

June 26

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Hebrews 3:1

IT is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order

HEBREWS 3:1-2

R964 "Wherefore, *holy brethren*, partakers [with Christ Jesus] of the heavenly calling, *consider* [think of, notice carefully] the Apostle and High Priest, of our profession, Christ Jesus, who was faithful." (Heb. 3:1-2.) Consider the necessity of his being tested before being so highly exalted, and you will not wonder that you as partakers of the same "high," "heavenly calling" should be severely tried to prove faithfulness to God's word and plan, that you may be worthy to share in his glory. Consider that though your Master was perfect before he became a man, and perfect as a man, yet before being so highly exalted as he now is, it was proper that he should be tested to perfection, to the last degree (Heb. 2:10); that when he shall command obedience of all to Jehovah, it will not be possible for him to demand more of any, than he would and did himself yield to the Father. Thus the already perfect, sinless, holy, "man Christ Jesus" was proved worthy of, or perfected for, the *divine nature* and great exaltation, upon which he entered fully at his resurrection.

Rejoice, "holy brethren:" our Lord's obedience and his aid provided us, insures our victory, if like Paul we "press along the line [marked out by our Head and Fore-runner] toward the prize of our high-calling which is of God, through Christ Jesus our Lord." He was tempted like as we are, and will succor us, and is not ashamed to call us "brethren."

"THE HEAVENLY CALLING"

R5459 "My brethren, count it all joy when ye fall into divers temptations."—James 1:2.

ALL those who have been called of the Lord during this Gospel Age are called with what the Apostle Paul styles the High Calling (Philippians 3:14), the Heavenly Calling (Hebrews 3:1), which is a call to share with Jesus in His glory, honor and immortality. But the call is not the *decision* in the matter; it is merely an *invitation* with certain definite conditions. We are called, not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. These are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the Millennial Age there will be other terms of acceptance with God, offered the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus, to walk as He walked.

The Apostle James intimates that temptations may overtake these followers of Christ, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We

that, when exalted to the Kingdom, they may be very tender, sympathetic and generous, when, as the Royal Priesthood, they shall judge the world. Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities in order that

should be very careful to avoid his snares. Nevertheless, in spite of diligence, we may fall into a trap.

The Apostle says we are to rejoice when we fall into various temptations—not that we are to rejoice if we fall into *sin* when tempted, but that we may rejoice if we find ourselves suddenly precipitated into temptation. Temptation is not sin. If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to *prove us*, to test our love, to see whether or not our characters are *fixed*, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. When we find ourselves suddenly in temptation, trial, we should say, If by these temptations, or trials, the Lord is proving my love and devotion to Him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to Him and His cause. I must fight a good fight against this thing—the world, the flesh or the Adversary—whatever it might be that had brought the snare.

Thus viewed and thus met we can rejoice in every such experience; every trial and every difficulty will prove a blessing; for we shall, first of all, have an opportunity to show the Lord that we will endure, and not compromise His cause or our own position as His servants. We can rejoice also because we know that under such trials our characters will make advancement toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation which He would not cause to work out for us a blessing if we are wholly loyal. Let us dwell often upon the words of the Apostles: "Beloved, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season ye are in manifold temptation, that the trial of your faith, being more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love Him." "These light afflictions, which are but for a moment, *work out* for us a far more exceeding and eternal weight of glory"—if rightly utilized; if we are rightly exercised by them.—1 Peter 1:7; James 1:2,12."

R1490 "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."—Heb. 4:14...

He might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for His office and service are not necessary to the underpriests who are called to suffer with Him and to reign with Him. Z.'96-208 R2029:5

Our Lord, the Captain of our salvation, has been proved perfect through obedience to the things which he suffered; and now, in the completing of his body-members, he stands not only as our *Redeemer*, to make us fit to stand trial under the high-calling; and also as our *Example* of how to overcome, but more: he, as our *High Priest*, makes good our unintentional shortcomings, and also stands ready to succor all his consecrated members—promising that we shall not be tempted above that we are able to bear, because he will provide, for such, ways of escape."

"OUR PROFESSION"

Heb 3:1 KJV Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 4:14 KJV Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

T26 "As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock," which, with its "Head" or High Priest, is a royal priesthood, the members of which, after the present time of sacrificing, are to be *kings and priests* unto God, and to reign on the earth. (Rev. 5:10) Thus viewed, we see Jesus the High Priest, not a priest of the Aaronic order, which was but the type of a greater and grander profession or order, the Head of the real priesthood of which others were but figures. (Heb. 3:1; 4:14) The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, less his future glory—Melchisedec being the type of the Christ as a kingly or royal priesthood.

