

“PAY-DAY—SOME DAY”

With Other Sketches From Life and Messages From The Word

by

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CHAPTER SEVENTEEN

ARE DAYS OF MIRACLES OVER?— IS THERE HEALING IN THE ATONEMENT?

Before we take up the study of this important question, that has caused so much controversy and perplexity among God’s people, I want to remove from the mind of the reader any barrier that may exist between him and the writer by saying that I believe in praying for the sick and have seen three miracle healings in my own family, besides witnessing the healing power of Christ in many lives. I have no pet theories, no fences to put up, and no axe to grind. I have listened to so many unbiblical presentations of this subject from various pulpits, either because the evangelist was ignorant in the Scriptures, or because his motives were impure, that I became heartsick over the matter and made a thorough study in order to help someone and bring glory to Christ.

“Is healing in the atonement?”

Yes, *everything* is in the atonement, even our new bodies. But we haven’t got them yet. When Christ died on the Cross the redemption story was finished. Your sins and mine were atoned for, past, present and future. It is up to each individual to accept or reject His atoning sacrifice. But to say that we may accept healing for our bodies in the same way that we accept Christ as Saviour is *not Scriptural*, and those who present it that way are dishonoring God and bringing people into despair and causing them to lose faith in God and His precious promises.

We must rightly divide the Word of Truth and understand the promises and not take that which is not for us, though it is written to us.

To carelessly take a Bible verse here and there and piece them together and then claim them as our own is unreasonable, and yet that is what many believers are doing today. Following such a procedure one could put these three verses together:

- “Judas Iscariot went and hanged himself”—
- “Go thou and do likewise”—
- “What thou doest, do quickly.”

Many believers read the 91st Psalm and apply those promises to themselves.

For instance, **“A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.” “There shall no evil befall thee, neither shall any plague come nigh thy dwelling,”** etc.

Now we know that when pestilence has swept over the country, as during the “flu” epidemic, the believers were not exempt, but suffered and died with the ungodly. The same is true of other diseases, and during the World War many of our loved ones were shot down alongside of unbelievers when the enemies’ guns were trained in their directions. There were no exceptions.

“Then how can we harmonize these Scriptures?” Simply by placing them where they belong.

The 91st Psalm depicts the wilderness journey of the people of Israel, when a cloud protected them during the day and a pillar of fire by night, during which years their clothes did not become threadbare nor did their shoes need to be re-soled. No sickness came near their dwelling as God’s mighty hand delivered them from the enemy and God supplied their every need, manna from Heaven, water from the rock, etc. Bible students will notice that even the Psalms are divided into books, and that the 4th book of the Psalms, in which the 91st Psalm is included, corresponds with the 4th Book of Moses, which is called “Numbers.”

Following this line of interpretation let us also point to some very important events yet to take place which are also included in the atonement.

Just let me give you briefly one of the most interesting to me. I refer to the prophecy in Isaiah, thirty-fifth chapter where we read that **“the desert shall rejoice and blossom as the rose, the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, the tongue of the dumb shall sing, and there will be streams in the desert.”**

Now, my friends, this also belongs to redemption and was included in Christ’s **“It is finished.”** These things have not come to pass as yet, but this Kingdom blessing will come. I know very well that modernists have distorted this blessed picture of the coming millennium by stating that it is already here, and tried to prove their contention by mentioning the great stretches of barren desert land in various sections of the west which, through irrigation are now **“blossoming like a garden.”**

Which reminds me of the real estate dealer who made a specialty of selling “wilderness land.” On his stationery he placed these words:

“Little drops of water and little grains of sand,
make the mighty ocean and the great big land.
And—little drops of water on little grains of sand
make a great big difference in the price of land.”

But, my friends, bringing streams of water into a few desert places has not changed the animal kingdom so that the wolf behaves well in the company of a lamb, or a little lion and a calf will play together, or the cow and bear feed together and the lion eat straw like the ox (Isaiah 11).

Many so-called “healers,” or those who “specialize” in a ministry of healing, invariably set forth the miracles of healing which Jesus performed while on earth, and then usually quote, “**Jesus Christ, the same yesterday, today, and forever,**” and if those who come to them with their sick bodies are NOT healed they will say that it is either sin or unbelief that prevents restoration of their sick bodies to perfect health.

These so-called “healers” are either ignorant in regard to the Scriptures, or else they mislead well-meaning and sincere Christian people for the purpose of self-gain.

In the first place, Christ did not heal everybody.

