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✳ LAWS ✳

OF THE

DIVINE ✳ HEALING.

—BY—

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PREFACE.

I am well aware that this book contains only a small portion of the subject which its title assumes. In its widest sense divine healing would include every case that ever occurred of recovery from disease, and the laws governing it; and every recovery would also be the regencration of the body through the soul. It is, therefore, only those forms of treating disease embraced under the names of curative agents that are here treated, and principally that form which is employed by means of special prayer and special faith.

Under the same title of this book, I published a 16-page pamphlet in 1884, in which three of the leading essentials of this publication were included, which were; first, that old age is the only divinely appointed agent of death; secondly, that hell produces all disease; and thirdly, that gradual faith healing was universal; that it was according to divine order, while instantaneous or miraculous healing was the exception, and only for extreme cases.

These two forms of special divine healing will probably remain permanent in the church of the future, for the violation of hygiene laws, the accidental breaking of bones, the infliction of accidental wounds, and the weakness of life force in infancy and old age will continue into the New Age, and never cease; and will always call for more or less of divine special healing by prayer and faith. I believe that all necessary discoveries for the practice of these two forms of special healing are in the following pages practically perfected, and cannot be essentially improved; and will be used all through the ages of ages on which we are now entering.

The theories given are, of course, not applicable to first-class miracles, such as Christ performed, and which are now getting to be comparatively numerous; but such miracles were only temporary in the Apostolic age, and will probably, sooner or later, entirely cease in our age; and when they do, the two forms of healing here given will be adopted, and be received into universal use.

My own personal experiences are the only ones given, because I have principly sought to present rules for practice, so that any one who can read can easily understand how to become an efficient and successful faith healer, without consulting a teacher, and without making mistakes. I believe that if any one who reads this book either seriously suffers or dies with discase, it will be his own fault, and there will be no one to blame but himself; for, as far as I have been able,

not only every point of importance has been treated, but the treatment has been simplified, as much as possible. so as to bring it easily within the capacity of the simple and uneducated.

How far the principles presented in 1884 have been adopted and put into practice, and how far rejected I do not know, but it was probably only a work of seed sowing, the results of which an Omniscient mind alone can correctly know. But the circulation of what was published was almost entirely among the justification (sanctification) element of the United States and Canada, for it was to them, and their twenty-seven editors, that I sent nearly all of the five hundred copies I had.

"In Jesus Christ dwelleth all the fullness of the Godhead bodily." This is New Church theology, and in the following pages, Jesus Christ, the gospel names of the one Divine Person, and the one Divine Being, have been used in preference to any others, for the name of the Divine Being has much to do in forming an idea of Him. The names Jesus and Christ are the leading gospel names, and if the Father and Son are united like soul and body in man, making one Divine Person, and one Divine Being, then Jesus Christ ought to be the leading names applied to this Divine Being in all public and private worship; and in all religious writings; for the common people will then understand it, and easily form a correct idea of the one Divine Being.

JUST AS SOON AS THE PRINCIPLES CONTAINED IN THE FOLLOWING PAGES ARE ACCEPTED AND PUT INTO PRACTICE BY THE CHRISTIAN PUBLIC, THERE WILL BE AN END TO THE DEVIL'S KINGDOM OF DISEASE.

AUTHOR.

LAWS OF THE DIVINE HEALING.

FIRST IMPRESSIONS.

Early in my professed Christian life, which began in 1869, from books, papers, magazines, etc., it was my good fortune to occasionally read a floating article about some one being healed of a bodily disease by the prayer of faith, but as far as a correct knowledge of such matters was concerned, I was in total darkness. People regarded these things as nonsense, and paid no attention to them; but I soon became interested in them, and then eagerly investigated every one that could be found. I however, held the common opinion of religious people, that all disease was inflicted on man by Jesus, and that it was his good will and pleasure for us to suffer such things, and, therefore, for many years, I supposed there were only a few cases, occurring occasionally, that he was willing to heal. In religious books and papers articles were also continually being published about various persons glorifying Jesus by patiently enduring the pains and miseries he sent upon them; and in every instance that I had ever seen, where committees were appointed to draft resolutions of respect in memory of any person, of any age, recently deceased, they always referred the cause of death to the divine will, to which they would bow with humble resignation. Holding such views as these was one of my greatest mistakes, for, under these circumstances, when I prayed for the healing of any one, doubts were incessantly assailing me whether or not my petition was lawful. But the greatest trouble I had and the principal one that kept me so long in darkness was the belief that all healing of disease by the prayer of faith, was instantaneous, and none of them gradual. I made the same fatal mistake that others have done, and are still doing, of taking the miracles of Jesus and his apostles as my only guide, and therefore, expecting no other answers for the cure of sickness than such as fell like a flash of lightning from heaven to earth, and came in an instant. Then again, after I had gained a little light, and began to believe that divine healing would be given gradually, for a long time I made another mistake in supposing that Jesus would answer the prayer in a moment, and then, without any more praying; subsequently carry on the work of healing until it was completed. Thus it was, that for ten long years I wandered in darkness, all the time believing in the healing of bodily disease by the prayer of faith, but not knowing the way, all the time suffering myself with malignant diseases, and frequently seeing and hearing of relatives and friends dying in the cradle, in the bloom of youth, and in the vigor of manhood, and scarcely ever any one dying with old age. But step by step I went stumbling along, falling and rising, until I got my first significant lesson in an experi-

mental case; then a little light flowed in, I took courage, was enlisted as never before, determined to unravel the whole mystery, and from thence forward, eagerly grasped at every suitable opportunity to experiment with any case of sickness that came within my reach, until, finally, after ten years of experimenting, the whole problem was solved, every question answered entirely to my satisfaction, everything laid bare to my view, experimented with, and tried, until no more doubts remained.

MY FIRST CASE.

After eleven years of church life, and nine in the ministry of the Methodist church, in the early spring of 1880 I was living in Fannin County, Texas. A man lived near me who had a large family of small children. One day he went to town, got drunk, resisted the officers who attempted to arrest him, and was shot, receiving a wound that finally proved fatal. I pitied the distressed wife, helpless children and wounded man until my soul was stirred to its depths. A few days after he was shot, a neighbor returned from town, stating that the wound had taken a fatal turn, and there was not a single hope of his recovery. This news was too much. I sought a lonely retreat, and there spent a long season in prayer for his recovery, which was repeated several times at short intervals. Two or three days after this I was informed that the patient was greatly improved, and that strong hope was then entertained of his recovery. Being ignorant of the way I immediately quit praying, thinking that I had already prevailed for his complete recovery, and, therefore, nothing more was necessary than to sit still and watch the healing of the wound. The patient languished, grew worse, and within two or three weeks died. I was perplexed as never before. That I had prevailed, at first, for divine healing, I could not reasonably doubt; but why Jesus had ceased to apply his healing power was the mystery that could not be understood. I imagined many things too numerous to mention, but all to no purpose. The only road open was to try some other cases. and watch the results. Now I know that prayer should have been offered every day until the patient was out of danger, and failing to do this was the cause of the relapse; but it was not until I had tried many more cases that I learned this all important lesson. This case, although finally fatal, yet gave me a starting point, and really forms a significant opoch in the history of my life.