But before the under-priests, the members of the Body of Christ, the royal priesthood, will be united to their Head, and begin their reign, they must "*suffer with him*," sharing in the antitypical sacrifices, as we shall shortly see. 2 Tim. 2:12

The Apostle Peter shows who were typified by the Aaronic priests, when, addressing those who were *sanctified*, he [T27] says: "Ye are...an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "Ye are...a royal priesthood." (1 Pet. 2:5,9) They are all ministers (*servants*) of the truth, though not all preachers and Doctors of Divinity: and each must do his share at self-sacrifice ere he will be accounted worthy to be a joint-heir with Christ. Only to those who suffer with him is there a promise to reign with him. Rom. 8:17

That the Head or Chief Priest of this priesthood, this "little flock," is our Lord Jesus, is repeatedly mentioned by the apostles. We give but one quotation:

"Holy brethren ["the Royal Priesthood"], partakers of the heavenly calling, consider the Apostle and High Priest of *our profession* [our order of priests, to be], Christ Jesus." Heb. 3:1"

WE TOO, MUST BE TOUCHED WITH OTHER'S INFIRMITIES

R3067 *"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are yet without sin."*--Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect Church of God who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men--that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"--a sympathy which considers the weaknesses and temptations--mental, moral and physical,--of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse--

"A bending staff I would not break,
A feeble faith I would not shake;

Nor even rudely pluck away

The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation--the blessing of all the families of the earth--and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement

that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and which eloquently appeals to the conscience of the present generation for the prenatal rights of the yet unborn generations of the twentieth century--their right to be well born and bred--with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for men and women alike--that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites--hewers of wood and drawers of water*, and that even in the world's great camp there are

* See "Tabernacle Shadows of Better Sacrifices."

some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of *all* these much needed reforms with energy and power, and push them forward to glorious success, when in God's due time we shall be endued with power from on high.--Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein?... Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"--nor in any sense recognize Sin as our master.--Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination. One cannot thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth --here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works."--Titus 2:14."

OTHERS

Lord, help me live from day to day
In such a self-forgotten way
That even when I kneel to pray
My prayers will be for Others.

Help me in all the work I do
To ever be sincere and true

And know that all I do for You
Must needs be done for Others.

Let Self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again
Unless to live for Others.

And when my work on earth is done

And my new work in heaven begun
May I forget the crown I've won
While thinking still of Others.

Others, Lord, yes, others
Let this my motto be;
Help me to live for Others
That I may live like Thee.

R2028 (From Harvest Truth Database V5.0 2006)
RESTITUTION, FAITH CURES, PRAYER CURES AND
THE GIFT OF HEALING
--(CONCLUDED FROM OUR LAST)--
PROOF-TEXTS CONSIDERED

Although we have already considered the principle proof-texts for Faith Cures, it may not be amiss to examine a few more passages of Scripture supposed to imply that it is the duty of Christian people to pray for their recovery from sickness and not to resort to medicines.

(1) Psalm 103:2-4. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

It should not be forgotten that the great work begun at Calvary (and which in its ultimate effects is to bring blessings to every member of the human family who will accept of them upon God's terms), has not yet reached its completion. The sacrifice for sins is "finished," "once for all;" and those who believe and obey the gospel, the "saints," have their sins "covered" under the robe of Christ's righteousness, so that they may have access to and communion with their Heavenly Father; but their sins wait to be "blotted out" (Acts 3:19) until the end of the "better sacrifices" of this antitypical "Day of Atonement;" when their sins shall be completely blotted out--new unblemished spiritual bodies being granted them instead of the present imperfect ones upon which the marks of sin and imperfection are all too manifest. The work of Christ for the Church, of blotting out sins and healing all blemishes or diseases of mind and body, will not be complete until the Millennial morning; and this Psalm must be understood from this standpoint. It cannot be understood from any other standpoint, for in no other way is it true. Those who have received physical healing either by "gifts" or "prayers of faith" have never yet been completely healed of all their diseases. At very most they receive a temporary blessing and must wait until the "Morning," when the Redeemer shall heal all the diseases of all his people by giving them the bodies prepared for those who love God.

So long as the "night" continues, disease and discomfort will continue. Not only does the whole creation groan and travail in pain together until now, but "ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [the Church, the body of Christ]." (Rom. 8:23.) "Weeping may endure for a night but joy cometh in the morning."--Psa. 30:5.

(2) "Himself took our infirmities and bare our sicknesses."--Matt. 8:17; Isa. 53:4.

To apply this passage of Scripture as our Faith-Cure friends do is utterly wrong; a total misapplication of the words, and a violation of the context. This passage is quoted to prove that none of the saints should have sicknesses and infirmities. But the Evangelist, to the contrary, affirms that these words of the prophet *have had their fulfilment*. He says that the fulfilment took place in his day, at the first advent, in the healing, not of the saints, but of the multitudes.

