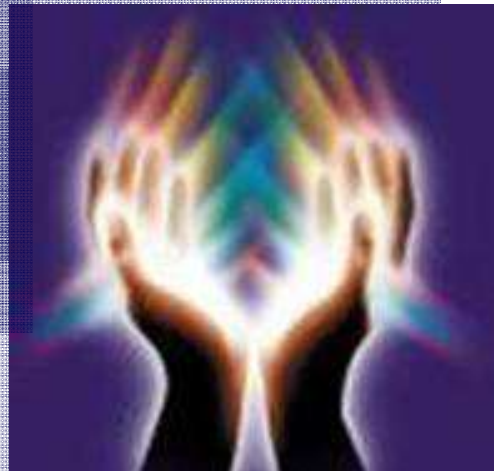




Faith Healing in The Salvation Army

By Cadet Robert Adams

The Salvation Army: Mission & Ministry



ABSTRACT

The drive behind this inquiry was to research an aspect of ministry where the person involved is heavily reliant on the Spirits power. The area of ministry chosen was 'faith-healing' whereby God by His divine power intervenes and brings healing to someone who is suffering with sickness or disease. This healing could be instantaneous, or occur over a period of time.

The plan and purpose of this report was to identify the place of 'faith-healing' as a ministry in The Salvation Army(TSA) early days and its importance for first year officers in New Zealand (NZ) today. The report also states TSA official position with regard to Faith-healing and investigates how this position reconciles with actual practice in NZ of recent times. There are some interesting findings with regard to faith-healing that have been uncovered when researching the first 20-30 years of TSA. This initial journey of TSA seems to have influenced strongly both (1) the TSAs official position on this ministry and (2) the apparent low profile it has within TSA today. What seems to have been lost in TSA journey out of its first 30 years is the obvious hunger General William Booth had to see this ministry grow and multiply as part of TSA being Christ-like to the whosoever. This report recommends the profile of faith-healing is lifted in accordance with our founders heart on the subject, and that first year officers endeavour to include faith-healing as an integral part of their ministry to those in their care and beyond.

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I. Introduction

The purpose of this report is threefold – firstly to research the evidence of faith-healing in the early days of TSA; then secondly, to state TSA official position on the matter, and thirdly explore how this reconciles with current practices in NZ.

For the purpose of this inquiry Faith-Healing is defined as follows:

*The recovery of someone afflicted with sickness or disease, by the power of God's Spirit, in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines and the like.*¹

This recovery may be immediate or over a period of time.² Either way the explanation for the recovery is by divine intervention. The ministry of faith-healing was a priority for Jesus³, and for His disciples⁴. The disciples were healing the sick in both the Gospels⁵ and the book of Acts⁶. This would reveal that faith-healing occurred as a 'normal' part of ministry for followers of Christ. This report endeavours to identify how 'normal' faith-healing is within the context of TSA.

¹ Based on William Booths definition. General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 1-2

² Mark 8:22-25

³ Matthew 4:23; Matthew 9:35; Acts 10:38

⁴ Matthew 10:1

⁵ Luke 10:1

⁶ Acts 4:14; 5:15; 8:7-8; 9:32-35; 14:8-10; 19:11-12; 28:8-9

II The Task

II.I Description

The task is based on the following question:

What evidence has there been of 'faith healing' ministry in TSA past, how is this officially regarded by TSA today, how does this reconcile with current practices in NZ?

II.II The process and scope

Researching faith-healing within TSA has involved reading many of the movements early day books and articles. It has also involved looking into those who practiced faith-healing outside TSA, and how this influenced those within the movement. TSA official position was researched looking to see how this lined up with actual practice in NZ today.

III The Inquiry

III.I 'Faith-healing' - The Early Days

III.I.I Pre-1900

It would seem that The Salvation Army(TSA) from its inception did not foresee the level to which 'faith healing' would become part of it's early mission and ministry.⁷ During the 1880's God was at work, from late night healing meetings in tents, to Divine Healing Conventions at Army camps, people were reported as being miraculously healed. In the UK, one Major Pearson⁸ believed in the power of God to restore the blind, the lame, and the deaf and held services in the Tontine Street Circus, Hanley⁹. Many thousands were reported to have attended, and before the night was over several people had ascended to the platform to testify of miraculous healings.¹⁰ Divine Healing Conventions were being held by Canadian Officers (such as Captain George E. Fisher¹¹) and also in Stratford, Canada, a Captain Payne was an enthusiastic reporter of healing, proud that in TSA, "the deaf hear, the lame walk, and the leprous sinners are cleansed".¹²

In the NZ War Cry 1886, it was reported '*On Sunday, June 6th God told us in a vision to go to Miss Ross and tell her in the name of King Jesus to get up. In His strength she obeyed, to the joy of her family...on Wednesday 10th...Wilhelminn Ross worshipped in public for the first time since smitten with paralysis sixteen years before.*'¹³ This is one

7 See William Booths War Cry article in Appendix 5

8 An article about Major Pearsons healing services also appeared on page 4, column 1 of the NZ War Cry, 12 February, 1887. This article outlined a number of significant testimonies of Divine Healing. See Appendix 3 for full article.