At Bethesda pool we read there “**lay a great multitude of impotent folk, blind, halt and withered,**” and all of them were there for only one purpose, that they might be healed. Christ healed only one. Jesus said of Himself (Luke 19:10) that He came to seek and to save that which was lost. He came primarily as a Saviour, not a healer. All His healing miracles were accomplished for the purpose of glorifying His Heavenly Father and that people might believe in Him.

In the case of Lazarus, “**whom Jesus loved**” (John 11:3), Christ made it clear that even “**this sickness should be to the glory of God.**” And there does not remain a question of doubt that God oftentimes is glorified more in a sick, ailing body than in a healthy one. I know personally some of the most blessed saints of God who have been on beds of affliction for twenty and thirty years, not to mention giants of faith who are blind, or crippled, in whose presence many of God’s messengers with healthy bodies seem like spiritual dwarfs.

Oftentimes while visiting these saints of God I have left with a prayer in my heart, Lord, lift me up and let me stand, by faith on Heaven’s table-land, feeling that these were living on higher ground than I had found. Don’t you go and make their burdens unbearable by telling them that they have committed worse sins than you have, or that they are in their present condition, because of inadequate faith. It would be more consistent that you use some of your “over-supply” for their benefit.

BBB NOTE: Be sure to read the autobiography of Martha Snell Nicholson, *His Banner Over Me*, which is available on our web site. She spent over thirty years in the bed of affliction and is the author of six of the most beautiful devotionals for her experience with faith in the midst of pain and trial.

THE UNSCRIPTURAL GROUND FOR PRAYING FOR THE SICK

So many have lost all faith in God’s power to heal a sick body through prayer, because the Scriptural quotations with their promises have failed to produce results. Is it because faith was lacking? While we have many healing incidents where Christ said: “**Thy faith hath made thee whole,**” nevertheless there are just as many where the sick had nothing to do with their own restoration, as in the case of the nobleman’s son, the four who carried the man through the roof, and others.

Under no circumstances do I want my writings to become controversial, but my prayer and aim is that I may help someone.

Allow me to call attention to two Scripture quotations that usually are read as a basis on which to pray for the sick, both of which I believe should not be used in this ministry. The first one is Mark 16:15-18: **“And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”**

In the first place, this all took place and was fulfilled during the apostolic days.

- Casting out devils took place in Acts 16:18.
- Speaking in new tongues happened in Acts 2:4;
- Taking up serpents in Acts 28:3,
- Publius' father was healed as Paul laid his hands on him.

These gifts seem to have closed with the apostolic age, though there no doubt has been an occasional recurrence of some of these signs. With the exception of **“divers kinds of tongues,”** which is mentioned in I Corinthians 12 as one of the many spiritual gifts in the church, we must agree that none of the above mentioned miracles happens today. Medical science and surgical skill have produced marvelous results which border on the unbelievable but we cannot connect human skill with Mark 16.

A few years ago while conducting meetings in the state of Colorado, a young lady evangelist called on me, saying she had driven over from another town some fifty miles away where she was having revival meetings. “I wanted to meet a man like you who preached the old-time Gospel and believed it,” was her introductory remark. “I have heard of the glorious and refreshing time you are having, and I can tell you of marvelous happenings in my meetings also,” she continued.

Then she related incidents of miracle healings and how the people came forward at every service and were healed of cancer, goiter, tumors and such.

I said: “Praise the Lord.”

She was an interesting personality with a prominent white collar attached to her abbreviated, robe-like dress, and the voice bespoke her ecclesiastical authority, so I inquired as to what texts she usually based her healing sermons on.

Quickly she said, “James 5:14.”

“You are on rather dangerous ground then, aren't you, sister?”—and she asked me “Why?”

“It states clearly that if any one among you is sick to call the elders. It does not say to call an evangelist or healer.”

“But,” she said, “I have the gift.”

“My sister,” I continued, “in this part of the Scripture it says nothing about gifts; it states clearly Elders of the Church and you have no right to perform the duties of an elder.”

She then told me that she preached from Mark 16 on Sunday and there were great manifestations of power. I said, “Let’s read it.”

I then proceeded to read verses 15 to 18 and concluded by asking her if she believed it literally with her heart and soul that it was for this dispensation.

“Hallelujah, I do,” was her reply.

“Sister, I like your enthusiasm,” and went on to say, “Mrs. S. in this home has a sister who is dying from cancer in a hospital only a short distance from here and I want you to go to her bedside and lay your hands on that feverish, aching body so she may recover.”

“Oh,” she answered, “we have no assurance that they will all get well.”

