other and to parents. Parents sometimes would do well to retrace little things they have said to their children in impatience.

Friend, it is not our prerogative to tell you what you need to confess. That is a secret between you and your God, but may we say that the humbling will not hurt you, it will only kill you, that you may rise again to newness of life.

10. The last hindrance to healing we mention here is unbelief. If you are thus hampered, read literature that will help your faith and use what little faith you have. If you are not healed and this chapter does not reach your case go to the Lord in confidence and ask him why you do not reach healing and if you are honest and desire to obey him, he will show you.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 12

The Bible Teaching Concerning Sickness

By Charles A. Blanchard, President Wheaton College,
Wheaton, Illinois.

Sickness Is With the Consent of God

While in most cases Satan is the producing cause of sickness, no sickness comes to saints without permission of our heavenly Father. The devil has no independent jurisdiction in this world. He is a chained dog. He can bark and if we come within the length of his chain he can attack us, but he cannot go a hairsbreadth beyond the limits which are assigned him.

I often think with satisfaction of the story of the demons and the swine. These demons had been dwelling in a poor unfortunate man and had made him an outcast from his home and friends. He dwelt among the dead, crying and shrieking and cutting himself with the stones. Our Lord determined to relieve him, and the demons knew this was his purpose. They therefore begged permission to go into the swine, and this permission was granted. (Mark. 5:12, 13) If Satan cannot send his agents into pigs without permission of our Lord, is it reason to suppose that he can either by himself, or his deputies, afflict the bodies of the saints — temples of the most high God — without that permission? This teaching is reinforced by the account of Job. Satan hated Job and wished to do him harm, but was unable apparently to touch his children, his property or his body without direct divine permission. As soon as God allowed him to do so, he struck hard. The children were killed, the cattle were stolen and Job's body became a thousand separate agonies. No doubt Satan would have killed him at that time if God had permitted it, but while God did permit him to afflict his body, He expressly told him not to take his life. All my afflicted brothers and sisters, therefore, who read these words should settle it in their minds, not only that Satan is the chief cause of their suffering, but that this suffering is permitted by their heavenly Father, and this will always raise the question, "Why?"

Why Are God's People Sick?

Respecting this matter also the Bible teaching is clear. Sickness comes oftentimes as a punishment for sin. Herod did not give God the glory, so he was eaten of worms and died. (Acts 12:23). Asa was a good man, not like Herod at all. God used him in wonderful fashion as the king of his people, but Asa made a mistake when he was diseased in his feet. He did not seek the Lord, but he sought the physicians, so he died. (II Chronicles 16:12.)

In our lives very frequently we know why we are sick. We eat injudiciously; we eat too much or things that we ought not to eat at all. We drink what does us harm. I believe there are tens of thousands of people who are sick who would be healed, if they would stop drinking tea and coffee, and use milk and hot water. Some do not know it so they are innocent, some probably do know it

and continue drinking what does them harm because they like it. Of course, they ought to be sick until they change their habits. Some of them will die who might live. This remark has a more binding application in the case of those who use tobacco, other drugs or intoxicants. There may be, doubtless there are, in the dark corners of the earth, good people who do not know the injurious effects of these things, but those who know must stop or die.

The Sin Of Other Folks

Another reason why people are sick is, because of the sins of other people. I knew of a man who was saturated with tobacco. His wife was a sensitive, delicate, highly organized person, and was dying. His doctor had the honesty to say to him, "My dear fellow, if you want your wife to live, you must stop using tobacco." Of course, in the case of children, the evil is intensified. The little ones come into the world with disorganized systems. They never have a fair chance to live a decent life. They are cursed before they are born. Men who live licentious lives poison and kill both wives and children.

There is no question but that sin is one of the tremendous causes of sickness and in accordance with the laws of the universe, God cannot help these sick people while the sins which make them sick are continued. In many cases the sins are sins of ignorance, and God does not charge them against the sinner as He would if they had more knowledge, but the physical results are identical. When anyone is sick the first question ought to be, "Why am I sick?" and if he learns that it is because of his own sins or because of the sins of other people, he ought to stop sinning or put himself out of the reach of sin, if he wishes to be well.

For The Glory of God

The disciples once asked our Lord, "Who did sin, this man, or his parents, that he was born blind?" (John 9:2.) They seemed to have sort of a Hindu idea of a reincarnation, and it was a question with them whether the man in some former state had sinned and so was born blind, or whether his parents had caused this affliction to fall upon him. Jesus said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John 9:3) In other words, in the councils of God throughout eternity He had planned the blindness of that man that He might show His power to heal, and thus help the body and souls of other people as well. Who can guess how many people have been helped because other people have been sick and healed? I think there are no cases of healing where the thought does not come to other people who are suffering, "Perhaps God will help me," and I have no doubt that a great multitude of people are delivered because someone else is delivered.

Sickness And Growth In Grace

You remember what the Holy Spirit through Peter says respecting Job. He wants us to consider the holy life of Job, how after his terrible suffering, the alienation of his friends and all, God doubled his property, healed his body, brought back his friends and filled his home with the laughter and the songs of children. There is no question but that any one who will come to God in the case of sickness, confessing sins, if this be necessary, put himself right with God, and receive healing, will

receive other mercies too, and he and those who know him will come to an acquaintance with God which would be impossible without this experience. "Ye have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." (James 5:11.)

The Use Of Remedies

Some of the Lord's people sin in using remedies. Some mistake in not using them. All the wisdom that men have comes from God. All the remedies that are in the world are created by Him. He gives gifts of healing. He says so Himself, (I Corinthians 12:9), and this gift of healing may be mediate or direct that is, God may give one a gift so that diseases are healed with means, or without them. Luke was a beloved physician. It is true that many doctors are foolish and ignorant and some of them are wicked, but it is not true that all doctors are base men. Luke was a beloved physician who wrote the biography of our Lord. He wrote the Acts of the Apostles.