PLAN OF OPERATION.

Eagerly I waited for another opportunity, for I was now deeply enlisted and bent on solving the matter. It soon came, and then another, and another, until it was not long before I had as many names on my prayer list as I could properly represent. After the first case was tried, every time any one would become dangerously sick close to me I would immediately place his name on my prayer list, and, without telling anyone, carry the case daily to a throne of grace, and watch the effect with the closest possible scrutiny. Thus I went on and on for two or three years, until I had tried a great many cases, and had fully tested that Jesus never, in a single instance, failed to apply his healing power, whenever, wherever, and for whomsoever I asked it. Quite a number of persons, who were on the verge of death. given out by doc-

tors, relatives and friends as hopeless, were thus, during these exercises, restored to health, and never knew the power that cured them. When I commenced I wanted to give the enterprise a thorough, fair, square trial; and, in order to do this, I sought the worst cases that could be found, and generally let them alone until doctors, friends and relatives said there was no hope of recovery. Then I took hold, and pushed my object with diligence and careful observation. When possible, daily inquiry into the condition and symptoms of the patient was made, and these compared with the prayer I had offered. Some of them have been forgotten, but the most important ones are well remembered, and a few out of many of them will be given.

CASE NO. 1

Was a particular friend; a super-numerary member of the Philadelphia Conference, Methodist Episcopal church. I left Philadelphia in the fall of 1876, knowing that he had been in bad health for a number of years, and that he had to quit preaching on account of it. His disease was some kind of chronic affliction of the head, but I never learned its name. Soon after I commenced experimenting with healing by prayer, I wrote him a friendly letter, but without referring to his disease, or even thinking of it. In due time I received an answer, and, among other things mentioned, he stated that the disease in his head was worse, and, that for two years he had not been able to read a column in a newspaper. I immediately answered his letter informing him that I had learned the way of faith healing, and set a special day and hour, at which time I would begin with his case. I also proposed that at nine o'clock each day thereafter, each of us should spend a half hour in prayer for the removal of his disease. I strictly observed the day and hour, and continued to pray a half hour every day for two or three weeks for the removal of the disease. A few days after commencing, I received a letter from him in which he refused to join me stating that he had no special impression on the subject, but also stating that if I wished to pray for his recovery he had no objections. A few days later I received another letter from him stating that he was improving; that he slept better; that others were becoming interested in his case, and he believed that Jesus was answering prayer. I continued my petition a little longer, and, receiving no more news from him, and knowing that he was a preacher himself, and could easily finish his case without my help. I dropped it. Two years later I returned to Philadelphia, and the first Sabbath after my arrival heard him preach in Spring Garden street Methodist church. He treated me just as probably a hundred others have done, sefused to communicate with me just as soon as he could do without me. I never learned any particulars of his recovery more than the one letter gave, for I was so disgusted with the way he had treated me in failing to give any of the particulars of his recnvery, that I never went about him or wrote to him any more.

CASES NO. 2 AND 3.

One of these was a young man, and the other an old one. Both had sunken breasts indicating weak lungs. They both lived near me and were both taken near the same time with pneumonia. I was well acquainted with the disease and knew it to be dangerous, and that it

almost invariably proved fatal when it attacked people with weak lungs; so these two cases were exactly the kind I wanted. They were among the first I tried, and Jesus gave me signal success with both of them; for,after they were pronounced hopeless by doctors and friends, I commenced with them; carried each case separately to a throne of grace every day for about three weeks. As soon as I commenced praying for their healing, they began to amend, and when I ceased they were convalescent, and out of danger. The young man returned to his home in Eastern Texas; the old one sold his farm and went west.

CASE NO. 4

Was a man in middle life, with a strong, robust body. He was taken with typhoid fever and drugged to the verge of death with calomel. The calomel produced hemorhage of the bowels, and under its power he steadily and rapidly sunk until the physician in charge declared the case hopeless. This was my opportunity, and the point for which I always waited before I commenced with faith healing. When I began he was declining so rapidly that in place of spending one daily season of prayer for his recovery, I spent three or four. The next day after I commenced he began to rapidly improve, and soon recovered.

CASE NO. 5.

This was a bright little boy two or three years old. As many others do at his age, he learned the habit of eating dirt. His parents worked long and hard to break him from it, but failed in every effort. One day he ate an unusually large amount, and was soon prostrated with sickness, which rapidly developed into inflamation of the stomach,and soon necessitated the supposed skill of a physician. When the doctor arrived about noon, I was present, and witnessed the prescription of his medicine. He intended to leave as soon as he ate his dinner, but the child grew rapidly worse, so that he remained until near sun down, and then left without saying anything. The child's breathing had become short and difficult. I was told that large purple spots were gathering on his body, but did not see them. The father and mother were in deep silence, and friends occasionally looking at each other, and whispering, or going out to give and receive opinions. I heard some of them, and without exception, they all believed the child to be near death. My opportunity had come again, and no time was to be lost. I sought a lonely place, bowed at the Master's feet, and entreated for the life of the child. I continued a long time in prayer, and repeated my petition until I knew that I had victory. I then retired for the night without returning to the sick room. At break of day the next morning, I hastened to the bedside of the child, and found him considerably improved. He soon got well and is now a fine boy,ready to verge into manhood.

PERSONAL DISEASES.

The above were all acute diseases, and, in the treatment and cure of them, and chronic diseases, there is a vast difference, for acute diseases recover readily, and within a few days, but it requires weeks, months and sometimes years to heal a chronic disease; because life force has been in a subdued state so long, that it does not co-operate with divine power as it does in the healing of acute sickness. It is

more difficult to effectually heal chronic diseases in others, partly for the want of daily information, and it is probably fortunate that I had such a large number in my own body, for without them, my experience would have remained to some extent, imperfect. In treating chronic diseases then, I must give my own personal conflicts, trials, experiences and final victory, for I never tested any of them in other persons. When I commenced to learn faith healing, my own body was filled with disease, until I did not possess a particle of sound flesh. I had a lung disease, a stomach disease that seemed to penetrate every fiber of my being, a heart disease, and a cancer, any one of which would have proved fatal had it not been for divine help. And, in addition to these, a bowel disease, a kidney disease, and was again and again attacked by acute diseases which would conjoin themselves so closely with chronic diseases, that they bid defiance to all earthly help, and in this condition I remained for years.