“Oh, yes, if you believe that this Scripture and promise is for us in this day and age then you go and practice exactly as commanded. There is no ‘if’ in this at all, sister. It clearly says, ‘**and they shall . . . recover**’.” Of course she refused to go, because she didn’t believe it.

This servant of God went away that morning strengthened in her faith as we tried to make God’s Word plain to her, and she thanked me for the light she received on this portion of the Scriptures, which she claimed had been so perplexing to her. She related incidents of many who were not healed when she placed her hands on them, and she even knew of saints who had died of rattlesnake bites and blood-poisoning and in tears she told how many had become violently hysterical at tarrying meetings seeking “a new tongue,” and in desperation during such fits of uncontrollable emotion she had urged them to begin moving their lips, etc.

I then gave her my own testimony of how God had been my healer, and although more than fifty years old I had never sent for a doctor when sick (not saying what I might do so some day, as I have already come to an age when glasses are necessary for my failing eyes and my poor abused teeth need the attention of a dentist). Our pleasant fellowship ended by my telling her of the hundreds I had seen come to Christ and become partakers of the divine nature, not through emotions, but through simple faith and trust in His finished work, and the many who had been filled with the Holy Spirit and become real soldiers of the cross, sensible, upright, honorable men and women who have become genuine, wholehearted Christians in the home, in business, in church and on the mission field, not frenzied, intemperate believers who are anything but a credit to the Church of God or an honor to our blessed Redeemer.

Some years ago I heard a well known pastor-evangelist speak at a union gathering in Chicago. His text was the abovementioned text. He spoke with unusual power and his message was received with extraordinary enthusiasm by an emotionally-tuned audience. I can yet hear that responsive audience that filled that large auditorium. **“And these signs shall follow them that believe: they shall cast out devils”**—“glory to god!” the audience shouted. **“They shall speak in new tongues”**—and oh, what a bedlam of noise that remark created. **“They shall take up poisonous snakes without fear”**—“Hallelujah” was the response. **“No poison can harm them”**—“Hallelujah” came the roar from the audience—**“They shall lay hands on the sick and they shall recover,”** he shouted, and the Amen’s, Hallelujah’s, and Glory to God’s re-echoed to the very rafters of the hall.

I was thrilled by the fire of that audience, even if some of it was a little wildfire, because so many church services become so cold and indifferent, so I stayed till the tarrying meeting had come to an end. I then shook hands with this preacher, a man who had been used to the glory of God elsewhere for a number of years, and invited him to have lunch with me the next day. We had a very interesting talk at the table, at which he asked me how I enjoyed the meeting. I told him I always feel at home where there is a bit of fire. “But,” I said, “did you believe what you preached yesterday?”

He looked at me in wonderment and replied, “Certainly. I believe everything that I preach.”

Without changing my solemn demeanor I replied, “Thank God.”

After paying the check we started across the street to my store, but instead of going in I went directly to my car and opened the door and asked him to step in. He asked where we were going.

I answered, “I’m going to see a miracle today.”

And, my friends, I was not joking. I was never more serious. I thought of the many times I had been mistaken about some of God’s truth and really hoped that I might be mistaken this time and that something supernatural would happen this day, and as we drove on I anticipated a new experience in my own life that would give me occasion to rededicate my life to Christ.

“Over the street where we will stop there is a saint of God who has been lying there for some twenty-five years, unable to move any part of her body. A kind, elderly saint is taking care of her. In her earlier years of suffering it was possible for me and others occasionally to carry her into church, but not now. They have tried everything that anyone would do under such circumstances—even oiled handkerchiefs. Elders of many churches have anointed and prayed for her. Fastings and prayers have been held for her, but to no avail. Today is the day when we shall have a new reason to praise God. I’ll take you in there and you lay your hands on her and when I see that blessed, suffering child of God arise I shall praise Him in a new way. Then we shall go up to my mother’s where we have a blind sister, an adopted girl that came and blessed our home when only two years old. She has been totally blind for some fifteen years. My saintly mother will shout the praises of God as she never did before when you lay your hands on this saintly sister of mine and her eyesight is restored. Oh, what a time we shall have today!” And in happy anticipation tears of joy rolled down my cheeks.

Just as we stopped he said, “Wait a minute.”

“Wait for what?” I asked.

“Oh,” he answered, “I don’t believe I possess those gifts.”

“Don’t talk about gifts, brother,” I said, “Mark 16 mentions nothing about ‘gifts’—it says plainly that these signs shall follow them that believe.”