Some of our missionaries in Africa, dear saints of God, thought they should not use medicine in a country where every breath was malarial. They died and went to heaven. People like them in faith and character now live in Africa in the same regions and, taking the remedy which God has provided, live and labor for many years. God gives them many souls. There is in my mind, however, no shadow of doubt that if people will live truly Christian lives, they will be very independent of medicine. It is remarkable in this connection that the Holy Spirit never tells men to consult physicians. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14, 15.) It is very remarkable that this direction should be followed with the words, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." The Holy Spirit here recognizes the fact that sins or faults are the occasion of sickness and that effectual prayer cannot be made for the recovery of the sick, unless the faults are confessed, "Confess your faults one to another." This confirms the teaching that if the Lord's people will conform to Bible teaching regarding health, they will in general be well and strong. I believe God will heal diseases which have been brought on through ignorance and keep people in health, if they will listen to Him.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 13

Perplexing Problems On Healing

There is so much unbelief in the atmosphere that it is not always easy to exercise appropriating faith; hence problems arise which give birth to a myriad of perplexing queries.

Some of these problems have been presented to us by critics, or by honest hearts who were seeking the light. We do not claim to be able to answer every question to the perfect satisfaction of all, but trust that the ideas here presented may be a means of bringing health and blessing to many a tempest tossed soul.

1. "What is the use of bringing up the subject of divine healing? Is it not a hobby with many?"

We are forced to bring up this subject by the invasion of a multitude of alien cults and counterfeits of the blessed old doctrine, leading our converts astray. True, there are certain classes of people who make a hobby of healing. Many are not conscientious about paying debts, and living right in general, but they have been healed and usually mention it when they testify. God's order is salvation from all sin first, then the lesser gifts of his mercy.

There are also people who make a hobby of the second coming of Christ, or of water baptism. These doctrines should all come in their place and not be stressed out of proportion with the "weightier matters of the law."

An Ex-Christian Scientist said, "If the Christian church had lived up to her privilege, Christian Science would not be known today." An Episcopalian divine declared that the orthodox churches are to blame for the existence of false healing cults. Had they continued to trust God for the healing of the body as they started out to do, these counterfeits would not have had such a chance.

Supernatural assistance for soul and body is needed everywhere, and yet how few ministers are sufficiently wise to inspire faith in their congregations for direct healing of the physical. The world needs it, they will have it and if we as orthodox messengers of Jesus do not supply it, they will go to Error to get it.

2. "But does it not hurt the cause of God to present divine healing when so many who seek it fail to receive it?"

True, many who are anointed do not receive healing, yet this does not necessarily injure the cause of God any more than does the fact that many who seek salvation fail to find it. The reason is, they simply do not meet the conditions. If you have a firm conviction that you have now the sickness whereof you are to die, do not look for healing. But, if not, expect it through the merits of an all Atoning Christ.

Rev. H. P. Almon Abbott, rector of Grace church of Baltimore, Md., says that nearly one third of those who present themselves at his services for healing receive; that all including the others, testify to having received a great spiritual uplift and blessing through prayer for healing though it has not yet come. "God knows how to deal with those who seek his help and he never sends anyone sincerely asking empty away," though as yet they are not spiritually prepared for healing. These should hold steady in their consecration and faith, never giving up but trusting him to heal or to reveal the reason why.

3. "At what time in our fight of faith, shall we yield and say it is not the will of the Lord to heal?"

Both this question and, its answer we quote from Rev. Kenneth McKenzie's book on "Our Physical Heritage in Christ." Mr. McKenzie is an Episcopalian minister of great experience. He says: "We can no more set the hands of God's clock than we can compel his working by human force in response to our behests. I must plead that my longing is to emancipate thousands of Christians from the fatalism into which they have fallen by giving up the conflict and sinking supinely into an impotent resignation.

"Many years ago a friend, Miss Annie M. Williams, a trained nurse, was kicked in the breast by a patient in delirium. Eventually a lump forming on the spot with accompanying pain, she reported to the surgeon of the sanatorium in which she was engaged. He advised an immediate operation. To this she consented. After the wound had healed she discovered that conditions had not improved. Appealing to the surgeon in great dismay, he replied, "When we opened you we found a fibroid tumor which runs under your arm. Since we had not anticipated this, we could not on our professional honor amputate your arm; we had not asked your permission."

"And what now?" she questioned in terror. "That is for you to say," was his reply. Immediately after, she made us a visit to tell of her awful future. I was led to say to her, "Annie, this is a case for God." She was not pleased with the idea. Her professional life had made her a materialist and she could not get into a frame of mind consistent with my appeal. All I could do was urge that she seek the will of the Lord.. Unknown to us she later attended a healing meeting at the Gospel Tabernacle, New York City, and came forward for prayer and anointing. There was no change as the weeks went by. Finally as Christmas Eve arrived, probably three months from that time of the visit to us, she reverently said, "Lord, I am going to take my healing from thee for my Christmas gift." About one o'clock in the morning she was awakened by the most wrenching pain she had yet experienced. Instead of yielding to the tendency to give up in despair, she exultantly cried, "O praise his name; he is pulling it out by the roots." She did get her Christmas gift. Soon, the pain entirely subsided and the swelling reduced. Ultimately she returned to her nursing and for thirty years worked continuously with that arm entirely normal.

"Now can we not see that any other attitude of mind would have resulted in defeat? And if we agree with Miss Williams in "Calling those things that be not as though they were," (as did Abraham) are we qualified to tell what God's will may have been in any case where the attitude was the same and yet where the victory did not come? Personally, I should hesitate most reverently to say what the will of the Lord might have been in any case similar to that which led to this discussion.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 14

More Perplexing Problems

1. "What would you say to those who pray for healing, but for some unknown reason fail to find it?"

