

## OUR CONTRIBUTORS.

### A REMARKABLE CASE.

Readers may remember that a few weeks ago the newspapers recorded an instance of the faith-cure having occurred at Martintown in this Province. The following extract from a letter by Miss Scott, the subject of the remarkable cure, to Mrs. John Harvie, to whose kindness we are indebted for its perusal, will be read with interest :

"I had read some short articles in the papers about Dr. Cullis, of Boston, and had become more intimately acquainted with his work through a dear friend of mine, with whom he had at one time corresponded. That evening I merely thought of writing to him to ask his prayers, but as soon as I looked up to Him to see what He would tell me. His answer came promptly that I must not write to him till He would give me further orders. At once I saw what a *rash* thought that was. *I did not know His time.* Just then He began to teach me much more out of the Bible, and by His Spirit about 'Healing by faith in Him;' and also a great deal of the common reading matter that came into our hands at that time seemed to tend to that direction. He opened up to me what before He had sealed in a manner. I told a great many dear friends what the good Lord was going to do for me sometime, and asked them to pray fervently for it, now that they were certain about His will as regarded my recovery. I was especially careful to ask those whom I knew to be 'poor in the faith' to pray for me, so sure was I that the time was not far distant when I should be healed; and I thought it might strengthen their faith. In the third week after Sept. 14th a lady brought me Miss Carrie F. Judd's book, 'The Prayer of Faith,' for my perusal. I liked it very much. If it did not teach me any new truth, it collected together much that I had previously learned of Him, and was a sort of 'review' of my former lessons. Then, too, the story of *her* release from bondage was a help to me. Her case was a good deal like my own, the only difference being, she could bear the light—I could not; she could sit up sometimes—I never could; and she could not bear noise—I could. Well, in a little over a month His plain command came to me to write the state of my body and mind to Dr. Cullis, Miss Judd, and also to Mrs. Edward Mix (the latter is the lady who prayed especially for Miss Judd). It was by these verses He spoke : Deut. xvii. 8 12; and to ask them to unite their prayers on my behalf. The replies to the two former arrived in a week's time. Dr. Cullis merely said that on Tuesday, Oct. 31st, at 3 o'clock p.m. he would be praying for what I had asked him to. Miss Judd said that on Thursday, Nov. 2nd, at 8 o'clock p.m. my petition would be remembered at their faith-meeting in Buffalo.

"I intended to say that the pain in my head, back, and body seemed to become even worse after I knew I would be better. *All* the old and most painful symptoms and sensations returned 'in a body' with aggravated force. But that fact did not lessen my belief in His promise or the fulfilling of it. These pains continued in all their intensity, until I made the first effort to arise. After receiving the above-mentioned letters, I had two or three days in which I might ask some of the nearer friends to remember me at 3 o'clock, and I did. As the 'Witness' mentioned something about it, I must say that among others I asked my dear friend, Rev. J. McCaul, of Montreal, to lay me at the feet of the Great Physician for bodily healing too. I did not know that he remembered me publicly at his prayer-meeting until afterwards.

"Now I come to the day in which I was healed (Oct. 31st). At 3 o'clock p.m. all who were at home went away to pray alone. (A lady *did* come, unexpectedly, that day, and as we told her about it I suppose—indeed I know—she prayed too, where she was.) My dear mamma was the only one who came into my room to be with me. She knelt beside me and prayed silently. I can scarcely say that I was *praying*. I certainly asked for an out-pouring of the Holy Spirit on all of us, and for anything else that He might say to me than I was expectantly waiting. I knew that He would tell me something especially important on that day. I did not know that He was going to heal me then, but I was joyously, trustfully happy, as usual, as I waited for His voice. Very many of His most precious promises were sweetly and impressively

spoken to my soul : comforting, encouraging, and strengthening words were they. He left not 'my soul desolate.' In about half-an-hour these words were sweetly whispered to me : 'Though it tarry, wait for it; because it *will surely come*, it will not tarry.' A moment afterwards mamma looked at me and asked, 'How do you feel, Maggie dear? Are you any better?' I replied that I was suffering as keenly as before, but was happily *waiting*. She then said that she left Mrs. McArthur so abruptly that she did not know whether she ought to go to her again or not. I just repeated the last text I had received, and the words reassured her ('it will *surely come*') and she did not want to leave me then. A minute afterwards I whispered another text which had just come to my heart : 'Watch with Me one hour?' She looked at me gravely, and yet smiling, as she said : 'Just before you repeated these words, dear, I had a glimpse of the Lord Jesus as He came back from His place in the garden of Gethsemane, and bending over the sleepy disciples, said, "Couldst thou not watch with Me one hour!"' Was it not a happy coincidence? I knew at once that He would not keep us waiting more than 'one hour.' After the succeeding lapse of twenty minutes, during which more of the dear Lord's words were occurring to my mind as before, He spoke this cheerfully. 'Behold thy King cometh unto thee!' —Zec. ix. 9. Then more slowly the words of 1 Chron. xxviii. 20 : 'Be strong and of good courage and do it : fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished *all* the work for service of the house of the Lord!' I knew where this verse was and took my Bible up to read it, so that I might the better remember it. Note how nice it all is. You see He there told me that presently I must 'do' something at His command, and the blessed promises were not only to do me until I had accomplished this one act, but until '*all*' my work for Him on the earth would be 'finished!' I laid my Bible down again, when immediately came the words brightly into my soul : 'Behold the Bridegroom cometh,' and again, 'Behold the Bridegroom! Go ye forth to meet Him!' It was all so clear a command that I knew what He meant; and I knew, too, He would not mock me by telling me to do a thing and then Himself withholding the needed power to obey; so instantly I repeated the latest words aloud for my dear mother, who gazed at me, awed and wonderingly; and I rolled back the covering, moved my feet towards the edge of the bed, sat up, and then *stood erect* on the floor! I felt then as if the dear Bridegroom had come and taken me into his loving embrace, and held me there. The thought came to me then, 'How much nobler and queenlier it is to *stand* beside the 'Lover of my soul' than to lie in His arms!' What was a trifle strange too, I felt about as tall as He then. My dear friend, it was not that I felt Him any nearer or dearer to me than before, but I was quietly *glad* and *grateful* for this gift of health. The pain had all vanished while I was in the act of rising. The strength did not come instantaneously. When I made the first effort to remove the clothes, sufficient strength was given to do it. Then as I tried to move my feet, power enough was supplied; and again when I made the effort to raise myself to a sitting posture, He helped me—He just bore me up; and lastly, when I tried to stand in *Him*, His strength was all sufficient, and I stood 'strong in the Lord.' Made 'every whit whole' by a mighty and loving Redeemer.