9 Hanley in Stoke-On-Trent, UK.

10 Colonist, Volume XXVIII, Issue 4107, 8 April 1885, Page 3

<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=TC18850408.2.13> 13/02/2011

See Appendix 1 for full article.

11 James William Opp, The Lord for the Body, (McGill- Queen's University Press: Montreal, 2005), 83

12 James William Opp, The Lord for the Body, (McGill- Queen's University Press: Montreal, 2005), 84

13 C.A. Fulton, Divine Healing, (The War Cry – New Zealand, 1886; 3rd July, page 2, Column 1) - See Appendix 2 for full article

of many testimonies of 'faith-healings' being reported in TSA War Cry publication throughout the world.

III.I.II The turn of the century

Prior to the 1900's it seemed that 'faith healing' was a growing ministry in TSA.¹⁴ However, in the late 1890s, one Commissioner Arthur Booth-Clibborn¹⁵, was preaching divine healing within TSA. The heart of his message was aligned with other faith healers of the day claiming that "...*Christians may claim healing from sickness on the grounds that Christ has already carried that sickness for them just as he has carried their sins*".¹⁶ Although the General believed in, and desired to see more healing miracles in TSA¹⁷, his view on the Atonement¹⁸ was not that Christ carried sickness in the same way that He carried sin.¹⁹

At the end of 1900, Arthur Booth-Clibborn specifically wrote the General requesting liberty to preach freely 'divine healing'²⁰ but he was refused based on William Booths doctrinal stance, and as a result Arthur and wife Catherine resigned from TSA.²¹ After his resignation Arthur felt 'free to preach the urgent Gospel not only of Christ the Saviour, but Christ the healer...'²²

The Generals response to this "runaway"²³ teaching was a memorandum on faith healing that was released later in 1902. This not only clarified TSA doctrinal position, it also revealed the founders heart on faith-healing.

14 James William Opp, *The Lord for the Body*, (McGill- Queen's University Press: Montreal, 2005), 83

15 Married to William Booths eldest daughter, Catherine

16 Petts, David (1993) *Healing and the atonement*. PhD thesis, University of Nottingham.

17 General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 6

18 See Appendix 4 for supporting information about the Atonement and 'faith-healing'.

19 General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 18

20 Carolyn Scott, *The Heavenly Witch* (London: Hamish Hamilton Ltd., 1982), 194

21 After an extended dispute over policy the Booth-Clibborns finally left the Army in 1902, founding a European Christian Mission of Friends of Zion....the resignation of the Booth- Clibborns and Arthurs public association with the faith healing activities of Dowie were traumatic events in Army ranks, and the estrangement from her family proved to be very difficult for Kate, who was less than two months away from giving birth. James William Opp, *The Lord for the Body*, (McGill- Queen's University Press: Montreal, 2005), 88

22 Carolyn Scott, *The Heavenly Witch* (London: Hamish Hamilton Ltd., 1982), 195

23 Arch Wiggins, *The History of The Salvation Army – Vol. four * 1886-1904* (Edinburgh: Thomas Nelson and Sons Ltd., 1964), 166

III.I.III The Founder on 'faith-healing'

In his memorandum, the General emphatically states his desires with regard to 'faith-healing':

'I strongly desire that these instances of Divine interposition should greatly increase and multiply amongst us.'²⁴

Booth suggests that the performance of such miracles could be a powerful way to captivate people's attention, alerting them to things eternal and opening the door for sharing the Gospel.²⁵

"We have proclaimed this on the house-tops...' Booth stresses, '...[that] we Salvationists have believed and taught from the beginning that God does, when He sees that He can thus glorify Himself and benefit men, go out of His ordinary course in healing the sick in answer to the Prayer of Faith.'²⁶ Booth goes on to say "Therefore, oh, my Comrades, I want you to labour mightily for their [faith-healings] multiplication."²⁷

24 General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 18

25 Ibid.

26 Ibid. 9

27 Ibid. 6

III.II Salvationist perspective today

The latest edition of TSA Handbook of Doctrine states that TSA recognises all spiritual gifts²⁸ including healing, 'which places the movement firmly in the non-dispensationalist camp'.²⁹