Rev. McKenzie says, "Let us view the problem from three angles.

"a. If healing is not our Christian heritage then God is a respecter of persons, for some are healed unquestionably. We cannot think of our loving Father in this light.

"b. Not all Christians are ready for healing. Many are far from being so. Perhaps the danger lies in an indiscriminate presentation of the truth. Healing is not to be pressed upon those who have not been taught by the Holy Spirit what the truth of healing is. Christian Scientists and their kindred schools are insistent in their propaganda. But we must not be. As to the mass of Christians, there may be much for God to burn out of their lives ere He can reach them.

"c. When one fails to receive healing this is not to plunge him into despair and spiritual darkness. The very disposition to so regard the failure is evidence that he was not ready. The true believer is not a man who can be shaken in his faith because he does not receive; for he seeks not things, but God. Much that is thought to be faith, (at least in healing meetings where feeling runs high) is what Mr. Wilson calls, crowd psychology. It is to be feared because of its temperamental character. Let the seeker, wholly yielded to God, lay aside all longings for healing and cry, 'I want thee, dear Lord, only thee.'

"We do not cease preaching the gospel to assemblies because all do not accept it. Does anyone suppose in the present state of unbelief respecting this truth that in every instance healing will be given to those who present themselves for healing? That would be a most remarkable situation. The best that can be hoped for is that God will glorify himself to the fullest extent of His ability, qualified as the atmosphere is by the idiosyncrasies of men."

2. Is healing in the atonement?

Every blessing that comes to us because of Christ's suffering and death is in the atonement. "As Moses lifted up the serpent in the wilderness so also must the Son of man be lifted up that whosoever believeth on him should not perish but have everlasting life." Since the Israelites who were dying from serpent bites were healed by looking in faith at the brazen serpent which was a type of Christ, could there be less healing today if suffering humanity look to Christ himself?"

Lepers were once healed through the offering of a sacrifice for them by the priests. If faith in Christ before he died would heal, will it do less now since he has died? Divine healing is bought for

us by Christ's sufferings, "Himself took our infirmities and bear our sicknesses. 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." He was beaten with a long whip made of leather strips. In the end of each strip was tied a small piece of lead which cut into Christ's already suffering body, making deep lashes. This was that you might be free from pain and sickness. Yes, healing is in the atonement. It has been bought for us at such an awful price he would be an ingrate who would not accept it at the hands of our Great Savior. It would be an insult to Him to allow this gift to be returned to the Giver after it has cost Him so much of suffering and love.

Healing could not however be placed upon the same basis with salvation. If so, he would be guilty of sin who for some unknown reason failed to be made well.

3. "But healing may not be for me ... May I not accomplish more by an accepted resignation to invalidism than by being healed?"

God may have something better than healing for one. Either a prolonged illness in which like Job he learns valuable lessons, or the Heavenly Father may choose a transmission into heaven as the best gift. But there is one safe stand to take, i.e. if you are perfectly resigned to him, and do not insist upon an answer contrary to his will, there is no danger of your asking too much, for if it is not God's will to grant any certain petition, he will not do so, but will rather prepare you to receive the denial of your request.

As to healing's redounding less to God's glory than invalidism may we here give the opinion of Rev. Kenneth McKenzie. "I must lovingly take issue with my good friend, Rev. Rowland V. Bingham, in his book, *The Bible and the Body*, where on page 34 after he has acknowledged the marvelous healing of Mary Reed, who had contracted leprosy in India and returned to give her life to the lepers of that land, he contrasts her healing with the triumphant death of Mr. Davis, who while dying of that dread disease, blessed more people than if she had been healed. To Mr. Bingham's query, 'which of these glorified Christ most?' I offer an interrogation: Was not our Lord antagonized by the presence of disease wherever He met it? Had he not been anointed by God with the Holy Ghost for this very conquest, (Acts. 10:38)? Mr. Davis has gone on; his joyous death after all his members had been affected with this loathsome disorder, (leprosy) ushered him into a well merited fellowship with his Lord. But a recent letter from Mary Reed tells us of her jubilant life of service, while she sings out her happy hours in soulful praise for her healing and the prolongation of her days for the service to which she had dedicated herself. Mr. Davis died a victim of the enmity of him who exercises the power of death; Mary Reed, healed over twenty years ago, still lives to magnify him who overcame that power, (Heb. 2:14) for the deliverance of His own."

"Bella Cooke, who for over thirty years was bedridden and whom I knew personally, whose sick room was a shrine for the children of God from all parts of the world, is frequently quoted by those who depreciate the truth of healing. But cases like that of Mr. Davis, Bella Cooke and Fanny Crosby are extraordinary. In answering the question therefore, we may eliminate exceptional instances, where God has had special purposes in mind, and apply ourselves to general aspects of the problem. Confessedly there is an infatuation in invalidism which weaves a spell over those who have sought and received 'resignation grace.' We may not doubt that God will give it to those who wish it, since

there is nothing better he can do. But they become so accustomed to the atmosphere of the sick room that they have not the courage to strike for freedom, and faith for healing is atrophied.

"So we have the scriptural authority to say to all invalids, Look, for deliverance, despite every symptom to the contrary. Be as strong in your confidence in his good will, as you have tried to be patient in accepting your fate. Do not forget that those whom our Lord healed had in many instances been resigned to their doom, until He aroused in them a new hope. God is not partial that you should be bound, while others are enjoying liberty. Get the highest motive for asking, which is His glory and delight, and keep on expecting the salvation of the Lord."

4. "Why is it that some who were once gloriously healed are not now able to take hold of God by faith for healing of other diseases?"

There may be one of a number of reasons for this. The first is that the recipient of healing at that particular time was likely a new convert and was exceedingly simple and childlike in his faith. As he did not have sufficient knowledge to reason on the metaphysics of divine healing, or the psychology of prayer, he did not know any better than to take God at his word. Now things are a little different; unbelief, subtle unbelief, stands as a barrier between the mature Christian and healing.

