

to concentrate our sympathetic labors upon them for their good.

Suffer here a personal experience. Shortly before the appearance of the Irvine letters in the *Christian Guardian*, whilst attending prayer-meeting, our eye happened to rest upon the editor of that paper when the spirit of prayer was given us for him and we spent most of the hour in earnest petitioning on his behalf. During this period of prayer in the Spirit it was clearly shown to us that he would pierce us to the quick, but at the same time we seemed to feel that there was a substratum of sincere honesty as a foundation for his hostility, which made our prayers on his behalf take in much of hope as to the final result. The reader from this experience can realize how comparatively easy it is for us to endure his antagonism and still hope that one day he may learn to know what manner of spirit he is of.

Hence, from personal experience, as well as from the study of the character of Christ, we can assure hesitating ones that the full acceptance of the situation as it is, that is, as it was painted by our Master, not only delivers us from needless agitation, but enables us the more effectually to bless them that curse.

THE LIVING WORD AND THE VITAL TOUCH.

Many persons are surprised that God does not immediately heal them because they have given up their remedies, believed and accepted the doctrine of divine healing, and been anointed by some good elders.

Well, all this may be, and has been many times, and yet no help came. For all this may be mechanical and intellectual. The giving up remedies may have no more faith in it than the abandoning of one doctor for another. The belief in divine healing may have no more faith in it than believing in Buddha. And the being anointed may be no more a believing act than partaking of the mass or being sprinkled with holy water. It is not enough to believe that this is in His Word, and take it on general principles. *We must also have Him speak that word to our spirit by His Holy Spirit.* It must be a living word. It is true, because it is in His word; but it must be also *made alive* by His Spirit. We might as well go to the

barn and say this is good wheat; I am going to have my breakfast off it. It would kill you. You want it baked into a loaf and made into *bread*. So the letter killeth, the Spirit giveth life. It is all true, dear one, and all for you as well as me; but you must take it to Him and have Him give it to you warm and personal from the mouth of God. Do you know this living voice? It is for you. Do you know His vital touch? It is for you, too. Nothing less can heal you; and as many as touched Him were made perfectly whole.—*Christian Alliance*.

REMARKS.

"We must also have Him speak that word to our spirit by His Holy Spirit." Here is the true doctrine of divine healing. Whenever the Holy Ghost directs any person to claim healing at the hands of Jesus Christ, then the prayer of faith is in order, and he has whatsoever he saith.

Why not detach this kernel of true grain from the pile of doctrinal chaff and let the wind carry away the rest as rubbish. Giving up remedies, diatribes against doctors and their medicine, mystic platitudes about the Atonement, attempts at defining the respective provinces of God and the devil, and all such chaff cannot be made good by the presence of one genuine grain of wheat, nor yet will this grain be injured by the absence of all this chaff. Wheat is wheat, and chaff is chaff, no matter how mixed, or separated.

When the Spirit intimates to the sick child of God that it is the Father's good pleasure that he should be instantly or gradually healed, and that His glory would be the better secured by the absence of all human remedies, then may this sick one claim by faith the healing touch of the world's Redeemer, no matter what may or may not be his doctrinal opinions concerning "*faith healing*," whilst orthodoxy, according to the straitest sect of faith cure teachers, will not help on the cure one moment.

But freedom from cast-iron creeds will, in the meantime, free him from the foolish act of anointing, from efforts at believing, and refusing proper remedies, when all these are unaccompanied