Although TSA has always been open to faith-healing as part of its ministry, the Orders and regulations for Officers reveal the desire for a more conservative approach:

'While TSA does not usually practice faith healing in public, the officer may during the course of visitation be requested to pray for the sick.'³⁰

This does not diminish the Army's underlying stance with regard to any ministry which is to replicate the life of Christ³¹ – i.e. if it was important for Jesus, it's important for Salvationists.³²

'There is no avoiding what the risen Christ said to the eleven apostles: 'they will place their hands on sick people and they will get well' (Mark 16:18 NIV).'³³

Phil Needham when writing about TSA perspective on healing says that it should be a central concern in the life of the church. He says that it is not a peripheral issue, and that '...every Christian is called to...represent Christ's healing power to the world.'³⁴

28 International Doctrine Council, *Salvation Story*, (London: International Headquarters, 1998), 112

29 David Noakes, *Divine Healing: What's the Salvationist View?* (Article in the NZ War Cry, 12th April 2008) David Noakes also explains in his article that Non-dispensationalist do not adhere to the belief that certain gifts were "dispensed with" following Pentecost.

30 Orders and Regulations for Officers of The Salvation Army, (London: International Headquarters, 1997), 34

31 To be like Jesus this hope possesses me, in every thought and deed, this is my aim my creed, To be like Jesus! The Salvation Army Song Book, Chorus section, no. 107 (London: International Headquarters, 1986), 778

32 'Jesus cared about every dimension of human life...his ministry demonstrated a healing response to human suffering and disease in all its forms.' International Doctrine Council, *Salvation Story*, (London: International Headquarters, 1998), 93-94

33 Ed. Graham Calvert (Phil Needham), *Health Healing and Wholeness – Salvationist Perspective* (London: The Salvation Army International Headquarters, 1997), 60

34 Ibid. 25

III.III 'Faith-healing' today in NZ

Faith-healing in TSA does not appear to be an avenue of ministry that is 'proclaimed from the rooftops' today in NZ. The apparent quietness on the subject suggests that either faith-healing is a rarity, or more likely that there is a hesitation to circulate testimonies too widely within TSA circles.³⁵ Either way this quietness does not help develop faith-healing as a viable ministry within TSA.³⁶

Over recent times occasionally testimonies have found there way into various SA publications:

- Steve Chalmers - Heart testimony³⁷
- Home group meeting healing³⁸
- Jackie Satherleys story³⁹

Where faith-healing is occurring there is an apparent diversity in the expression of the ministry. Some Corps have been openly intentional by holding healing meetings⁴⁰ while others have adhered more closely to Orders and regulations by keeping faith-healing more private in terms of practice.

35 Possibly because of the differing weight placed upon faith-healing among officers and Salvationists, the less noise one makes on the subject, the less ripples of discontent will result. The logical conclusion here is the limiting of sharing what God is doing to only those in the relevant circle of understanding on the matter.

36 William Booths heart was that we would be far from silent on the subject. He says: Bring more faith into your Testimonies. Hunt up the miracles wrought in your life, past and present, describe the confidence you are reposing in God for the future, and tell all out for the glory of God and the encouragement of your comrades. General William Booth, Faith Healing: A Memorandum (London: International Headquarters of The Salvation Army, 1902), 7,8

37 See Appendix 6 for Steve Chalmers testimony

38 See Appendix 7 for story from Owen L Ojalas homegroup.

39 See Appendix 8 for Jackie Satherleys testimony

40 Craig Millington's article in The War Cry, 4th August 2007 mentioned that the Palmerston North Corps advertised 'miracle healing meetings'. Napier Corps Newsletters advertised 'Healing and miracle services' during 2009.

IV Analysis and Discussion

IV.I Significance of Findings

Faith-healing was quite prominent in the very early years of TSA, however the amount of easily accessible records of faith-healing occurring seems to drop off following the release of William Booths Memorandum on the subject, 1902. Although clearly revealing his positive disposition toward faith-healing, the memorandum was written to doctrinally 'hem in' those who were becoming extreme in their practice. This 'hemming-in' may have caused a shying away from the pursuit of faith-healing within the ranks of TSA.

The somewhat conservative attitude of TSA toward faith-healing, and the apparent diversity with regard to its actual practice would suggest TSA is uncertain of how to effectively and consistently minister in this area.

IV.II Relevance for a first year officer

The first year officer should seek to replicate the life of Christ in every way – including creating room for those in their care and beyond to experience divine healing. The healing ministry can result in powerful testimonies of God's goodness that can encourage and build faith within community. Healing testimonies can also open the door for sharing the Gospel with unbelievers.