The second reason for his failure is that he has become less tender, less sympathetic than formerly. He does not visit the sick as he once did. He has become slightly hardened to the sorrow and suffering of the world around him, and is not so liberal with his means to relieve others as he once was. The result is that He who said "Blessed are the merciful for they shall obtain mercy" is withholding healing until the suppliant regains his first love for the sorrowing ones of earth. He has perhaps become covetous and does not feel like giving to the poor and needy as formerly. He has forgotten the promise, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble."

Then again, in the past few years, it may be that little differences have arisen between him and his brethren in the church and a feeling exists which if examined carefully would not stand the scrutinizing gaze of God. That feeling would have been prayed off had it arisen in the days when he was a young convert, but he has grown to believe that his dignity as a church worker would not allow him to humble himself by an apology, or an acknowledgment of sin, so he goes on professing and his prayers are not answered. "If I regard iniquity in my heart the Lord will not hear me." Ps. 68:18.

Fourthly, it may be self indulgence that bars him from victory, or it may be some other sin or failings covenant broken, or a little dishonesty that has never been adjusted between him and another. As a watch gets out of running order because of the presence of a single grain of sand, so your faith for healing will stop if there is but one unconfessed thing darkening the heart. A good prayer is "Lord, show me the conditions of healing in my case. You may not receive an answer as quickly as you desire, especially if you are not walking in all the light you ever had, for the Lord is slow to repeat an admonition given in the past and you may be some time unearthing old covenants made with God years ago.

Fifth. Possibly you do not have the liberty in prayer you once had. It is not so easy to touch God and feel assured of an answer. If such is the case order a halt in your many activities, secular or religious, until you discover the reason, and once more have that fresh anointing and that veritable passion for long seasons of secret prayer that used to bring you into the immediate presence of your Lord.

5. "After all the conditions seem to be met and healing does not come, what then?"

If God has even given you any encouragement regarding divine healing, do not give up. It is human nature to stop just before victory arrives. Two men were digging for gold. One became discouraged at not finding anything and left; the other stuck to it and was soon well repaid by a discovery that made him independently rich. Satan takes a peculiar satisfaction in discouraging souls and getting them to give up just before victory arrives and it is his delight to work that plan in regard to healing.

I remember one time praying for months for deliverance from a certain disease. I seemed to touch God over and over again in secret prayer and yet the healing was withheld. Finally, the Lord gave this text, "I have compassion on the multitude because they continue with me now three days and have nothing to eat. I will not send them away fasting lest they faint in the way." Matt. 15:32.

While it was health and not food I was seeking the Lord impressed my mind with the thought that it was their continuing with him that drew on his compassion and if I continued with him in prayer he would finally answer.

"God has been pleased at times" says the author of "Our Physical Heritage in Christ" to heal those who came to the place of quiet release from the struggle of faith and entered the rest of abandonment to him. An illustration might be used in the case of Caruso, the great tenor. When the physicians found that oxygen failed to support his fast ebbing life, they advised that he should receive 'extreme unction' from his priest ere he should close his days. There was no faith for healing on the part of the priest; and Caruso, himself exercised none. But to the surprise of all, he began to improve, and ultimately took his trip to Italy. When his medical advisors were challenged to make some explanation of the reversal of their sentence concerning the brevity of his life, they excused themselves on the ground that very likely as soon as he resigned himself to die, the life forces were liberated and asserted their activity; that so long as he struggled to recover, he crippled his vitality.

"Now if we will transfer this illustration to the higher realm we may see that our Lord may be able to do much for us when we enter the rest of faith. Struggling for victory can paralyze our faith. On a coin of a certain country is a picture of an ox standing between the plow and the altar. Under it are the words, 'Ready for service or sacrifice.' " When you are truly in this position and are trusting God for healing, then it is your privilege to rest in Him.

6. "What shall I do if symptoms return?"

We were holding a meeting in San Diego when a lady told her experience on this line. She said that she had been greatly afflicted with a tumor and was prayed for in a healing service. She felt the

assurance of an answer and yet health was not given. Those awful symptoms continued day after day. She looked to God for guidance and as a result found herself praying every time the pain came, "Lord I hold over against this awful tumor, the Cross of Christ." Thus she fought the good fight of faith for six long months, when the affliction entirely disappeared and has never returned.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 15

More Perplexing Problems

1. "If healing is promised then need we ever die?"

We cannot expect more than God promises. He does not say we shall never die but "I will take sickness away from the midst of thee — the number of thy days I will fulfill." Ex. 23: 25-26. "The days of our years are threescore years and ten." Ps. 90:10. "Take me not away in the midst of my days." Ps. 102:24. "Why shouldst thou die before thy time?" Eccl. 7:17.

While God declares that "the wicked shall not live out half their days" and of the righteous he says, "With long life will I satisfy him," yet we all know there are many exceptions where the wicked live long and the righteous die young. In the case of the former, Christ is patiently waiting for the sinner to prepare for death and in the case of the latter the Bible says they are "taken from the evil to come." Often the Heavenly Shepherd takes a little lamb from the flock to draw the attention of the sorrowing parents to Him.

2. "Is healing for everyone?"

There may be exceptions as in the case of Job who was sick for a purpose, but even he was finally healed. St. Paul left Trophimus at Miletus sick but he nowhere states that he never recovered. Paul's thorn from which he could not be delivered need not hurt your faith. St. Paul believed in healing for he took the matter to God. It is your privilege to do the same with your ailments and if the Lord gives you the answer he gave St. Paul you will at least be better off than had you not prayed, for you will have grace to bear the affliction. Everyone is perfectly safe in asking for health for God will surely answer and either give healing or something better. Usually, instead of God's will barring people from healing, it is more likely their sins, and a lack of persistent faith that keeps them from knocking at Mercy's door until the answer comes. This method of praying is not a lazy person's task. It is one way God has of drilling from the nature sloth, impatience, self pity, unbelief, spiritual laziness, and a carnal resignation to the powers of hell that hold one under affliction. If these unholy traits are thus conquered by faith, disease is thus made to serve the spiritual nature, and you will find that divine healing brings a most gracious uplift to the soul.