Then he bluntly told me, “You know just as well as I do that this portion of God’s Word is not for our day; that it was fulfilled in the days of the apostles and was a historic event the same as Calvary and Pentecost.”

“Then why did you preach it?” I asked in a tone of despair and heartbreaking disappointment.

“Because people like it,” was his blunt answer.

“You hypocrite!” I shouted, and drove him back to the store but did not invite him in, as I have no use for hypocrites, especially when they are in the preaching profession and haven’t experienced what they preach, and worst of all don’t believe what they preach, but say things for the almighty dollar and to please men.

James 5:13-16 is a much misunderstood portion of the Word of God. Personally I don’t believe oil has anything to do with the healing ministry, except in such cases as are mentioned in James. I have seen many people healed without oil and also seen where sick bodies have been touched by divine power with oil, or should I say—in spite of oil.

The thirteenth verse tells the afflicted (suffering as a result of some evil circumstance, conditions over which they seem to have no control) that they should pray, and instead of complaining, sing psalms.

The “sick” here may refer to sickness because of disobedience resulting in God’s chastening them, such as unworthily eating and drinking at the Lord’s table (I Corinthians 11:27-32). **“For this cause many are weak (faint, weary) and sickly among you and many sleep (physical death).”**

Then when we are judged we are chastened of the Lord (v. 32). The Lord no doubt even today chastens many believers because of faultfinding and gossiping, and maybe in such a case the one who has become sick for such a reason should call the elders of the church (even though we may not belong to the twelve tribes 1:1), and after confessing the faults and sins such a person will not only be healed but forgiven. But such a fault should be confessed to the one sinned against and not to a preacher, or even an elder. It states clearly, **“Confess your faults one to another.”**

The closing verse even substantiates this contention.

Let him know that **“he which converteth the sinner (above mentioned) from the error of his way shall save a soul from death (physical, not eternal) and shall hide a multitude of sins”** (Love covereth sins, does not broadcast one’s faults).

Then what Scriptures would you use when praying for the sick? I firmly believe that Romans 12:1-2 should be the basis on which to approach God when we pray for the sick. Let us read it.

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . And be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

We must come with purest of motives and with no selfish interest when we approach our heavenly Father for healing in the name of Christ. Herein lies the answer to many unanswered petitions.

“Please pray for me, Brother Hedstrom, so that I won’t get sick,” asked a dear sister in Christ one evening.

“Why? you don’t look sick.”

“Not exactly, but they tell me I’m getting the mumps,” was her answer.

“Well, it won’t hurt you to have them, you’ll get over it in a little while,” I said.

“Oh, but I’m going to a wedding Saturday and I can’t go if I have the mumps,” she replied.

Well, my friends, on that ground I could not pray for her and she did not go to any wedding that week. Our only reason to expect God’s favor and the only ground on which we have any right to ask for restoration of a frail body is that we might be wholly dedicated to Him and put our all on the altar.

The Apostle urges us to be reasonable.

And, my friend, is it reasonable to ask God to give us a strong healthy body and then use that body selfishly? Is it not reasonable that we present our body first, as a living sacrifice unto God, that we may not be conformed any longer to this world, but rather that we are transformed by His unseen power and live in perfect obedience to the perfect will of God? Now then, when we in this way come to Him with our sick body we are perfectly contented with His will. We willingly and gladly say **“Not my will but Thine be done.”**

If He decides that you can serve Him better with the weak body you have, you are perfectly satisfied, and if He sees fit to touch that body and restore it to health you are no longer your own, but will live and glorify Him in this renewed and strong body. When your sacrifice is holy and acceptable unto God you will live to His honor and you will gladly be a channel of blessing, whether you live in a weak or strong body, if He keeps you here on earth a few years or many.

Why I am so positive that this is not only the “**reasonable**” way, but also the Bible way for healing is this, that when you are healed you know Christ has made you well, and let me say that if I couldn’t be healed God’s way I would not want to be made well the devil’s way. And don’t you forget that Satan can imitate Christ even in this.

There is a most blessed song from which I quote this verse:

Oh, we never will know, what the Lord will bestow,
Of the blessings for which we have prayed.
Till our body and soul, He doth fully control,
And our ALL on the altar is laid.

Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blessed and have peace and sweet rest,
As you yield Him your body and soul.