IV.III Recommendations

Although faith-healing is not necessarily considered as a driving imperative for TSA, it would do no harm for first year Officers to lift the profile of what is possible when the power of God is at work, and to create opportunities for Him to move in this way.

Should Officers not feel confident engaging personally in a faith-healing ministry, they could look for someone who is gifted in this area and work with them to develop this ministry. Some ways to lift the profile of faith-healing in the Corps could be:

- Republish in Corps Newsletters/War Cry the portions of William Booths Memorandum that reveal his heart on the subject.
- TSA could release a more succinct, affirming publication about its desire for faith-healing to increase in the movement.
- Take up William Booths challenge to labour mightily for the increase of Faith-Healings
- Start up a Healing Meeting. Work with your Corps folk and plan to hold a Healing Meeting.
- Publish and promote testimonies that will inspire and encourage people

V Conclusion

Salvationists are not dispensationalists; they firmly believe that faith-healing has a part to play in ministry. However, the issue TSA faces is not a theological one, it's more about the tendency not to actively pursue faith-healing as a ministry. The power of God is what sets TSA apart from other social agencies and community groups. Consequently Salvationists should pursue Divine interposition for faith-healing so that God is glorified and people are arrested to His Divine capabilities, and not to the efforts of a movement or the people in that movement.

Appendices

Appendix One – Newspaper article about Major Pearson

Colonist, Volume XXVIII, Issue 4107, 8 April 1885,

Page 3

<http://paperspast.natlib.govt.nz/cgi->

<bin/paperspast?a=d&d=TC18850408.2.13>

13/02/2011

THE Press Association state that some faith-healing miracles in connection with the Salvation Army are reported from Hanley, Major Pearson, who professes a power of restoring the blind, the deaf, and the lame, held services in Tontine Street Circus, Hanley. Many thousands of persons attended, including over 100 invalids of all ages, some of the whom were brought to the circus in Bath chairs, being unable to use their lower limbs. After the ordinary service the faith-healing ceremonial commenced. The major and his subalterns threw off their outer garments and descended into the arena. A lad who had been a cripple from an early age was first operated upon, and while the major vigorously rubbed the disabled limb, his followers and the congregation, at the request of the major, engaged in prayer. They prayed earnestly and long, and finally the lad was induced to rise and walk about a little. The major, amid the greatest excitement, proclaimed that the Almighty had answered their prayers. Before this result was brought about the major's followers had dispersed themselves over the hall, the detachments surrounding one of the many who had come to be healed. They prayed vigorously, and the scene, which lasted until mid-night, was of a most exciting character. An old woman, who represented that she had been deaf for forty years, stated that she had regained her hearing, and a young woman who went to the building stone deaf testified to her cure. Another young woman, a confirmed invalid, who was taken to the circus in a Bath chair, was prayed for and finally staggered to her feet and walked a yard or two, and a few moments afterwards another woman walked feebly across the building, her Bath chair being hoisted over the heads of the people, the throng shouting "The Lord be praised," and making use of ejaculations expressive of their astonishment. Several persons ascended the platform and publicly testified to their cure, and the congregation joined in thanks-giving for these miraculous recoveries.

ENGLISHMEN are learning to like American beans, and there is an increasing exportation to that country.

Appendix Two – War Cry article:

From: The War Cry – New Zealand, 1886; 3rd July, page 2, Column 1

H. J. R.

DIVINE HEALING.

TO THE EDITOR OF THE "WAR CRY."

Dear brother in Christ,—I send you the true account of the raising up to perfect health of Wilhelmina Ross by the Lord Jesus.

On Monday, May 31st, we anointed her according to the command, Jas. v. 14-15, when God gave us the assurance that He had healed, and would raise her up from the bed on which she had lain for sixteen years.

On Sunday, June 6th, God told us in a vision to go to Miss Ross and tell her, in the name of King Jesus, to get up. In His strength she obeyed, to the joy of her family.

The following day Mrs. Fulton drove to the house, and Miss Ross took her seat in the carriage; and for two hours visited her friends about the district. Thanksgiving services began at Woodside the same night, and are owned and blessed of God in the conversion of many.

The Hall being occupied on Wednesday, 10th inst., the service was transferred to the Church at Wangatua, and Wilhelmina Ross worshipped in public for the first time since smitten with paralysis sixteen years before. Several others have since come forward for anointing, and to-day are praising God for restored health. Meetings are still going on with very blessed results.

Waipori, June 18th. J. C. A. FULTON.