DISEASE NO 1

Was a lung disease, contracted in September, 1866. I was then a young man, and on a farm, living with a widowed mother, in a little cove, among the mountains of North Alabama. One hot afternoon I cut a large oak tree on a steep hill side, and in chopping the lower side, the stump was very high, making the labor very heavy and straining. When I finished the job, I was wet with perspiration, and completely exhausted; and in that condition went home, ate my supper and retired. In the first part of the night it was hot and sultry, but turned cool before day. In the latter part of the night I awoke from sleep, chilled with cold, very hoarse, and had a severe pain in the left lung. The pain continued several days and then ceased, but for fourteen years it would return with the slighest exposure. All this time I was confident it was gradually growing worse and worse, for every spell left my lungs weaker, and rendered them more and more susceptible to cold or exposure. The spells also continued to remain longer, and the time between spells grew shorter and shorter, until a little while after I commenced to learn faith healing, when the time between spells ceased entirely, and the disease settled down into its final work of death. I could not bear either a hot stove, or a cold wind, so that I could stand nothing but a warm even temperature. Death stared me in the face, and the grave yawned at my feet. I was alarmed, for I had taken only a few lessons in faith healing, and supposed that my case might be one among those that Jesus would refuse to heal. This state continued several weeks, and became so severe that one Sabbath afternoon all hope outside of divine help vanished, and I then and there, for the first time, resolved to test Jesus as a healer. I went immediately to my room, bowed before the Divine Master, and entreated Him to cure my lungs. Victory began to come within one minute after prayer commenced, for before a dozen sentences were uttered, I felt my lungs expanding, and, as my prayer continued, they continued to expand until it seemed as if they pushed my ribs and chest out an inch. The expansion of my lungs, and enlarging of the chest continued five or ten minutes, and could be as distinctly felt as the inhaling of air. As my lungs expanded it seemed as

if the air cells opened, and admitted fresh air, for I could feel a sensation all through them like the sprinkling of cool water on a hot forehead, and this perception was equally as distinct as the expanding. I went down stairs exulting and triumphant in victory, for I thought the healing was complete and perfect. The next morning, however, I found myself mistaken, for my lungs were intensely sore, and when I went to prayer I again experienced the same sensations, but in a less degree. I knew Jesus was hearing prayer, and doing something with my lungs, but did not understand it until I had continued several weeks in this way, and found that He was gradually restoring them to a sound healthy state. I also continued to experience the circulation of fresh air through my lungs, followed by soreness every time I prayed, but these symptoms gradually subsided until they entirely disappeared. It took four or five months to cure this disease, but at the end of that time my lungs were sound and healthy, and my voice completely restored, which I had not been able to use in preaching or singing for two years. It has now been about ten years since I recovered, and during that time, I have been able to use my voice in preaching or singing as I pleased, and have never felt even a single symptom of my old spells. Neither did I take a drop of medicine, or use any hygiene treatment more than what has been stated.

DISEASE NO. 2

Was dyspepsia. In January, 1869, while sitting in a chair one evening, in conversation with some friends, a sudden, sharp pain struck my left lung, and spread through that organ, until midnight, when I could only talk with difficulty. From the lungs it slowly spread through my body, and finally established itself in my stomach, and soon induced a bad case of nervous dyspepsia. By careful dieting I could cure the dyspepsia, but the nervous disease would remain, and keep the stomach so weak that a slight departure from strict diet would bring the dyspepsia back. This alternate recovery and return of dyspepsia continued about two years, and then settled down into a chronic form of nervous dyspepsia. The food I ate was not vomited, or spit up from the stomach, but would remain there for hours, and some times for days before it would digest. One day I imprudently ate some bacon, which not only refused to be digested, but felt as if it rolled itself into a ball, and stuck like wax to the left, lower side of my stomach. It remained there two or three weeks, for I could distinctly feel it, and all the while I continued to eat and digest other food as usual. After remaining in its place two or three weeks it suddenly bursted and mingled with the last food I ate, bringing on me a slight attack of colic. I distinctly felt it break loose from its location, and not only had the colic as evidence, but I could distinctly taste it, and the taste was like that of old, stale lard. After this, nearly everything I ate that was heavy of digestion acted in the same way, but did not remain as long as did the bacon. I continued one or two years in this condition, the most of the time with an apparent ball of indigestible food sticking to the left, lower side of my stomach. The nervousness had now left me, and nothing of the disease remained but indigestion. One day I ate some food that was very salty, and it seemed to act on

my stomach just as alum, or the juice of a green persimmon does on the mouth. At that time, the inside of my stomach felt as if it was raw flesh, for I could no more bear any food that had the least particle of salt in it; for my stomach was so tender that it would detect the presence of salt when it could not be done by taste. The disease had now gone so far that I had little sense of either hunger or thirst. People may not believe it, but I do actually believe that I could have died for the want of either food or water, and not have suffered any pain from either hunger or thirst. My appetite neither called for, or rejected either food or water, but seemed perfectly unconcerned on the subject; so I continued to eat and drink because I knew that life required it. When my stomach became so sensative to salt, I went to a bakery in Philadelphia, and by paying in advance, engaged the proprietor to bake me a supply of bread without salt, and on this and water I lived about six weeks, eating often, and, a small bit at a time. At the end of that time the dyspepsia was half gone, so that I could return to a careful use of ordinary diet, and within a few months the dyspepsia was so near gone that I did not again feel much symptoms of it. This was in 1874, and was not connected with faith healing, and has been given merely to explain how I contracted

DISEASE NO. 3.

This was a general debility of the stomach, and thence of the whole body. When I recovered from the dyspepsia, I found my body little better than dead wood, or a stone. I was almost a walking statue, and had not the most remote idea of the terrible disease that lurked within. Dead, imperceptible lifelessness has been a chief characteristic, and for want of a name, I have called it debility. I have consulted a number of medical doctors, and never met one that knew anything about this disease. The seat of it was in my stomach, on the left, lower side, to which balls of food would stick while I had dyspepsia. There it felt dead and lifeless, and extended the deadness to every fiber of my body, but in a less degree. I had no idea of its fearful character until time proved it, for I thought when I recovered from dyspepsia that health would soon return again, and never discovered the thief within until time after time, and year after year, I thought recovery close at hand, only to be again and again disappointed For fifteen years I suffered with it, and never experienced the slightest relapse, for every particle of improvement gained during the last ten years of the fifteen was retained, so that for ten years my health steadily improved until it was recently entirely regained. It might be asked if it took ten years to heal a disease by faith? I answer no, for I had to labor for a living and could not stand the effects of much prayer, for every time I prayed for the healing of this disease it made me so weak, sore and nervous that I had to desist, and only offer prayer when I had leisure time in which to recover from the soreness and weakness that always followed a season of prayer. Probably this will be assailed by those who have no experience in such matters, but after ten years of experimenting in my own body, I ought to know; and I assert that in many, if not in all cases of bad chronic disease, every time effectual prayer is offered for divine gradual healing, soreness, weakness, nervousness,

unusual hunger, or drowsy sleepiness will one or all follow; and, if too much prayer is offered, one or all of them will increase until a relapse or temporary prostration will follow, and remain until the natural physical life force restores the usual vigor. But this question must be left for its proper place. This disease could have been removed by the prayer of faith within a few months, or within one or two years at the fartherest, but having to labor I only prayed for its removal occasionally, and nearly every time I went to prayer for healing I could feel the healing power in my stomach, and entire body, and experienced this sensation only when I was engaged in prayer for the removal of the disease. I finally recovered entirely, and was cured by the gradual healing of divine power, sent in answer to prayer, and I never took a particle of medicine for it, or resorted to any form of hygiene treatment. For years I had known that this disease produced the same sluggishness of mind that over-eating does, and as the last traces of the disease began to depart my memory and imaginative faculties, with much quicker thought and perception greatly increased.