3. "The Bible states that everyone that asketh receiveth. How can you reconcile this with the fact that we ask for many things which we do not receive?"

Shall we let Rev. James H. McConkey answer this important question? We quote from his great book on Prayer.

"Notice at the very outset that Christ does not say everyone that asketh receiveth the very thing he asks for. We read this into it, but Christ does not say it, for it is not true.

"It is not true in our experience. Many a time we have asked for things which we have not received. And often have we been sorely puzzled and made to stumble by the seeming clash between this verse and our own failure to get everything for which we asked. Notice how guarded our Lord is against saying, in this passage, that everyone who asks receives the very thing he asks for. He does say, 'Everyone that asks receives' — but there He stops. And 'He that seeketh findeth.' — but again He pauses.

"What then is our Lord here teaching? Simply this, that everyone that asks receives something. He is teaching the certainty of all prayer. He is teaching that not only the man who is asking according to the will of God receives the thing he asks for, but that every child of God who prays receives something in the place of prayer. He is teaching that all prayer brings blessing. In the profoundest sense there is no unanswered prayer. The closet of prayer is God's distributing station. He turns no one away empty-handed. Entirely apart from the question of receiving the thing we ask for, there are general blessings in prayer which God gives to everyone who comes into the place of prayer."

Now, perchance healing is delayed. Think it not strange. Perhaps God sees you need patience more than you need health, just now, or it may be you are not living sufficiently close to the heart of God. Perhaps he could not trust you if you were well. Wait and pray again. Elijah prayed seven times before the rain came, Daniel prayed and denied himself of pleasant food for three weeks before he received an answer.

4. "Why do people when praying for the sick lay their hands on them?"

"Although many are enabled," says one who has had great success in praying for the sick, "to receive healing in answer to their own prayers, or in agreement with those who are absent, yet there is an inspiration and cooperative helpfulness in personal contact by way of instruction and the laying on of hands of those present that brings faith to a climax and helps accomplish the desired end.

Jesus touched the eyes of the two blind men (Matt. 9:27-30) and their sight was restored; laid his hands upon the woman who was bowed down for eighteen years (Luke 13:11-17) and she was immediately made straight; and took Peter's wife's mother who lay sick of a fever, by the hand and the fever left her. (Mark 1:30-31).

A certain ruler said to Jesus, "My daughter is even now dead; but come and lay thy hand upon her, and she shall live." (Matt. 9:18).

At the gate of the temple Peter took the lame man by the right hand. (Acts 3:7.)

"The father of Publius lay sick of a bloody flux to whom Paul entered in, and prayed, and laid his hands on him, and healed him," (Acts 28:8).

The apostles "cast out many devils, and anointed with oil many that were sick, and healed them," (Mark 6:13).

Among the last words of Jesus were the following: "And these signs shall follow them that believe; In my name shall they cast out devils; — they shall lay hands on the sick, and they shall recover."

5. "Aside from exercising faith, what are the conditions to be met when praying for young children?"

When praying for the restoration to health of young children, it is necessary for the parents to humble themselves in confession of faults. Such an experience often brings about a reconciliation between husband and wife, or if this is not needed, a deeper strata in grace is attained.

Prof. Charles Blanchard, president of Wheaton College, gives his experience as follows in his wonderful book "Getting Things from God." He says that one time when he wished to pray for a sick one God said to him, "Have you confessed your faults?" I had to say "No," and he said to me: "Will you confess your faults?" and I said, "I will." I did and in answer to prayer healing came into my home, healing without an operation, healing without medicine, healing by the act of God. It is not true that the sick one is always the sinner. In multitudes of cases, the sick person is the one who is sinned against and the sinner is the one who is not sick."

6. "Who may pray for the sick? Is this work limited to ordained elders and licensed ministers?"

We find our answer to this in Mark 16:14-18. "And these signs shall follow them that believe; (all Christians) in my name shall they cast out devils ... they shall lay hands on the sick and they shall recover."

This work is for every Christian. Some are called particularly to it and a few have the rare "gift of healing" mentioned by St. Paul in Cor. 12:19. Every elder should be ready to go at any time to pray for the sick according to James 5:14. But if the elders cannot be secured or if they have not faith for healing, it is proper to send for some one who knows God and can pray the prayer of faith in the time of need and secure an answer.

Mrs. Pike, a friend of ours, lay dying in Chicago. The vegetable wagon drove up to the door and the vender approaching the nurse said, "Where's the madame?" "Oh," she answered, "the madame's in the house dying." "Dying?" said he, "God does not want her to die."

By permission he entered the room, got down on his knees and prayed a very simple, earnest prayer.

The Lord answered his child-like faith. She sat right up in bed and began to praise the Lord for defeating death at so late an hour and was soon able to do her own work. She is living now in Pasadena, California.

"These signs shall follow them that believe," implies that any one who has faith for healing may pray for others. Children have thus been used to save the lives of others.

It was old colored "Aunty Jacobson" whose prayers wrought such a change in the life of the great Francis E. Willard, so the latter confessed, not so much for her body as for the healing of her soul.

Every young convert should expect God to use him in prayer for others. May I urge that you do not depend upon the efforts and petitions of older people, but that you do your level best to help the sick by your faith. Insist that no one die near you who is unsaved. You have a right to demand of God with reverence that he spare that life and give consciousness until the soul is converted. Do all you possibly can to help him find peace. Many Christians seem to be afraid to assist one who is near death, especially if there are unsaved relatives near. Cast off that fear, heroically labor and do all you can just as you would want others to do for you were you in the same condition.