South Dunedin.

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Appendix Three – Major Pearson – NZ War Cry article

Page 4, column 1 of the NZ War Cry, 12 February, 1887.

FAITH-HEALING IN Wakefield.

BY AN OCCASIONAL CONTRIBUTOR.

(From the Wakefield "Free Press.")

Eastmoor is evidently a favoured spot. Some time ago it became the local headquarters of the Salvation Army, a schoolroom on Stanley Road being utilized for the purpose.

On Tuesday large posters were out informing the people that Major Pearson would hold "Holiness, Salvation, and Divine-healing services." Of course, faith-healing is not peculiar to the Salvation Army, many eminent men in other religious bodies believing in its possibility. For myself, I was not prejudiced either one way or the other. I am not up in theological questions, but to an ordinary mortal there seems no reason why faith-healing, if it be a reality at all, should be peculiar to the first and not to the nineteenth century. I leave, however, others to argue this point, my object being solely to record the impressions I received on visiting Eastmoor last Tuesday evening.

The service extended over fully two hours, and was of a diversified character. Major Pearson is a respectable-looking elderly man, evidently well-acquainted to address large numbers of people, and his sermon—if such it can be called—was interspersed with homely similes and pathetic appeals. His opinion evidently was that faith-healing in the church is, or ought to be, the normal condition of things, and that after all it is simply

as it is simply

A Question of Faith on Man's Part.

I learned that a service had been held during the afternoon, and several parties came forward to testify as to the results in their own individual cases.

The first and apparently most striking instance was that of an elderly woman, who told the meeting that for some years she had been unable to walk without the aid of a stick or crutch—I am not sure which—but that afternoon she had been so much benefitted that she was now able to do without it. She was followed by her son, who corroborated her by saying that she had suffered for five years from thickness of the joints of the knee, which was continually swelling and causing her to be in bed for weeks, and he had no doubt some of those present would have seen when she came to the meetings that either he or somebody else had to bring her. Well, when he got home that afternoon from his work he said to her, "What has your faith done for you, then?" and in reply

She jumped up and went Round the House.

(Cries of "Hallelujah! Praise the Lord!")

My attention was next attracted by a woman on the platform wearing the Salvation Army bonnet, and with a child in her arms. Her testimony was to the effect that for some time she had been so ill that she had not been able to make her own bed, and her neighbours, some of whom were present, had had to make it for her night after night. That day one of her friends came into the house and asked her was she not going to try and get to the meeting. Her reply was that by God's help she intended to do so, and so she came across, and she was now free from any pain whatever! This declaration led to renewed and still louder ejaculations from the congregation. A respectable-looking man then rose in the middle of the Hall, and said he wished to acknowledge the benefit he had received after an illness of sixteen years.

Then Came a Quiet-Looking Woman;

who was seated in front of the platform, and her story, short and simple, was this:—

"When I came in this afternoon I was ill, but I prayed God to take the illness away, and he did so."

In all parts of the room persons were standing up—some on seats, in order to get a better view of the scene—and no one could doubt the earnestness of many of those present. Such are some of the scenes I witnessed and the statements I heard, and I place them before the readers of the "Free Press" without any comment on my part. I leave your readers to form their own opinions, merely adding the Salvation Army is evidently a factor in our social and religious life.

That Cannot be Laughed out of Existence!

Appendix Four – Atonement views

The doctrine that physical healing is provided in the atonement is defined as "the view that Christians may claim healing from sickness on the grounds that Christ has already carried that sickness for them just as he has carried their sins".

Petts, David (1993) *Healing and the atonement*. PhD thesis, University of Nottingham.

The New Testament passages used to support the doctrine are identified. These include Matthew 8:17, 1 Peter 2:24, Galatians 3:13, 1 Corinthians 11:29-30, James 5:14-15, and Mark 16:15-18.

William Booth in his memorandum on faith-healing says:

'It must not be taught that Jesus Christ has, by His atoning sacrifice, redeemed the body as He has redeemed the soul. Or, in other words, that He has procured Health for the body in this life in the same sense that He procured Salvation for the soul.'