DISEASE NO. 4

Was a chronic disease of the bowels, and was so closely related to the debility of my stomach and body that I sometimes thought it was a part of it. Spells of intense griping pains would frequently assail me so severely that nothing short of divine power could save my life. I believe that, many times, I would have speedily died without hope or remedy had it not been for the prayer of faith, for the spells would suddenly come upon me with savage fury, produce intense suffering and drive me in haste to a throne of grace. Prayer never failed to remove the pain within ten or fifteen minutes and entirely remove the attack within a few hours, but out of many attacks, I never, in a single instance, got relief until I prayed for it, and never, in a single instance, failed to get immediate relief when I prayed for it. I never tried to permanently remove these spells, for they were so closely conjoined to the debility of my stomach that I thought one could not be cured without the other, so they were both permanently healed and passed away about the same time.

DISEASE NO. 5

Was a genuine cancer, located on the back, outer side of my left knee joint, just under the skin. When I first discovered it, a few years before I learned faith healing, it was a hard blue lump, about the size of a bean or larger, and just under the skin. It remained there two or three years, during which time, it slightly increased in size, but gave me no trouble except when I struck it against some solid substance. It would then pain me just like the sting of a bee, and I got it hurt so often that I soon learned to avoid, as much as possible, the pain produced by striking it against an object. When I first discovered it, I was satisfied it was a cancer. I had some knowledge of their character, and feared its fearful ravages when it would become a running, eating sore. As soon as I learned the way of faith healing I carried it to Jesus in prayer, and continued the case at intervals several months and was delighted to see it gradually depart without any medicine or any external application. The blue spot, however, remained a year or

two after the cancer disappeared; but nature gradually removed the blue, and restored the normal color.

DISEASE NO. 6

Was a disease of the heart It was produced by the same nervous disease that brought on me the dyspepsia, and, at first was only an apparent overflow of blood to the heart. I never felt it except when I awoke from sleep, and suddenly turned the left side down. I frequently did this thoughtlessly, and every time experienced, for a few moments, strong palpitations or throbbings of the heart, which was caused by a sudden overflow of blood. I got well of the nervous disease before I did of the dyspepsia, but, in place of the heart disease ceasing with the nervousness, it only assumed another form, for, I then began to have momentary spells of heart fluttering. This form of the disease continued many years, and was also closely related, and in sympathy with the old debility of my stomach and body. It was not very hard on me at first, and I was several years engaged in faith healing before I gave it much attention. But it gradually grew worse until I got a little uneasy, lest some day I might be attacked by a very bad spell, and drop dead; for I well understood the danger of heart disease. The reason why I let it run so long, was that I had become so well experienced in faith healing, and knew that Jesus would begin the work of removing it any time I saw proper to pray for it. However, when it got so bad that I got uneasy, I then began the work of prayer for its removal. As it had been in nearly all the healing of my chronic diseases, so again, as soon as prayer for healing began, weakness of the organ followed, and I had to be very careful lest my heart action became so weak that action might entirely cease. One day after I had been unusually long and earnest in prayer the action of my heart became so weak that I was alarmed, and ever after that when I prayed for the removal of this disease, I was careful to do it only a little at a time. Under the power of Jesus, and in answer to prayer, the spells of fluttering got fewer and fewer, and weaker and weaker until they entirely ceased, and my heart action became regular and healthy, and has remained so untill the present hour. In this case as in all the others, I never touched medicine. I have heard it said—but don't know how true it is—that the heart. when once diseased, never recovers. If this assertion be true, I can furnish one grand exception, and give it to the glory of the precious Savior I love so dearly.

DISEASE NO. 7

Was a strong predisposition to chills, which, although not chronic was still the cause of much trouble. From the time I began entering from boyhood into manhood I have been predisposed to attacks of the chills. While I was recovering from my old debility, I was not only attacked, but frequently attacked, by these pests; so much so that they gave me many troubles, and added to my stock of trials and tribulations. They were, however, very light, and more easily cured than they would have been in a more violent form. But, although they were light, yet they never failed to assert their usual custom of returning once in every 24 or 48 hours. Before I learned faith healing I

could never stop chills by medicine and continue labor when chill hour arrived, and in these many cases, it was equally true; so when I was attacked by the chills, and learned their hour of return, I would cease labor, retire to rest and engage in prayer; and when this was done before the first symptoms were felt, I never failed to be successfull in a single instance. But when the chill was permitted to commence its work, prayer would then only modify, but not overcome it, and I would have to wait and intercept the next visit. These chills were always caused by the irregular application of faith healing on my old debility, the routine of which was as follows: On occount of having to labor, I only prayed for healing on my old debility at leisure times, because it never failed to produce weaknes. This being the case, when I spent a season, or succession of seasons, in prayer for healing on my old debility the power was always applied producing weakness throughout my entire body. The weakness would continue as long as prayer continued, but when I had to return to labor I was compelled to cease prayer soon enough to recover from the weakness, and when returning strength began to supercede the weakness, bones, knee and elbow joints would invariably undergo a spell of aching, and the more healing that was supplied the greater would be the weakness that would follow, and the greater would be the aching of bones; and this aching, when severe, never failed to produce a light chill. A parallel to this can frequently be found in the ordinary case of diseases, and especially the measles, which frequently, when recovery begins, settle on some weak organ of the body producing a life time affliction, entirely different from the disease that caused it. Thus it was, that in praying for the cure of my old debility, I was continually kept between threatening points, and with all the care I could command, frequently contracted a spell of the chills. I have known almost thousands of cases of the chills, and scarcely ever knew a single spell to cease on any person without some kind of doctoring, but in my own case, out of not only many, but very many attacks of these chills, I never, in a single instance, tried any other cure than Divine Healing, and it never failed to do the work efficiently.