A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled; and that the object was that our Lord should suffer pain from the infirmities of those whom he relieved, because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities.

Those who misunderstand this passage ask: If Christ bore our sins and sicknesses, why should we have them to battle with? We answer: He bore the *penalty* of our sins in order that in God's due time he might justify and, by a resurrection, deliver from death all who accept his grace. And he was touched with a feeling of our

infirmities in order that he might be a faithful and sympathetic high priest, and that we might realize him as such.

(3) The case of Hezekiah's healing in answer to his prayers and tears is cited as a proof of a proper course.--2 Kings 20:1-7.

We reply that it is not denied that God at sundry times has been pleased to grant miraculous answers to prayers as evidences of his own power. But nothing about Hezekiah's case indicates that such healings were common occurrences. On the contrary, the prophet did not pray with him, nor suggest prayer, but evidently was surprised when sent back to inform Hezekiah that he would recover. Moreover, Hezekiah, although very sick, does not seem to have prayed for healing until told that death was near. In the healing, a lump of figs, a human instrumentality, a poultice, was used; but many who believe in faith healing today would object to a fig poultice or any other human instrumentality.

(4) King Asa was diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians; and Asa slept with his fathers"--died. (2 Chron. 16:12.) This is cited to prove that to call a physician was a sin, and that *therefore* Asa died.

Not so, we reply. The whole case must be kept in memory, if we would understand this portion of the record. Israel was separated from the nations of the world by divine providence, and a special agreement made between God and that nation, called The Covenant of the Law. This was instituted formally at Mt. Sinai in the wilderness of Zin, after God had brought Israel out of Egypt. While that Covenant made nothing perfect and none of the Israelites got or could get eternal life under its provisions, until Christ who as the Prince of Israel fulfilled all of its requirements and inherited its reward of eternal life, it had special provisions relating to the physical health and prosperity of Israelites. (See Deut. 7:11-15 and 28:1-12, 15, 21, 27, 28, 37-42, 45-53, 59-61.) If faithful to God, they would be blessed in temporal things above all other nations; but, on the contrary, if Israel would not obey the Lord, they were to receive extraordinary punishments.

Asa, as the king or representative of this nation, was specially subject to the foregoing conditions. He had sinned (See preceding verses: 2 Chron. 16:7, 10), although in general a worthy king (See 2 Chron. 15:16, 17, 18); his sickness was in the nature of a punishment for his sin according to the Israelitish covenant with God. His heart should have repented and turned toward God, but instead he imprisoned God's servant, trusted to physicians, defied God and was cut off according to the covenant.

Thousands of Israelites were destroyed by plagues, sometimes for national sins, under the operation of their covenant above cited. On such occasions the rulers understood that it was a punishment and made no effort to use medicines nor to stop the plagues by sanitary laws or arrangements, but offered sin-offerings and prayed for divine mercy.--See 2 Samuel 24:12-15-25; Joshua 7:7-11-25, 26; Numbers 21:5-7-9.

But such a course would not be the proper one for the rulers of other nations, then or now. It was the proper course for Israel because of God's special covenant with that nation. They were slow to learn this lesson, and inclined to think of their calamities as similar to those of other nations; and hence the Lord more than once through the prophets reminded them that, so far as they were concerned, if they had his good favor, it was manifested in their *prosperity*; if they had his disfavor, it was manifested in the calamities (evils) under which they suffered. (See Isa. 45:7.) He assures them

(Amos 3:6) that, if there were in their cities calamities or plagues or disasters (physical evil things of any sort--not moral evils), he was their author. But this does not apply to other nations. Consequently the intelligent people of to-day are quite right in not regarding as manifestations of special divine anger the London plague and the Chicago fire and the St. Louis cyclone and the Chinese floods and the Japanese earthquake and tidal-wave and the Russian famine and coronation disasters and the Egyptian cholera and other less natural disorders and disasters and accidents by rail, water, fire, famine, fever, consumption, etc., etc.

Not only has God no such covenant with the nations of the world to-day, but he has never made such a covenant of temporal prosperity with his saints. Quite to the contrary, they are called to walk with God by faith and not by sight--not by outward evidences of divine favor. The Gospel Church is specially told that her calling is to *suffer* with Christ for well-doing. She is invited to *sacrifice* present prospects and earthly favors, and is offered instead heavenly joys and blessings--a far more exceeding and eternal weight of glory. She is to look not for the things which are seen, but for those which are unseen and eternal. She is to realize the divine wisdom and submit gladly to such experiences of prosperity or adversity, health or sickness, as the Lord may see to be to the highest interests of her members, all of whom, as true members of the body of Christ, are dear to the Bridegroom Head who promises, graciously, that he will not suffer his members to be tempted above what they are able to bear, but will succor them, cause all present experiences (bitter and sweet) to work for their good, and no really good thing withhold from them.