(same officers were saying at the time that Jesus Christ obtained – either by His life or His death – deliverance from every form of physical sickness and pain, and that all that is needed to be entirely free from both is to claim exemption by Faith)

General William Booth, *Faith Healing: A Memorandum* (London: International Headquarters of The Salvation Army, 1902), 18

Assemblies of God View:

It is inescapable that there is an important connection between healing and the Atonement. Yet biblical passages that speak specifically and clearly to this issue are quite rare. Even the familiar and oft-quoted "by His scourging we are healed" (Isaiah 53:5; see 1 Peter 2:24) must be understood inclusively, embracing both spiritual salvation and physical healing. Yet we must recognize that the thrust of the great Messianic passage of Isaiah 52:13 through 53:12 is upon

Christ's dying for our sins. We ought, therefore, to be cautious about trying to formulate a detailed theology of "heal-ing in the Atonement." Yet we need to be convinced that divine healing is indeed mediated to us through the Cross. An important aspect of

biblical salvation is its holistic nature. Christ died to reverse the curse resulting from the sin of our first parents; He redeemed us from the curse of the Law (Galatians 3:13). The curse was death — both physical and spiritual. He died for the whole man, not only for man's soul. His redemptive work includes salvation for all aspects of man's being, however one conceives the interrelationship of body, soul, and spirit.

Physical healing occurs as a result of the atoning work of Christ, but at best it is only a temporary deliverance since all must die. The greater physical deliverance is the redemption of the body, which will undergo not only resurrection but also transformation, never again to be subject to sickness and disease (Romans 8:23; Philippians 3:20,21). Ultimately, the consequences of physical and spiritual death have been overcome by the death of the One who took upon himself both our sins and our sicknesses.

By: Anthony D. Palma *Healing and the Atonement*
<http://agchurches.org/Sitefiles/Default/RSS/IValue/Resources/Divine%20Healing/Articles/HealingandAtonement.pdf>.) accessed 16/02/2011

Recent Salvationist perspective:

'He took upon himself the weight of our sin and the burden of our disease. He took upon himself our suffering.'

'Through our faith response to Jesus' life, death, and resurrection we have been rescued from the dominion of Satan, so that illness, disease and death are never the last word.'

¹ Ed. Graham Calvert (Phil Needham), *Health Healing and Wholeness – Salvationist Perspective* (London: The Salvation Army International Headquarters, 1997), 30,31

Appendix Five – War Cry article

March 14, 1885 edition of the War Cry:

My Dear Comrades:

A good deal of attention is being given just now to what are known as the extraordinary gifts of the spirit; that is, the ability to do something which is beyond the power of man to do without the direct operation of God. Such gifts as these were, without doubt, possessed by the Apostles both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gift of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ordinary means. They wrought miracles; they caused to happen that were contrary to the usual course of nature. These were very remarkable gifts, proving that God was with them, because no man could do these things unless God was operating directly through him. These gifts were useful, inasmuch as they called attention to those who possessed them, declared that the mission of these Officers was Divine, and justified men everywhere in believing what they had to say. For this reason they were important to the world, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we might not have them at the present time... No man, therefore, can be condemned for desiring them...

My comrades, let us covet, let us seek earnestly –nay, let us never rest until we possess, in all its fullness this celestial passion.

Believe me, yours full of expectation for greater things, William Booth.

Appendix Six – Heart testimony: Napier Corps Newsletter – Dec. 2008

My mum died of coronary artery disease(C.A.D), and 3 of my brothers have had cardiac problems, so I went and saw a cardiologist, Dr Dyson at HB hospital for an assessment.

Two weeks later I underwent an ECG test on the treadmill. Part way through they said I could stop now as they had found what they were looking for. Dr Dyson then told me I had failed the test, with the presence of C.A.D. showing up. They would have to perform an angiogram to determine the extent of the problem.

Robert and Jan prayed for me at church one Sunday morning and declared "by His stripes we are healed". These words hit me really powerfully and I realised I could claim this promise for myself and be healed there and then. It was at this point I felt Gods healing power around my heart and I felt it expand.

The next Tuesday I underwent the angiogram. I can't recall being told there was no sign of C.A.D. because of a tranquilising drug I was given, but when Jan came back into the room Dr Dyson's words to her were, " all is well", the same words Robert used in his prayer; i.e. when the doctors looked at the results they would find 'all would be well'.

While in hospital I looked at my case notes particularly at the results of my ECG. There were clear signs of C.A.D in the readings.

I feel very humble and gratefull that I have been healed. I feel I have been reborn - literally given a new lease of life. God is a great God, a personal God to whom nothing is impossible. To Him be all the Honour and Glory and Praise. Amen.

Stephen Chalmers

Appendix Seven – Home Group meeting story

From Owen L Ojala's book: Sounds of Abundance – The Holy Spirit at Work in TSA in New Zealand. 1991, pages 44-45

A couple from the local Baptist Church came regularly to the house meetings but the woman suffered badly with her legs. They were twice the normal size and sometimes caused her great pain. One particular evening she was suffering and her husband suggested she should go to bed instead of going to the meeting. "No" she said, "I feel I should go. Let's go early and get seated before the others arrive." It was a great meeting and when prayer requests were called for one sister asked for prayer that she might be a better witness in the office where she worked.