7. "But I have no one to pray for my recovery. What shall I do?"

Meet the conditions of being healed and exercise faith for yourself. It is Jesus alone who can do the work and He is with you. Only believe.

In our last tent meeting in Pasadena, California, in which the crowds were so great they could not be accommodated, many souls found God and a number were healed. One young man, a student in college there, told the writer that he had worn a truss to support a rupture for twenty years. He came to one of our healing services and seeing the altar was so full there was not room for him, he set patiently in the audience waiting, when all of a sudden his faith arose and instantly he was healed. Physicians had informed him more than once that he could never be well without an operation. The scriptures say, "Faith cometh ... by the word of God."

8. "How much time should be devoted to teaching divine healing?"

That depends upon circumstances. It should never be stressed out of proportion with salvation. St. James gave about six per cent of his time to the subject, but Matthew, Mark, Luke and John much more. If we do not stress it more than Jesus Christ did, we are safe.

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 16

How to Keep Healed

Healing like any other blessing, may be lost. Jesus Christ said to the man whom he had cured, "Go thy way, sin no more lest a worse thing come upon thee." Health, like salvation, is retained just as it is obtained, viz. — through faith and obedience to God. In order to keep healed one should,

1 — Walk in the light that led him into healing, i.e., live as conscientiously and prayerfully as when seeking this blessing. "As ye have received Christ Jesus the Lord, so walk ye in Him." "Walk by the same rule, mind the same thing."

2 — Use your health for God's glory alone. Go on errands of love and mercy. Pray with the sick and dying. Point them to Jesus first as a Savior from sin, and second, as the Great Physician. Be as earnest and anxious to help others as you were to be helped yourself. Beware of selfishness of time that will keep you at home to enjoy the comforts of your own fireside, while others are in need. Do not be content with your health while there are those whom you might help if you just thought so. The best equipment for assisting others is an experience of your own. Be simple and childlike in your faith and God will honor your efforts.

3 — Tithe your income and give to God's cause. "Bring ye all the tithes into the storehouse ... and prove me now herewith if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mat. 3:10). As Christ's blessings to us have been abundant, so should ours be to him in loving devotion. What wonders could be wrought in the earth if all who have been healed by divine power should give to God's cause the amount of money which that blessing has saved them!

4 — Walk humbly. Be sufficiently meek and teachable to accept a suggestion, or a reproof from anyone, even an inferior. As long as you keep in such an attitude God cannot fail to help you.

5 — Be careful of your health. Some seem to think that because the Lord has healed them they cannot relapse into any disease. This is presumption for we have no such promise. True, the Scripture does say, "If they shall eat any deadly thing it shall not hurt them," but this applies only in the case of accident as also does the one, "They shall take up serpents and they shall not bite them." This wonderful promise has worked wonders in saving the lives of missionaries in foreign countries and may be accepted in your own case if necessary. If you have been healed, eat, sleep and exercise properly. Do all you can for yourself and trust God to do what you cannot do. Pray David's prayer: "Keep back thy servant also from presumptuous sins." Refrain from everything you know is injurious to your health. This will require considerable will power and self-denial but will enable you to claim God's protection over your body.

6 — Live a life of prayer. You remember, when seeking for health, you were often on your knees alone with God. It was then you learned to hold sweet communion with Him for you knew that if He did not see fit to heal, you would die. Keep up that holy communion. Spend as much time in prayer now as you did then, not for yourself, but for others. Grow in grace as fast now as then and let that speed of spiritual development never cease if you would keep healed. "He that dwelleth in the secret place to the Most High shall abide under the shadow of the Almighty." "With long life will I satisfy him." (Ps. 91:1-16).

7 — Last but not least, keep your faith. The enemy will try to discourage you in various ways. If he cannot get you to sin, he will bring back the old symptoms of disease. When this occurs do not give up and say you are not healed. Just turn your feelings over to the Lord and refuse to argue with Satan. If he says, "Aha, how do you feel now?" tell him you have nothing to say, that he will have to talk with your heavenly Physician about it. "Cast not away, therefore, your confidence which hath great recompense of reward for He is faithful that promised."

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CHAPTER 17

A Wife's Faith

President Charles Blanchard, the much beloved and highly honored president of the Congregational college at Wheaton, Illinois, gives the following experience in his remarkable book entitled, "Getting things from God."

I was a few weeks ago in the Eighth Avenue Mission in New York. On the platform by me sat a gentleman to whom I was introduced, but whom I had never before seen. When the meeting had progressed for an hour or so, Miss Wray, the superintendent, called upon him for a testimony. He said, "Friends, about two and a half or three years ago I was in the hospital in Philadelphia. I was an engineer on the Pennsylvania Lines, and although I had a praying wife, I had all my life been a sinful man. At this time I was very ill. I became greatly wasted. I weighed less than one hundred pounds. Finally the doctor who was attending me said to my wife that I was dead, but she said: 'No, he is not dead. He cannot be dead. I have prayed for him for twenty-seven years and God has promised me that he should be saved. Do you think God would let him die now after I have prayed twenty-seven years and God has promised, and he is not saved?' 'Well,' the doctor replied, 'I do not know anything about that, but I know that he is dead.' And the screen was drawn around the cot, which in the hospital separates between the living and the dead.