DISEASE NO. 8

Was a disease of the kidneys, and was heraditary in my fathers family. I frequently had light spells of it early in life, but it was not until the debility of my stomach and body was contracted that its malignancy was developed. Recovery from spells of weakness, as described above, always acted on my kidneys just as it did on my bones and joints, with the difference that my kidneys were far more sensitive; and, as a consequence were more often, and more seriously attacked. I never had this disease badly, nor did I ever experience anything more than temporary attacks, which, possibly, might have ceased without Divine Healing. It was, however, closely connected, and in continual sympathy with the debility of my stomach and body. But like all the other diseases. I recovered without either medicine or hygiene treatment.

DISEASE NO. 9

Was an attack of the contagious itch, and came very near settling

into a chronic form. It conjoined itself more closely to the debility of my stomach and body than any of the preceding diseases, and it utterly refused to yield to gradual faith healing, no doubt it could have been removed by gradual faith healing but it could not be separated from the debility of my stomach and body; so that it would have been necessary to heal both together. The healing of my debility was so slow that I could not wait, for the itch was extremely painful, and some times almost ran me into frenzy. Gradual healing was applied to it every time I prayed for it, and I would rapidly improve, but changes in the symptoms of my debility were frequently occurring which would produce changes in the itch, and these invariably produced a relapse, leaving me to commence again at the foot of the hill. Thus I continued the prayer of gradual faith healing for several weeks with alternate improvements and relapses, the relapses being invariably caused by the old debility, and the close sympathy that existed between the two diseases. I was suffering intensely, and well knew that no earthly power could help me, for the old debility was like a mountain of granite, and the itch had united itself so closely to it that one could not be removed without the other, unless a new power could be invoked. I was suffering fearfully, but well knew Jesus was equal to any emergency, so I quit praying for gradual healing, and commenced a new form of prayer; the substance of which was, "Oh, Jesus, remove this fearful itch from within my body." I was now entering a new field of faith healing, which is designated miraculous and which will be treated in its proper place. The ordinary gradual faith healing I had been practicing for several years never failed, in a single instance, to begin coming as soon as I began prayer, but it was otherwise when I began praying for healing independent of the physical forces of natural life. The answer did not come at once, nor with, in an hour, or day, or week, for it seemed as if Jesus was deaf to all entreaties, and the heavens appeared as brass. But I was in distress, and no other power could give relief for I had tried the usual gradual faith healing until I knew that success with it was a long way off. I knew that I was on scriptural ground, and, therefore, somewhere within the order of divine grace. I was surprised, and then almost astonished that the answer was delayed so long, but still held on to my new form of prayer, until one night after spending a long season in prayer for the immediate cure of the fearful itch, I retired to rest. When I arose the next morning, the terrible itch was gone, leaving scarcely a trace of its symptoms behind. I never knew when the answer came, except that the work was done during the night, nor did I ever know whether or not the answer was instantaneous or rapidly gradual.

DISEASE NO. 10

Was the La Grippe that spread so rapidly over Europe and America early in the year 1890. Like the itch described above, it allied and conjoined itself so closely with the old debility, that ordinary gradual healing could not remove one without the other. From the time I recovered from the dyspepsia, in 1875, the old debility manifested a continual disposition to produce sneezing and cold, and this

predisposition remained until the last traces of it were removed. During these fifteen years I was attacked by hundreds of these sucezing spells, followed by cold, and frequently the spells of cold would be so severe that they would almost prostrate me. They came regardless of the weather, for I was attacked by them equally as readily in hot weather as in cold weather. I was, therefore, a ripe subject for a bad spell of la grippe long before it started on its travels over Europe and America; and when it entered Texas I soon caught the contagion, and was prostrated with it. When I was attacked I paid little attention to it for several days, for the symptoms, although new and strange, were not at first suspected; but time soon convinced me that I had a new enemy to fight, and as I had previously experienced with the itch, there was a continual succession of improvements and relapses until I became wearied with the contest. As soon as improvement progressed to a certain point, I would begin sneezing and taking cold, and within a few hours relapse to the original point from which I started; rendering me so weak from the effects of cold that I had barely strength enough left to walk. At last, as with the itch, I began prayer for the higher order of healing, which I term miraculous, because it works above and independent of the co-operation which life force always furnishes to gradual healing, and which gradual faith healing always respects, and never violates. I continued the new form of prayer one or two weeks before I realized a particle of answer; and when it came, it came suddenly, did the work rapidly, and was soon gone. I distinctly felt its first touch, and knew about the time it finished its work and departed, leaving me, not entirely well, but so near it that ordinary faith healing soon finished the job, and banished la grippe permanently from my body. Friends, who also had it, frequently urged me to take medicine, but I refused to touch it, and by trusting in divine healing, recovered from a disease in which medicine would have been as powerless as rain water. The above two cases, the itch and grippe, were both acute diseases; but were so closely conjoined to a fearful old chronic disease that nothing but divine power could separate them, and cure one without the other. Had it not been for divine healing either one, or both of them, would have become chronic and permanent, and, probably, would have stopped the gradual healing of my old debility, and rendered a cure impossible except by a display of miraculous power.

REMARKS.

During all these years of conflict with chronic diseases, they rendered my system a ready prey for all manner of acute attacks, and they were not slow to come; for I had many of them. There is no doubt in my mind that many of these attacks would have increased to obstinate diseases, and brought me down to the grave; but when they came I was armed and ready to meet them, and with the exception of two or three spells of inflamation of the stomach, they were all nipped in the bud, and before they had time to assert their power. My system was so completely wrecked with old chronic diseases that a slight cut or bruise was frequently difficult to heal without prayer; but Jesus never, in a single instance, failed to give healing to the most insignifi-

cant pain whenever I prayed for it. Neither did I ever resort to any form of hygiene treatment more than ordinary care of the body; except with the dyspepsia, and this was long before I learned the way of healing by prayer and faith. This is now the close of the year 1890, and at this writing all the fearful diseases mentioned above are gone, and I am a sound healthy, hale, hearty man; and unlike ninety-nine hundredths of men at my age, 48, I am now at this writing free from all conscious traces of disease. Had I not been deceived by my old debility, I would have never suffered so long with it, for it would have received the same miraculous healing that was given to the itch and la grippe; for I would have never depended on gradual faith healing, which is extremely slow in the healing of chronic diseases. I did sometimes seek the miraculous and immediate form, but it was probably never prosecuted long enough to obtain the necessary answer. My old debility was wonderfully deceptive, for it was like a little small stream issuing from a great, reserved, secret fountain, and letting out only a few drops of its venom at a time. Thus it was that for ten long years I relied solely on gradual faith healing; and this only sought and received occasionally as straggling opportunities permitted. In 1884, I published a 16 page pamphlet on Divine Healing, and, in it stated that my health was restored, and in so doing I made a mistake, and did wrong, for my old debility was only half cured. The cause of the mistake was the deceitful character of the disease, for when I prepared my manuscript for publication I did not have means to publish it at once, and thought I was so near recovered that the cure would be complete by the time it went before the public.