"Mamma just looked upon me amazedly for a half-minute (afterwards she said that it was as if the Lord Jesus was there in person, raising her *dead* daughter to life!), then she came quickly to my side, and called the other dear ones in, that we might praise the Lord for what He had done. When they arrived we all knelt down, and first mamma thanked Him and then I did, for the three years' illness that He gave me; for all He had been to me and taught me; then for the gift of health, and the *love* which prompted Him to give it, and anew I consecrated myself, 'body, soul, and spirit,' to His blessed service, to be used as He desired.

"Then I looked up to Him for more strength to arise to my feet again, which of course He gave, and directly the 'word behind' me bade me walk out to the dining-room (which adjoined mine), where, at the further end of the room, papa's couch was. So then I took my first step, and I walked steadily and a little slowly out to him. Mamma put her arm around me, but I dared not lean on *her*—I was walking in the

strength of the Lord. There I again knelt to thank Him with papa. After rising, a chair was brought, in which I might rest most comfortably, and I sat there for a full hour. Then I found that the light did not hurt my head at all; and it was so delightful to be able to look out of a window again and see everything so green and beautiful. I returned to my room to rest for a few minutes. Then I walked out and had tea with the family. I took my own food and even raised the cup to my lips without any difficulty or pain.

"Afterwards, as the neighbours and friends hastened to see me up and walking and bearing the light, we had a delightful little praise-meeting, and the Lord gave us all grateful, joyful hearts, and certain am I that He accepted the praises of our lips.

"That night I had three hours of *restful*, dreamless sleep, and when I arose I felt stronger. I dressed myself without assistance."

### FAITH HEALING.

MR EDITOR,—I have been looking and waiting, with no small degree of interest, for some one to give a satisfactory answer to the question propounded some time ago in your columns. Evidently the inquirer asks in a sincere spirit, and I am sure is only one of the many who would be delighted to get some light on that promise in James v. 14-15.

Can none of our Professors of Theology or Doctors of Divinity give us a lucid explanation of that passage? If all Scripture is given by inspiration, is not this one? and if indited by the Holy Spirit, has it no meaning? If it has, can no one elucidate it? I will admit that some clever articles have appeared, but not quite in the style that is demanded by so grave a question as, "Does God heal the sick in answer to the prayer of faith?"

I have read with interest of the work of Dorothea Trudel, of Dr. Cullis, of Pastor Blumhardt, of Mrs. Mix, of Carrie Judd, of cures in Germany, in India, and South America, and our local papers record them continually. Is it all a delusion? Have these persons—all of whom have given themselves, their lives, *their all to God, and have been honoured of Him* in the accomplishment of much good—combined to deceive their fellow Christians and the world? Had we only the record of their spiritual work no one would question it, but when they contend that God heals the body in answer to the prayer of faith, as well as saves the soul, then people say : "This is too material a religion."

Let us look for a few minutes at what we are warranted to expect in this matter from the Word of God. In the first place our Lord clearly intimates that the privilege of healing belongs to the people of God (Matt. xv. 26). A woman of Canaan comes asking this boon, He replies : "It is not meet to take the children's bread and to cast it to dogs." When this became the children's privilege, we learn in Ex. x. 26, where God enters into a covenant of obedience and consequent health, "For I am the Lord that *healeth* thee."

In Deut. xxviii. 21-22, God reminds them of this covenant, and puts before them the consequences of disobedience by sickness.

That the Israelites accepted this in its literal sense we have ample proof. In Num. xii. 12 13, Moses offers this prayer on behalf of Miriam : "Heal her now, O God, I beseech thee," and the cure was immediate. And many times during their journeyings in the wilderness the terms of this covenant were literally carried out, as is seen in Numbers xvi. 46-50 xxi. 6 9.

David had no doubt about the privilege of going to God for physical healing as well as spiritual blessings, as is clear from Psa. ciii. 3. Hezekiah offered the prayer of faith for deliverance from disease, which was clearly his privilege, as taught in Solomon's prayer (1 Kings viii. 37 39), and this prayer was heard and answered (1 Kings xx. 1 7).

Moreover God was displeased with his people when they forsook His covenant and trusted solely to human skill (2 C. xvi. 12).

In the New Testament we have this privilege even more clearly taught. Our Lord went everywhere healing the sick. In the commission to the founders of His Church, healing was associated with the preaching of the Gospel (Mark iii. 14, 15; Luke ix. 1, 2). In both Old and New Testaments it is made clear that this blessing is to be obtained through the exercise of faith. Where there was little faith there