"To satisfy my wife, other physicians were brought one after another, until seven were about the cot, and each one of them, as he came up and made the examination, confirmed the testimony of all who had preceded. The seven doctors said that I was dead. Meanwhile my wife was kneeling by the side of my cot, insisting that I was not dead, — that if I were dead God would bring me back, for He had promised her that I should be saved and I was not yet saved. By and by her knees began to pain her, kneeling on the hard hospital floor. She asked the nurse for a pillow and the nurse brought her a pillow upon which to kneel. One hour, two hours, three hours passed. The screen still stood by the cot. I was lying there still, apparently dead. Four hours, five hours, six hours, seven hours, thirteen hours passed, and all this while my wife was kneeling by the cotside, and when people remonstrated and wished her to go away she said: 'No, he has to be saved. God will bring him back if he is dead. He is not dead. He can not die until he is saved.'

"At the end of thirteen hours I opened my eyes, and she said: 'What do you wish, my dear?' And I said, 'I wish to go home,' and she said, 'You shall go home.' But when she proposed it the doctors raised their hands in horror. They said, 'Why, it will kill him. It will be suicide.' She said, 'You have had your turn. You said he was dead already. I am going to take him home.'

"I now weigh 246 pounds. I still run a fast train on the Pennsylvania Lines. I have been out to Minneapolis on a little vacation, telling men what Jesus can do, and I am glad to tell you what Jesus can do."

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 18

The Power of Satan in Disease

Miss Fannie F. Rowe, a great writer on this subject, gives her own experience as follows, which we take from her booklet, "Seven Steps in Healing:"

When seeking healing there was given to the writer a revelation of the power of Satan in disease. Believing sickness to be the result of sin and the work of the adversary, in a general way, yet there had not been the realization of his actual power over the body. One day, when waiting on the Lord, there was given by the Spirit a mental conception of a personal devil standing in the room beside me, with his hand upon my body, holding it prostrate. I seemed to see the exultant look on his face. I realized then the power that had been holding me in invalidism and helplessness for eight years, and seeing him thus, my whole being recoiled, resenting such bondage. I resisted and said, "No, by the grace of God I will not be subject to you longer."

I turned and on the other hand seemed to see my Savior standing. My heart cried "Lord save or I perish." In that hour He was revealed to me as the One who had cancelled all the power of Satan in my body through disease. I saw that healing was my right in Jesus, purchased on the cross; that I had no right to lie there a burden to my friends, a reproach to my Lord, when He had purchased deliverance to me at so great a cost. I felt I could not grieve Him longer by doubting His love. I saw that healing was mine for the choosing. Did I choose to have Satan or Jesus rule my body? My choice was made then and there. This revelation of the personal devil and of Jesus as the Savior of the body was a mighty stimulus to faith, and a few days later I received an instantaneous healing in answer to prayer with the anointing. (Jas. 5:14, 15). Since this experience I have met and resisted disease as a personal foe, taking deliverance through him who was manifested that he might destroy the works of the devil

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CHAPTER 19

Experience of Rev. Frank L. Baker Field Secretary of the Free Methodist Church

"Four years ago last December, on returning from the Canal Zone, I came down with malaria fever and pneumonia. I was taken to the hospital and inside of a week was given up to die by Dr. Benjamin T. Roberts and four or five other physicians. I was unconscious and very sick and so absent from the body, I was present with the Lord and seemed to be on the billows of eternity. I had no desire to stay and would never have prayed to do so had I not realized wife and our daughter, Edna, were dependent on me.

"When conscious I saw my dear Edna standing by the window weeping and wife with her head buried in the bed beside me, I then lifted a prayer to be spared and I immediately was touched by God in answer to the prayers of the saints and my dear ones and I was on my way home in about five or six days. I returned one day since to Dr. Robert's office to thank him for all he did when he told me he nor any other physician had anything to do with my being raised up but God alone. In fact, I was so nearly over I would not have bid one cent on the whole world if put up for sale. It was months before I could take any interest in things seen. I would not have the sickness I speak of taken out of my life for anything for I know what suffering is and I know as never before the great things awaiting us."

Healed of Paralysis

The writer was conducting a divine healing service in a western city. The auditorium was packed and the altar full, when a minister made his way through the crowd to the platform and asked if he might speak. We consented and he went on to tell how he had had a severe stroke of paralysis which left one lower limb helpless. He was of course, unable to walk but was moved about in a chair. One day he decided to trust God for healing. It came. He arose and walked and has been walking ever since. As he spoke he lifted that limb high and swung it about like an athlete to show how complete the work was, then encouraged those who had come for healing to believe God for what they were seeking.

HOW TO BE HEALED

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CHAPTER 20 Healed of Cancer

About four weeks ago Mrs. A. C. Kauffman telephoned that her husband had just gone East to have a cancer removed from his face. She, of course, was greatly distressed and wished me to pray. I did so, and immediately felt the sweet assurance that the Lord had heard.

Ten days later Mr. Kauffman was sitting in our home church in Los Angeles and gave his testimony which was in substance as follows, and which he has consented might be written for our readers: His cancer, Dr. E_____ of Los Angeles pronounced of the worst type and advised an immediate operation. Seeing he was rapidly growing worse he decided something must be done at once. Waking up one morning at 2 o'clock, he arose to pray, laid his case before God and received the sweet assurance of healing. He entered into such a rest of soul that he could not worry, gave up all thought of an operation and decided to trust God. This decision, however, brought opposition from some Christian people who thought he was making a mistake. Finally, to keep peace, he went East, stopping at Omaha to meet his devoted sister who went with him to a large cancer sanitarium at St. Joseph, Mo. They entered the office and were soon interviewed by the leading doctor, who said the trouble was rose cancer of the cheek and should be re moved at once. The nurse explained that in order to get the entire cancer it would be necessary to take the whole left side of his face off up to the eye and then to scrape the bone.

Mr. Kauffman was terror struck. He did not know his case was so serious. Just then there flashed before his mind the vision of that little prayer service in his own room at 2 o'clock in the morning. "Why not trust God?" seemed to ring in his soul. He decided he would do so and immediately replied to the nurse, "This cancer will scrape the bone and I don't intend to let you do it."