Another - a new convert - asked for wisdom and patience in dealing with her three boisterous sons. We were about to close when the Baptist lady who was seated on a low dumpy with her skirts to her ankles, suddenly asked for prayer. I stood beside her and was just going to pray in the usual way when the Spirit spoke to me and said, "Jesus never prayed for the sick; He always commanded them to be made well." For a split second I was in doubt, then acting on the Spirit's guidance said, "Mrs Thompson, would you be willing to accept your healing right here and now?" She said, "Yes I would." Do you have a promise from the Bible?" I asked. "Yes," she said without a moment's hesitation, "Whatsoever you ask in faith, believing, it shall be given you." So in a loud voice I responded, "Then in the name of Jesus Christ be healed right now and be made perfectly whole. Praise the Lord!"

The meeting finished and we all, including Mrs Thompson, fraternised over a cup of tea. Two days later I felt I should visit Mrs Thompson to see how her faith was holding out. She invited me inside and excitedly said, "I can't believe it really happened to me. I've been

praying for this for 13 years without success and I come along to your meeting and it happens instantly. Why was that?" I didn't know but I believe the Spirit gave me the answer for I said, "You've been praying for 13 years but you've told yourself not to say a word to anybody in case nothing happens." She threw back her head and laughed heartily. "That's exactly what I did say." We rejoiced together and gave God the glory. He is a wonderful Saviour.

Appendix Eight – Jackie and Kerry Satherleys Story: Our Beautiful Blessing

LIFE IS FULL of challenges. Some we work through quite easily, but others really test our faith. I believe God allows times like these to happen and that he is interested to see how we handle them. I experienced a major challenge last year that tested my faith. I pray that I handled it in a way that pleased God and I am sharing this experience to honour him.

I attend The Salvation Army church in Palmerston North. I'm married to Kerry and we have been blessed with two beautiful daughters: Renee, 4, and Olivia, 15 months. It was the pregnancy with Olivia that was my challenge.

Medical Concerns

In May 2005, during the seventh month of pregnancy, my midwife organised an ultrasound to determine why I was carrying extra fluid around our baby. Rather than the scan taking only 15 minutes, it took over an hour. I knew something was not right. The scan revealed that our baby had too much fluid in the ventricles of the brain and this news scared me a lot. Further blood tests and amniocentesis confirmed that I was carrying a virus called cytomegalovirus (CMV).

CMV is a common virus that is passed from person to person and is often picked up at places like playgroups and kindergartens. Many people carry an antibody from having CMV, but problems arise when it is contracted for the first time during pregnancy—as it was in my case. This creates extreme health risks to the unborn baby, including possible brain damage, blindness, deafness, epilepsy, varying degrees of mental retardation and in some cases, death.

The excitement that was building for the arrival of our second child was replaced with uncertainty and both Kerry and I began to question. What condition would our baby be born in? How would we cope with a disabled child? Would our child even live after birth? All the questions humans typically ask when faced with something that is out of control came too, like: What have we done to deserve this? and, If God loves us so much, why does he let things like this happen?

It was suggested that we request prayer from the prayer chains operating at our church. Also, extended family members in The Salvation Army throughout New Zealand requested prayer from Gisborne, Auckland and Wairarapa, to Nelson, Christchurch and more. Kerry's family also prayed at the Lutheran church.

It was then that we began believing for healing for our baby. My view on physical healing was mixed. My father, Alvin Hannah, had passed away at the age of 55 with bowel cancer. Many people prayed for his earthly healing, but God chose to heal completely in Heaven.

There are many accounts of healing in the Bible, but I only knew of one miraculous healing within my family, that of my mother's uncle, the late Major Ray Knight. He had an inoperable brain tumour and was given only weeks to live. However, a friend laid hands on him and prayed for healing. Doctors discovered the tumour had shrunk to the size of a 10-cent piece and it stayed that way until he passed away earlier this year—almost 35 years after the initial diagnosis. God allowed Ray that extra time on earth to finish his work for him. We wondered, would God be able to heal our baby too?

Promises from God

Any woman who has been pregnant knows that you can wake in the night from the baby kicking or just feeling uncomfortable. But I was often awake in the night from worrying about what might be. I recall one particular night I awoke suddenly and immediately this song came to mind, 'For you are great, you do miracles so great, there is no one else like you.' I believe this came directly from God. This song resounded in my head for weeks and it was a promise I clung to.