(5) Romans 8:11 is sometimes cited as a proof that Christians are to expect physical healings. This is as much of a mistake in one direction as some well meaning Christians make in an opposite direction, when they understand this verse to teach the *resurrection* of our present identical bodies (in exact opposition to 1 Cor. 15:37,38). The expression, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," should be interpreted in harmony with the context. *Verse 10* declares, "If Christ be in you, the body is *dead*"--not literally dead, but reckonedly dead, in that the human will has died and the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practice them, as it once did. The Apostle's argument is that such a deadness to sin, although desirable, should not be satisfactory to us; we should not stop there; we should by God's grace seek to get *alive* to righteousness and active in its service as once we were alive to sin and its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how. He says that the mighty spirit of God which could and did resurrect our Lord from literal death is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin but now by God's grace mortified, killed, "dead to sin." He therefore urges all who have the spirit of Christ not only to be dead to sin but to permit the spirit of Christ in them to make them alive to holiness and in general to God's service. He shows them further that the new spirit (mind) of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they not only are "free" but must have fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies--"if so be that we suffer with him [Christ], that we may be also glorified together."

All who catch the real sense of the passage will see that it has no reference to physical quickening and immunity from sickness and pain, but to a quickening or energizing by the Lord's spirit so as to be, not only willing, but glad, to "*suffer* with him." Nor could it possibly refer to a literal resurrection of the mortal body, for not only are we assured that the body which is buried is not the one which will be raised, but we know that the spirit of Christ does not dwell in dead bodies: it is "the body *without* the spirit [of life that] is dead."

(6) If sickness cannot come upon God's consecrated people contrary to his permission, would not the taking of medicine be putting ourselves in conflict with God's will?

No. ^{1}It is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order that, when exalted to the Kingdom, they may be very tender, sympathetic and generous, when, as the royal priesthood, they shall judge the world. (1 Cor. 6:2.) Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities (Matt. 8:16,17), in order that he might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for his office and service are not necessary to the underpriests who are called to suffer with him and to reign with him.

Hence, those who see their high calling should not expect immunity from sufferings and trials and difficulties; and the usual aches and pains--headaches, toothaches, etc., etc.--which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but with greater patience and cheerfulness: that is, they should be avoided by reasonable care as to food, clothing, etc., and they should be alleviated by the use of such cures as may come under our notice. We need not fear thwarting God's will; that is impossible: he will take care of that part. See also our comments on this subject in our issue of July 15, page 168.

SCHLATTER, MARK SMITH AND OTHER HEALERS

From Pennsylvania, Kentucky, Colorado, Illinois, New England and Australia come seemingly well authenticated accounts of miraculous healings of some diseases. Some of the healers pray with the sick, some do not; some lay on hands and anoint with oil, but mostly they merely grasp the hands of the sick. Some get all the money they can from the sick; others, like the Master, will receive no compensation. Some love to be called Rabbi and Reverend, others are plain, unassuming Christians. In answer to many inquiries respecting these healers and the source of their power, we answer:--

We believe that some of them are God's agents, thus used in order to make a beginning of restitution work and to break it gradually to the people. It is, however, copied and sought to be offset in its effects by others whose powers are from the prince of darkness, who still endeavors to blind the minds of men to God's goodness and plan. (2 Cor. 4:4.) It is not possible for us to be sure from the meager and often incorrect newspaper reports, which are servants of God and which the servants of the adversary. Nor is it necessary that we should decide; God is at the helm and will direct his own, and whatever of the wrath of men or devils would not serve some useful purpose, either of trial or sifting, will be restrained.

In thinking of these healers, we draw the line on their profession of faith in Jesus (as their Redeemer and Lord), and the doing of the healing in his name and by his power. Here we are on guard, however, against Spiritists, Christian Scientists and such like, who use the name Christ in a deceptive manner, meaning thereby *themselves*; *i. e.*, denying any power or authority from *Jesus*, they claim that his power was merely because he was one of them --one of the Christ *class* possessed by their spirit, which is really deceptive and anti-Christ,--against Christ and in opposition to a true interpretation of the Bible.

And amongst those seeming to us to be on the right side of the line of faith, we feel that those who refuse to make merchandise of their gifts or prayers and those who reject human titles and manifest most of humility and zeal and faith are most worthy of confidence and respect. But we know of none claiming these healing powers who are acquainted with and accept the divine plan and present truth as we understand it.

Salvation! O ye toiling saints,
By faith ye have it now;
The promise is your daily strength,
While to God's will ye bow.
Salvation! O the blessed theme
Shall fill the world with joy!
When all its mighty work is seen,
Praise shall all tongues employ.

^{1} Jun 26 Manna, Heb. 3:1