Just then a shock of God's power went all through him like electricity. He did not know what it was, but felt very happy and instinctively said to his sister, "Let's go." Down the street they went, took the train and arrived at Topeka, Kansas, where they consulted a special cancer doctor.

Presently the physician, eyeing him keenly, said, "Let me look at that again." "Why, man," he said. "you have no cancer." The healing had been complete and sudden. Praise the Lord. Nothing but a dimple remains to mark the spot where the cancer used to be.

HOW TO BE HEALED

By

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CHAPTER 21

Remarkable Healings

I was walking through the wards of the great county hospital of Los Angeles praying with and comforting the sick when a beautiful lady 65 years of age asked if I would read to her about the Valley of the Shadow of Death. I quoted the twenty-third psalm, inquired about her trouble, and found that she was paralyzed on the left side. Her arm lay limp and helpless and her leg was swollen so large that it reminded one of a barrel. It was, of course, heavy and stiff. She was a Lutheran and said her heart was right with God. I confess I did not have any great amount of faith for her healing, and yet how could I leave one so helpless without at least offering a short prayer for her? So, laying my hands upon her I stood by her bed and asked the Lord in the most simple, childlike way, to heal her. The large ward was filled with beds containing sick ones and as the nurses would likely object to my praying loudly, I spoke quietly just so my patient and God could hear. I had not prayed long before the Lord touched her and up went that paralyzed arm. Waving her hand she interrupted my prayer by saying, "Oh, see there!" Then we both praised the Lord for His wonderful works to the children of men. She could not get done rejoicing and waving that poor little hand. The arm was healed instantly but the leg gradually. It took some time for the swelling to go down, but the next time I saw her that leg was exactly like the other one and she was able to walk. Praise God.

Healed of Tumor

Mrs. Mary Jacobs of Los Angeles writes:

"I was instantly healed in answer to prayer of an internal trouble for which there was no medical help except an operation, and that not advisable on account of heart weakness. Hearing of how the Lord could heal I went to the mission in Pacific Grove and asked them to pray for me, which they did, three days in succession. I felt the power of God go all through my body from head to foot and the work was done. The next day it seemed as if I walked on air and was perfectly well for a week; then symptoms returned, so I began to read some tracts I had brought home. These helped me, also the testimony of a blind sister in Boston for whom Dr. Cullis had prayed. She received her sight and spread the glad news everywhere, when suddenly her sight was gone again. She felt badly about the Lord's reputation, so held on in faith, claiming the healing was done. About three months later, one morning before daylight, her room seemed to be lit up with a supernatural light. She was anxious for daylight so as to see if she had her sight, which to her great joy she found had returned. The victory was hers because she 'counted the things that were not as though they were' for three long, weary months. On reading these testimonies I took courage and determined I would go through on the faith line and believe when I didn't feel fit, and when the floor needed washing or sweeping, I would start at it claiming the strength, and I found as I worked I took on strength. One day after being on my feet more than usual I didn't feel very well but thought if I were really healed I could go to a friend's house about a mile away and pray for the healing of her rose cancer. I started, but each step for a

block or two was in faith. By claiming His strength I soon felt better. On arriving I told her how the Lord had touched my body and prayed for her. The victory was won and I was well.

"Two years later the Lord removed a tumor for me just as nicely as a surgeon could have done, without any pain or delay or hospital expense. That was twenty years ago and it has never returned.

"Not long after that visit with the friend who had the cancer, we met. She was perfectly well and showed me the place where the cancer had been. There was not even a scar."

HOW TO BE HEALED

By

Mrs. Julia A. Shelhamer

CHAPTER 22

A Word To Ministers

Few ministers realize the advantage of teaching healing. They sadly neglect it because certain movements stress it unduly. Many preachers are asleep to their privilege of reaching the people and increasing their audiences. They have too much ministerial dignity to announce a divine healing service, or they feel it is unimportant, and yet their dignity will allow them to preach to small crowds, go on for months without a revival and see, nothing extraordinary accomplished.

Notice the three reasons why Jesus healed:

1 — Because he had compassion. "And Jesus said, What will ye that I shall do unto you? They say unto him, Lord that our eyes may be opened. So Jesus had compassion on them and touched their eyes, and immediately their eyes received sight and they followed Him."

Many pastors seem to be sadly lacking in Christ's compassion. They are too cold to manifest much interest in the physical welfare of their parishioners. They have little or no faith for healing and throw cold water upon the faith of others.

2 — The next reason why Christ healed was to draw a crowd that he might preach to them the gospel. "And a great multitude followed him because they saw his miracles which he did on them that were diseased." John 6:2. As the result of miracles of healing they came to him from every place.

Evangelist F. Bosworth says, "I have never seen anything that would break down all the barriers, and bring the people from every quarter as the manifestation of the Lord's compassion in healing the sick. If Christ and his apostles could not draw the multitudes without miracles. does he expect more from us?"

3 — The third reason why Jesus healed was to prove his divinity. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease." Question: Now, since he changes not, why should this commission cease with the disciples? "According to your faith (or lack of faith) be it unto you."

JOIN THE PRAYER LEAGUE

The world is sick and needs a Physician. Doctors seem to be doing their best but can go only so far in restoring health. Myriads of discouraged, afflicted ones lie in the great hospitals without hope. The groans of the dying ascend to heaven and Christ's heart is touched. He has done His part, and now He looks for someone to carry to them the glorious message of divine healing. For the benefit of such this little book is penned, for we cannot reach each one personally.

At three o'clock every afternoon there will a prayer ascend to heaven for the healing and the full salvation of every sick one who reads these pages. If you wish divine assistance join us in prayer at this hour.

We hereby solicit the cooperation of every Christian who is "willing to consecrate his service this day unto the Lord" by uniting your faith with ours in this prayer league.