I also clung to God's Word, particularly Psalm 139 verses 13-16: 'For you created my inmost being, you knit me together in my mother's womb. I praise you for I am fearfully and wonderfully made ... My frame was not hidden from you, when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book

before one of them came to be.' This reassured Kerry and me that God was bigger than this virus. He was in control.

God also revealed himself in other ways. While travelling to the hospital for an ultrasound one morning, I saw a rainbow. This is something often seen during the month of May. It was something I would notice, but usually take for granted. This time though, God reminded me through the rainbow that his promises are real and that he was with our family.



Kerry and I had SOME FAITH, but it was blurred by all the medical facts

Later that day my sister Bronwyn told me that while driving her nine-year-old and six-year-old children to school that morning they prayed for our baby. On arriving at school a rainbow was visible above their classrooms. And again my mother Christine Blake and her husband Graham with my oldest sister Carolyn were contemplating our situation. They noticed a bright rainbow at the end of their street that faded quickly. These were not coincidences. God was reassuring family members of his presence and increasing our faith.

We were blessed to have the services of one of the few Christian midwives in our city. She has become a special friend. She talked with us most days and prayed for and with us. I remember during one visit she said, 'Whatever the outcome, your baby will be perfect in Heaven.' This was a truth I was sure of, but selfishly I wanted a perfect baby on earth too.

It was recommended that we visit Wellington Hospital to meet with specialists and a paediatrician. This was not an encouraging experience. They had to be honest about the prognosis for our baby and we came away feeling there was no hope. We were warned that our baby already showed signs of damage through the fluid on the brain, so chances were that it would be quite ill at the time of birth.

We were also told that our baby would need to be

isolated in the neo-natal ward immediately and we would have to stay at least a week in hospital. The doctors spoke again of all the negative outcomes that could occur with this virus. I recall Kerry asking if there was any chance our baby will be okay. The reply came, 'It is unlikely.'

On the evening of 29 May we attended the monthly healing service at our corps. People from all over the city, both from The Salvation Army and other churches and some unchurched, came along. We were surrounded by members of our family and church family. I likened this to the story in Matthew chapter nine about a paralysed man whose friends brought him to Jesus. The Bible says that when Jesus saw their faith (the faith of the friends), he forgave the man his sins and then healed him. That night Jesus would have seen the faith of our families.

Kerry and I had some faith, but it was blurred by all the medical facts we had been told. During the service we sang the song that God had given to me, 'For you are great, you do miracles so great.' Kerry and I went forward for prayer and Major Craig Millington anointed me with oil and prayed for healing for our baby.

Craig's wife, Major Sharon Millington, placed her hand on my tummy and during the prayer both she and I noticed the baby begin to move. Babies can move around a lot, but this seemed different. Our baby kept moving unusually, through that night and until mid-morning the following day. I believe God was working to restore our baby to full health.

Appendix Eight (cont.)

>> Our Beautiful Blessing

The specialist had strongly suggested that because of all the risks with CMV, our baby should be delivered at Wellington Hospital. This meant that I could not have my midwife as she would be out of her area, plus we would be away from our family in Palmerston North. We thought we would be alone. But our families said, 'If you are having the baby in Wellington, we're coming too!' So did my midwife, who accompanied us in a support role for the birth.

On 2 June 2005, I was induced at Wellington Hospital and laboured throughout the afternoon. My midwife repeatedly prayed with us and for our 'anointed child'. At 7:29pm our beautiful girl Olivia Marie Satherley was born. She cried immediately, which was the greatest sound I've heard. She was a healthy seven pounds, one ounce.

A pediatrician saw no need for her to go to the neo-natal unit. Within minutes of her birth, our family almost filled the delivery suite. They were overjoyed and emotional.

Our stay in Wellington ended up being less than two days, not the minimum of a week that we were originally told. Olivia had a head scan at three weeks old that revealed all the excess fluid on her

brain had drained away and the ventricles were normal size. *Praise God!*

An eye examination at two months of age showed nothing unusual and no further tests are required. A hearing test at five months also showed no abnormalities. A pediatrician and developmental therapist still assess Olivia, but these assessments show that there are no health or developmental concerns. We continue to pray for her though.

God used this challenge to increase our faith. We experienced the power of prayer, as we had times of great peace when we could have been very anxious. We witnessed love and faith in action by our wonderful families and church family. We recognised God through a simple rainbow; something that still reminds us of the miracle he performed in Olivia.

We know that God is the giver of life and every child is a precious gift. Most importantly, God has proven again that he is the Almighty God and the Great Healer ■

A big thank you to all who prayed for Olivia and our family during that uncertain period.

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