THE EASE OF MY PRAYER.

In the year 1880, after ten years of investigation and inquiry, I commenced on my subsequent progress in faith healing, and I then had many doubts and misgivings, but I continually pushed investigation and took delight in the best school on earth: the school of experience. As time passed, progress continued, and step after step I was able to add to my little stock of knowledge until doubts changed into confidence, theories into facts, narrow fields into wide ones, and ignorance into education. Then it was that every time I bowed before Jesus for physical healing I realized that I was talking to him face to face, and for several years past I have always approached him on the subject with a degree of ease that I can scarcely find language to express. It has been like the freedom experienced in partaking of cool water from a great overflowing fountain, or like the freedom of the lungs basking in the midst of a pure atmosphere fifty miles deep. For years no such a thing as a doubt, fear, misgiving, or any perhapses or probabilities have even ruffled my thoughts while in prayer before Jesus for the healing of disease in my own body, or for others.

HEALING AND MIRACLES.

Healing and miracles are separate and distinct acts, and were separated in the early stages of christianity, for we read in I Cor. twelveth chapter that some had the gift of healing while others had the gift of miracles. Now these are two separate and distinct forms of divine

healing, and are distinctly and separately mentioned by St. Paul. and never, until they are understood, and separated by christians, will the church rise in her majesty and banish disease from the earth. If any one wishes to become successful in healing by faith, he must learn the difference, or he will be liable to failures and discouragements. I believe, that by experience, I have gained a complete and thorough knowledge of the difference between them, for I have personally experienced both of them in the healing of my own body, and consequently am prepared to give the experience of actual facts.

FAITH HEALING.

Faith healing is always gradual, and, I believe, never does anything more than remove obstructions leaving what natural, physical, or animal life there is in the diseased organ to recover its natural state of vitality unaided and alone, I also believe that when medicine is effectual in the removal of disease it acts exactly the same way, and when recovery from disease occurs without aid the natural vital forces of life does it by overcoming, and thereby removing obstructions. Philosophy teaches that motion once started would flow on forever if there were no obstructions, and I believe that the same law will apply to life in all its created forms. There is an active and a passive in every ordinary motion. The active acts, and the passive resists, and when the passive overcomes the active motion ceases, and I believe it is the same in all forms of finite life. There is a perpetual action and reaction in all ordinary motion, and I believe it is the same in all forms of finite life. When two active motions meet, the weakest of the two ceases, and becomes passive, and I believe it is so in all forms of finite life. I believe that all diseases come internally from hell, and that hell is in all diseases either an active force, or passive resistance obstructing the motion or force called finite life, and all that is necessary to cure any disease is to remove the active or passive obstruction in the pathway of physical life. I believe there is a perpetual effort in the physical vitality of life to remove these obstructions or diseases, and when it is not able to do so the removal must be done by another power, or the obstruction will either remain, or increase until it destroys the active principle, or force, called life, and when it destroys it, we have what is called death, or the extinction of the active principle, or force, called life. I also believe, and have believed for 9 years, that old age is the only divinely appointed agent of death, and that death from old age is accomplished by a continually accumulating passive resistance to physical life, and that it is according to divine order, and can never be cured by any finite power, and that infinite power has ordained it for the good of man. and will never change it. I believe that the natural sun, in its relation to earth, is an image of Jesus, and that the obstructions placed in the pathway of life producing old age, and finally death, are not produced by divine power any more than night, darkness, winter and cold are produced by the natural sun; and that if it was not for the obstructions placed in the pathway of life, producing old age, that life on earth would be eternal, just as day and summer would be eternal if it was possible to place the earth at a proper angle to the sun, and let it remain there. I believe that in the

cultivation of vegetation by man, he never invigorates life, but his whole work in cultivating the soil is only to remove obstructions in the pathway of vegatable life, and that, therefore, the laws which govern animal and vegetable life are practically the same. In all my experience with gradual healing by faith, I could never perceive any vigor or strength imparted to the body; and this is the cause of weakness or soreness following a season of prayer. In chronic diseases life, or vitality is partially destroyed, and when obstruction is only partially removed life has been so long in a subdued state it is slow to regain its lost force or vigor, but only give it time and it will do it, and gradually reach as far as obstruction has been removed, and then it is ready for the removal of another portion of obstruction or disease, and thus it will continue until all obstruction is removed, and life restored to its natural or original state, and we have what is called health.

REGENERATION OF THE BODY.

I believe that after the entire suppression of the active principle called life, the original active or passive principle resisting life, and coming from hell, becomes, or remains active, producing what we call decay. and that it does not cease until the organic form previously produced by the active principle called life is destroyed, and is reduced to its original elements. I believe when the active or passive resistance to the active principle called life becomes abnormal, or stronger than it should be, the active principle called life is impeded in its progress and then there follows a deposit of unnatural or foreign substances in the effected organ, producing what we call disease; and the work of faith healing, and other curative agents is to restrain the active, or passive principle coming from hell, and remove the foreign substance, or force, and that the removal of this foreign substance or force, coming from hell, and in the diseased organ is the regeneration of the body. It exactly corresponds to the regeneration of the soul, which new church theology teaches is the removal of spiritual substances coming from hell, or deposited by hell. And I belive that these theories being true it follows as a potent, indisputable argument, that the prayer of faith should be the principle force employed in the cure of all forms of bodily disease, just as it should be employed as a leading element, or force in the regeneration of the soul. I am well satisfied that obstruction in the pathway of life is what we call disease, and that every particle of it comes internally from hell, but I do not know whether the obstruction is always a passive resistance to life, or an active force meeting with, and contending against life. However, I am inclined to believe that the resistance to life is sometimes an active force, and sometimes a passive resistance. It seems that in violent sudden attacks of disease the resistance to life is an active force, while in other cases, and especially in old chronic diseases, the resistance to life seems to be simply a deposit of foreign substances, and wholly a passive resistance to life. The above theories of disease and death do not answer the questions of instantaneous death from wounds, or disease, nor of death by starvation, but this is not the place for these things, because they are not all diseases, and must be left for other times and places. The title of this book is a leading object of my search, and, if I have made any

mistakes in the above theories I would be glad to correct them; and possibly I have made some, for I never thoroughly investigated them until a few days ago when I was brought face to face with them as I progressed in writing my manuscript.

MIRACLES.

