

while in a limited number of cases, the revival takes place suddenly and by agencies not easily determined. And let it be observed that the term "Divine Healing," as used by Dr. Simpson and his friends, is applied *exclusively* to the latter phenomena; it being, by implication, suggested that the other healings are not by divine agency. But why this exclusive use of the term to the few sudden healings? Though it should be granted that they are miraculous—and stand on the same footing as the New Testament healings—are they the only divine healings?

We humbly think not; and we believe that this doctrine which secularizes all other healings is a heresy which will contract the vision of every one who is affected by it, and belittle his view of the operations of God.

A healing is divine, whether it be brought about suddenly or slowly; with means, or (if there be such cases) without means. When Jesus was in the flesh, there were in all parts of the earth tens of thousands of beings raised up by natural means from beds of sickness to perfect health, besides those whom He restored by miracle. Was not God the healer in the case of the myriads, as well as in the case of the few?

A friend of the writer was recently run down; and went to a health-resort in the Western States. She returned in perfect health. She was a godly woman, and believed that God by various ministries in that establishment had restored her. Was she not right? The woman who in ill-health goes to the mountains, and inhales the pure air, is being touched into health by God, as really as if God were to cure her by a word. God in His grace has surrounded us with the means of physical restoration, when we accept his grace by inhaling his air, or partaking of His herb or mineral; and by and bye becoming conscious of health restored, we joyfully say we have been healed by the Lord.

Though it comes by means, it is none the less divine. The fact that the telephone message from your friend comes along the wire, does not make it less a message from your friend. The miraculous manna which the Israelites received in the wilderness was divine; but it was not more divine than the milk and the honey, and corn and wine, which they afterwards received through a natural channels when they had settled in the promised

land. And when our Father raises us up from a fever by the use of His ordinary agencies, we shall, while not forgetting the human ministers and ministries around us, see that in them, and through them, the finger of God was at work, and give Him thanks. Except the Lord heal the sick, the healers heal in vain. Blessed are we when our eyes are opened to see His hand!

We put in our protest then against the exclusive application of the term "divine healing" to the limited circle of healing referred to. Such an application of the term is misleading. It directs the eye to a little part only of God's great work of healing, and is in danger of making those who have been cured, but not miraculously, withhold the thanks from Him to whom it is due. And it is in danger also of blinding men to the stores of curative agencies, with which God in his goodness has surrounded us, and making them pray for restoration, while they look not out for the restoratives lying at their hand. We pray for our daily bread; and take it when it comes: let us also pray for healing, and receive it also, whether it comes in the air of the mountain, or in the herb of the field, or in any of the other innumerable ways in which He sends it.

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THE INDIAN AS HE NOW IS.

"The Indian and the white man met to trade. The Indian gave the white man his lands, and the white man gave the Indian tobacco and whiskey." So the story goes. In this country, the civilized has met the uncivilized, and taken from him his lands, his primitive life and customs; and what has it made of him? No longer dwelling in his wigwam by river, bay or lake, his former environment and means of subsistence a thing of the past, he dwells "in the clearance." What is he like there? Let us remember that he has not brought with him the benefits of ages of Christian influences, and that he has brought the disadvantage of ages of un-Christian influence; and that the influences that drove him from his forest home were not an unmixed good. Since he has come, and stay he must, the Indian has adopted freely the habits and methods of the "whites." Farming is the principal occupation; a little carpentering