While Romans 12:1-2 is written to believers (brethren) and is an exhortation to a deeper Christian life and service for them who have been made free from sin (6:18), and who have become heirs with Christ and have the witness that they are the children of God (8:16-17); yea more, have the assurance that they will be kept by His power (Romans 8:35-39), we wish to emphasize that healing also is only for the believers. Only those who have been partakers of the divine nature (II Peter 1:4) and have passed from death unto life (John 5:24) have the privilege, or right, to present their bodies unto Christ. In other words, provision is made for them. It would be absurd, yes even a mockery, for a person who is serving Satan to come to Christ and ask Him to make him a stronger servant of Satan, under whose dominion he is (John 8:44).

Many so-called “healing” cults have built their ministry on part-Scripture and these “parts” are taken at random here and there to make a suitable platform for their propaganda. These “isms” are inconsistent, to say the least.

They will use the last line of an Old Testament verse such as “**I am thy God that healeth thee**” (Exodus 15:26) but will omit the most important part of that same verse. This conditional promise was given the people of Israel as they began their journey after the miraculous deliverance from the Egyptian bondage.

I have watched all these strange cults and find that these people die from sickness the same as others. But we must admit that a healthier condition prevails among some of them, such as Dowie and others. Not because they were any special favorites of God, but primarily through cleaner living and plainer food. This is exemplified in the section of northern Sweden where the people among that wooded section eat only the plainest food, work hard, are contented, and live peacefully. They seem never to get sick.

Strange as it may seem doctors and patent medicines were unknown where I grew up as a boy, and I had not seen a doctor until I left for America.

In fact I believe if one had moved into the nearest village he would have starved because people would have been afraid of him, holding him as a sort of monstrosity. It is not consistent with good common sense to live carelessly, or abuse our bodies with impure food, or overtax them in any way by failing to give a tired and worn body proper rest, and then expect to stay healthy.

It would seem more in order to ask God for forgiveness for not properly taking care of **“the temple of the Holy Ghost,”** than ask for healing. Do not forget to return thanks to the **“Giver of all good and perfect gifts”** if you have been raised from a sickbed, even though you have availed yourself of the able assistance of some godly doctor. After you have thanked God for raising you up again, praise Him also for the wisdom He has given this human instrument. Personally I am of the firm opinion that among the greatest gifts to humanity are a godly doctor, a skillful surgeon and a tender, sweet, Christlike nurse with a sunny disposition.

While we must admit that days of miracles seemingly closed with the apostolic age we must also admit, and we do it with exceeding joy, that miracle healings happen in this day and age. I wish these blessed manifestations would be more frequent. Oh, how I longingly yearned for this at last night’s meeting in the Auditorium here in Nebraska where we are holding a union campaign. We have had a glorious time. Souls have been saved and Christians revived.

At the meeting last night God touched many hearts and it thrilled our hearts when at the close of the after-meeting we heard testimonies from newborn children of the kingdom of God. One of those who testified with tears of joy was a wife who had come four days before although her husband turned away from the Holy Spirit’s pleading. In the midst of songs of joy and praises this woman was gripped with excruciating pain and writhed in agony as some friends tenderly laid her on some chairs.

Her agonizing cries penetrated through the big hall and the meeting came to an abrupt end. No one seemed to know just what to do, although a friend of hers knew she had had similar attacks that might last all night or day. Preachers knelt together with many Christians and called on God for deliverance and oh, how we pleaded with God to touch that sick body. But as we prayed her hysterical cries drowned our voices. She was carried out into an auto, practically out of her mind as the result of pain, and a doctor was hastily called.

My friends, never before have I wished so much for the gift of healing. Oh, how we all prayed! There was unity in prayer, the Holy Spirit was present in mighty power in the meeting, but healing did not come and no miracle happened. We left like weak servants with the thought that **“the secret things belong to God,”** and remembering Jesus’ words to Peter: **“What I do thou knowest not now, but thou shalt know hereafter”** (John 13:7).

But praise God, we have also witnessed marvelous manifestations of healings. They may be just “crumbs” from God’s bountiful table, but they have blessed our soul, warmed our heart and strengthened our faith. Although we have no command to **“tarry in Jerusalem”** after Pentecost, nevertheless we have a glorious experience of Holy Ghost power as we **“tarry in His presence.”** So likewise we have Christ’s command: **“Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you”** (Luke 11).

I could write a book on what I have seen of God's power to heal. Not some make-believe or imaginary emotional episodes, but concrete examples that leave no room for argument. I shall just give two. One I would call a real miracle, which happened in one of my meetings, and the other belongs within the happy circle of my own family.