Experience has convinced me that gradual faith healing is confined singly and solely to the removal of obstructions in the pathway of life, and that it never gives any assistance, whatever, to vitality, farther than to clear its pathway of foreign enemies, and leave it free to recover its lost natural state. Experience has also taught me that miraculous healing is a higher order of healing than faith healing, and that the superiority of the latter form consists in a simultaneous removal of obstructions, and an equal or parallel giving of strength or vigor to life or vitality. Thus in miraculous healing, the removal of the disease, and the restoration of strength takes place at the same time, so that in a perfect miraculous healing the subject is enabled to walk forth a sound healthy man; but I believe the most of them are imperfect miracles, and only lift the subject to a point where faith healing may continue the work in a gradual manner, and thereby accomplish a perfect cure. Experience has also taught me another radical difference between them, and it is that faith healing never fails to begin its work the moment prayer begins, but it generally requires a long season of intercession, lasting weeks or months to obtain miraculous healing. Faith healing is ordinary, miraculous healing extraordinary. Faith healing is as free to all men as regeneration, or the pardon of sin; miraculous healing is reserved, and only given when there is a necessity for it. Of course these remarks do not apply to the miraculous power of Christ and his apostles, because their miracles were probably given to assist in the establishment of an infantile church, and if there should come other manifestations of the kind in the spread of the New Jerusalem over the world, I would not be surprised. But they force faith, and will, therefore, never be permanent. My personal knowledge of miraculous healing is limited, but from what I have experienced myself and read about others, I am convinced that it is sometimes instantaneous, and sometimes rapidly gradual, or finished within a short space of time; and that it removes obstructions and imparts vitality simultaneously and immediately, while gradual faith healing only removes obstructions, and does not impart any vitality to the diseased organ.

EXTREME CASES.

There might come a point in any man's life where neither faith healing, or miraculous healing, as given above, would reach him. A man or even a strong vigorous young man, might be stricken down suddenly with disease, and get so near death that vitality would be so completely subdued that it could not follow the removal of obstructions, or disease. Nothing could then save the subject but miraculous healing, and there would not be time enough left to gain the kind of answer given above for miraculous healing. Having had no experience with such cases I leave them for others to test. But, if I was brought face to face with such a case I should certainly entreat Jesus

to give an immediate answer of miraculous healing for nothing else could preserve life. Two years ago a man came to me one day and asked me to pray for the healing of his wife; and I afterwards learned that she was then in a dying condition, but he concealed this important information. I promised to do so as soon as I got leisure, but told him that I did not profess to raise the dead; yet, he still concealed her condition. Three hours later I spent a season of prayer for her recovery, but the next morning I learned she was dead From other experience I am satisfied that the healing acted on her system to some extent, but the force of the disease was so strong that it had no perceptible influence. If a man should get his arm chopped off, I do not suppose that prayer would restore it, for that would necessitate the creation of new flesh, and not the healing of disease; and if a child should have a part of the body injured, so that growth would cease, and remain that way until the balance of the body was matured, I do not suppose that prayer would do any good, because it would also necessitate the creation of new flesh; and not the healing of disease. In 1884 I received several letters from a preacher up North, who had read one of my pamphlets. His son was in this condition, but I utterly refused to have anything to do with the case. But if I was afflicted with any kind of a chronic disease under the sun, and there was no deficiency of flesh I would not hesitate to carry it to Jesus in prayer; and seek either faith heal ng, or miraculous healing as the ease might require.

DISCOVERIES.

In addition to what has already been given, Jesus led me to make a number of additional discoveries. Soon after the work commenced I became so deeply interested that I determined to unravel the problem, solve the mystery, and go to the bottom, sides ends and extremities of the whole matter; but I had little idea that such a vast field of inquiry was before me, and knew little of the task I had undertaken until slowly and gradually I went along gaining points, and every point exhibiting the providential care of Jesus in the temporal welfare of the body as well as the spiritual welfare of the soul. I learned more and more that man was a free agent, and that if he wants special help from Jesus in temporal affairs, he must seek it, just the same as in the spiritual affairs of the soul. Many lessons were learned, some of which have been given, but others are yet to follow, and then only a small portion of divine goodness in temporal life can be mentioned.

LESSON NO. 1

Has taught me that nearly all the prayers I ever heard for the cure of disease were failures, simply and solely, for the want of correct ideas on the subject; and that, like everything else requiring voluntary effort, the first step towards success is to not only know, but thoroughly understand the subject. Success is then only possible, for knowledge without practice is worth nothing to any man, or any thing, for it is a mere ideal form until it is put into practice. There is a vague idea of faith healing in the mind of the christian public, for when men were brought face to face with death, thousands and millions of them have called on Jesus for the healing of the body, and there is probably never a day passes in which there are not hundreds and thousands of these

extreme cases. Men will laugh at faith healing, deride it, scoff at it, call its advocates fools and fanatics, and pass it by as the carrion vulture does the perfume of the rose, but in the last extremity, and especially if it comes suddenly and unanticipated, they will make a feeble effort to put faith healing into practice. In such an hour of trial if they only had correct understanding of the road to success, it might be obtained in a large majority of cases; but when they have only a vague idea of the way, the effort is only the grasping of a drowning man at a floating straw. There is always a failure, but Jesus is not responsible, for he stands in relation to the body just as he does in relation to the soul, just as ready to heal the body of physical disease as he is to heal the soul of spiritual disease. His willingness is an Infinite Willingness, and cannot be increased or diminished, because infinity does not admit of either, and, therefore, it has an infinite relation to both soul and body.

LESSON NO, 2

Has taught me that intelligent effort is necessary in all voluntary departments of human life, but not so in the involuntary. Jesus carries on the beating of the heart, breathing of the lungs, circulation of the blood, digestion of food, and a million of minor things, in all living organic forms, without voluntary effort; and it is done as well for the ignorant as for the wise, and in the vegetable kingdom as in the animal kingdom. But it is otherwise in those departments of life requiring voluntary effort, for in these both knowledge and effort are necessary, and the more perfect the knowledge with a corresponding effort the more perfect will be the result. Healing of the body by the prayer of faith is one of the voluntary departments of life, and must be intelligently learned and intelligently practiced before success can be accomplished, and if it's not done man is in fault and not Jesus. From long experience I can assure any inquirer that he can go right straight to Jesus without one moment of hesitation, or consultation with any mortal, and receive his healing power on the body, if not as quickly, yet just as freely as he can open his eyes and take in the light, open his lungs and take in the air, or open his mouth and take in a draught of cool water. Experience has convinced me that healing power on the body will be given to all men, when the conditions are met equally as freely as these universal elements of nature are given. But, as long as he keeps his eyes closed the light will shine around him, and do him no good; so it is with the healing power. As long as he keeps his lungs closed the air will surround him, but not flow in; so it is with the healing power As long as he keeps his mouth closed in vain he may desire to taste a draught of cool water; so it is with the healing power. To accomplish anything within the voluntary department of life an effort is not only necessary, but it must be of the right kind; and if it is not of the right kind failure will follow. The conditions of gaining wisdom are. that a man must study, and if he fails to do it, he will remain ignorant. The conditions for reaping a harvest are that the farmer must plant the grain, and cultivate soil, and do it in the right way, and if he fails to comply, he will receive no return. All through the long and weary ages men have been suffering the pains of sickness

and premature death, while healing power has been as near them, and as freely within their reach as water, air or sunshine; and all they needed to cure all of it was knowledge and a corresponding effort.