A few years ago while conducting services in upper Michigan one of those who came forward to accept Christ as Saviour was a young man, and when I requested him to kneel as the others had done he told me he couldn't kneel and I thought it rather strange, so he added that he was a cripple and showed his steel braces and harness, which extended from his shoes. Then I asked him to stand. Somehow I wanted some evidence of humbleness, not that either kneeling or standing has anything to do with salvation, but I guess I'm just a little old-fashioned.

He confessed Christ as his personal Saviour that evening. The following week my message was to Christians. I appealed for a life of service, and asked those who wanted to make a "complete sacrifice" and willingly say, "Have Thine own way, Lord, have Thine own way, Thou art the potter, I am the clay," to come down to the platform.

God moved in a mighty way in the audience that night and among those who gladly, though tearfully walked down the aisle was this fellow. I had learned to know him now and noticed his awkward steps. As we prayed with each one separately we were moved by compassion for this cripple as we asked God to set him aside for a holy purpose and bless his body, soul and spirit.

The next morning he came to my room and told of new strength that seemingly gripped him when he dedicated his life the night before and wondered if this sensation might have been a complete restoration. He then told me the story of how, through infantile paralysis in his early years, he had become a hopeless cripple. Although he had been to noted specialists and only recently to the State University clinic, he had been told his case was hopeless. I told him to go home and trust in God and if he felt new strength to try and stand without the aid of those braces, adding, "But with them or without them you will gladly be a true servant for God."

He went home and took off the cumbersome, heavy steel harness that he had worn these many years and walked perfectly. After a year of teaching in high school, at which time he won many souls for Christ and became prominent in the Presbyterian church of that town, he came to the Moody Bible Institute to prepare for the ministry. That, my friends, is a miracle! Coming to the front as a cripple and walking back in perfect health. And, strangely too, he did not come forward for healing, but to dedicate his life for the Master's use.

The other one is in regard to our oldest boy. He was shot in a hunting accident, the gun slipping from his arm as he removed his heavy glove and the bullet penetrating his lung, passing through the entire lung and lodging in his shoulder. It was the saddest day of my life when we received a long distance call to hurry to his bedside. He was just twenty-one and the first boy to gladden our home. As I rushed up the hospital stairs after that fast drive from Chicago I was met by his hunting partner who told me he was still alive, but the doctors gave very little hope. It was doubly hard to inform him, as I knelt at his bedside and put my arms around him, that we had very little hope. He wept as we prayed but he thanked God that he was saved "last January."

Those many weeks of anxiety that followed I must pass over. One day, after the doctors had had another consultation, they came with the bad news, but I was braced for anything after watching the struggles and sufferings of that poor boy who was constantly kept under morphine in high fight against pleurisy, pneumonia, and infection. One of the lungs was already completely drained out and the other infected.

When I informed him that maybe we would have to say good-bye he whispered to me, “Then this terrible suffering will end,” and he was contented to die.

It is exactly six years ago this month when he whispered faintly in my ear to send his last greeting to the church and have our soloist sing his favorite song, all of which I have inscribed on the fly-leaf of my Bible. “Ask Pastor L. to greet the church and have M. sing this song, which is my testimony; it is constantly singing in my heart:

Jesus is all the world to me, my life, my joy, my all.
He is my strength from day to day, without Him I would fall.
When I am sad to Him I go. No other one can cheer me so.
When I am sad, He makes me glad. He’s my friend.

Sunday morning I felt I wanted to have a last talk with him. I could see the end coming, and the strain began to have its effect on his darling mother who faithfully was at his bedside every day during that long siege, while I watched over him at night, with tender nurses always at his side. I told him that Jesus could heal him if it was to His glory, providing he would dedicate His life completely to Him.

At first he did not seem interested in living any longer, but thought it over and said he wanted to live and dedicate his life to God, but was perfectly contented with His will. Upon his suggestion we called Pastor L. and Pastor A. and they came up Monday morning, and as we surrounded his bed and in whispered tones read the Scriptures and in turns called upon God while I held his hand and leaned my head against his feverish cheek, we suddenly heard him call out in a clear voice that for a moment startled us, “I’m healed, Jesus was here and touched me.”

Our prayers turned to praises. We felt we had been in the very presence of the power of God.

It took several weeks until he regained strength enough to leave the hospital, but he came home for Christmas— the best Christmas gift we have ever received in our happy family. To prove this miraculous healing, let me state that he has an entirely new lung in the place of the one that had drained away. After six years he is a perfect specimen of health and by the grace of God is living to the Master’s glory.

~ end of chapter 17 ~

<http://www.baptistbiblebelievers.com/>