LESSON NO. 3

Has taught me that prayer must be offered every day until the recovery is complete, and, that there must absolutely, and unconditionally, be enough of it. A half dozen words, or sentences are not enough for the petitioner must not only pray, but remain in prayer a considerable while, and leave off every other subject. To each patient and to each disease of the same patient, the petitioner should daily devote one, two or three seasons of prayer; and they should not be short ones. Let him be certain to mix nothing else with this prayer, for unless he does enough of praying there will most certainly, and assuredly, be no cure. Here is the greatest stumbling block of those who fail. They go to prayer, mix up a dozen of requests in the same petition, devote only a few words to the removal of the disease, and then declare they do not believe it is the will of Jesus to cure the patient. If the petitioner wishes to be successful let him note this paragraph closer than any other in the book, for nothing in the whole matter equals its importance. If he does not follow the instructions here given, he will make a miserable failure, excuse himself, lay the blame on providence or something else, and then go about doing all he can to discourage other people.

LESSON NO. 4

Has taught me that like everything else in nature, and throughout the universe, the healing of disease by the prayer of faith is governed by the laws of quantity and quality. Quantity being equal power is in proportion to quality, and quality being equal power is in proportion to quantity. There is nothing in the whole universe to which these laws do not invariably apply, so faith healing is equally subject to them, Then the quantity of prayer offered by the petitioner being equal healing power will be applied according to the quality of the prayer, and the quality of the prayer offered by the petitioner being equal healing power will be applied according to to the quantity of the prayer. When people engage in prayer they are generally subject, more or less, to straggling thoughts, and when these are permitted they always detract from the quality of the prayer, just the same as when doubts are tolerated.

LESSON NO. 5

Has taught me that in faith healing it does not do well to hurry some old chronic disease too fast. for in some of them, soon after healing power is applied to any considerable extent, the effected parts become either intensely sore, or intensely weak, and if too much prayer is offered at one time, the soreness or weakness will increase until a relapse is liable to ensue. Right here one who has no experience is liable to lose his faith, because discouraged, give up the effort, and turn back. Unless he is properly informed, he may take this soreness or weakness as an evidence of failure, or as an evidence that Jesus is angry with him, whereas it is exactly the reverse. I tried to enlist a good brother methodist in Philadelphia, who was in a low state of

chronic affliction; but he became discouraged from this cause, and could not be induced to prosecute his desired object any farther. There is little danger of this kind in acute diseases, for when life has not been long in a subdued state, it closely follows the removal of obstructions with strength and vigor; but in old chronic diseases life, having been in a subdued state so long, is slow to follow the removal of obstructions, and, therefore, permits soreness or weakness to go temporarily in advance of it.

LESSON NO. 6

Has taught me that prayer offered for the healing of others is effectual. We are frequently taught in the Bible to pray for others, and for the coming of Christ's kingdom, which means that we should pray for the conversion and regeneration of our fellow man. It will be found above that I had much experience in praying for healing on others as well as on myself, and as far as I was able to judge I could discern no difference between the answers received for my own healing, and for the healing of others. Why this is so I cannot tell, but it is certainly in accordance with both scripture and experience. I also found that it was unnecessary to ask the consent of others before offering prayer for the healing of their bodies; and such prayer I found to be equally as effectual as prayer offered for my own healing; and I also found that I could prevail for the healing of disease on a wicked man, for the most of the cases I experimented with were wicked men, and do not know until this day that I prayed for the healing of their bodies. Neither can I tell why this is so, but I am trying to deal in facts, and this effort makes such statements necessary. If a wicked man wanted to pray for the healing of his own body, or for the healing of others, it would be necessary for him to first renounce sin, and afterwards carry his diseased body before Jesus for healing. Lest this doctrine should be improperly assailed, I would state that we are commanded to pray for the salvation of the obstinate sinner, and to "pray for those who despitefully use us, and persecute us," and if our prayer does not act on their souls, then it is mockery, and useless. If then prayer for the obstinate wicked has any effect on their souls, it will also effect their bodies when offered for the healing of disease, and he who denies it, denies the teaching of Christ. The church and all religious people also pray for the conversion of the wayward sinner, and if such prayer has no effect on the soul of the wicked, then it is wrong; so my experience in praying for the diseased wicked is sanctioned by scripture, the church and experience.

LESSON NO. 7

Has taught me that when the quality of prayer is good ordinary, gradual faith healing commences taking effect as soon as prayer commences, and continues as long as prayer continues, but, that generally it is best to spend only one, two, or three seasons a day in prayer, and, that if the quality of prayer remains good, and the seasons are not too short, and the violence of the disea e is not strong enough to require miraculous bealing, effectual healing of the body is as certain as the needle is to the pole; as certain as the sun is to rise in the East at His appointed time, and as certain as anything can be, or ever will be on

the top side of this green earth. It has also taught me that this is not the case with miraculous healing, but that miraculous healing, being above ordinary order, is held by divine authority more in reserve, and from some cause, which I do not understand, it is given only after continued daily seasons of prayer and intercession for a length of time, more or less, indefinite; and, that when it is given, it is generally given sparingly and imperfectly, leaving faith healing to finish the work; and that gradual faith healing may be continued in such a case until the last, lingering remnant of disease is removed, and perfect health of the diseased organ be completely restored.

LESSON NO. 8

Has taught me that when faith healing is properly sought by a religious person, it is invariably applied in all stages of life; and for the cure of any and all forms and stages of disease except age; but, that in its action, it is finite and limited. That if the active power of the disease is strong enough to overcome the utmost strength of faith healing, yet, notwithstanding its inefficiency in such cases, it will act on any disease under the sun, except age; breath in the body, the presence of disease, and an acceptable prayer being the only conditions necessary to insure action. When properly sought by a religious person, I believe it will act in any and all cases, even where its influence is imperceptible, and has not the faintest shadow of probable success. But, of course, such an extreme case is only opinion, and not experience. Throw a pebble against a mountain, and its force will act toward overturning the mountain, although its action is not perceptible, and there is not the shadow of possible success in the effort; so it is, I believe, in the action of faith healing. I have also learned that the end of gradual faith healing power is the point of miraculous healing, and that miraculous healing, when properly sought, is unlike gradual faith healing, in, that it has no limits or bounds that I am able to find in scripture or experience, except divine order. As a matter of course, it must be sought within divine order, which never violates either reason or revelation, and when it is sought within these limits there is no disease beyond the limits of faith healing that it cannot reach except old age.

LESSON NO. 9

Has taught me that there are probably some chronic diseases that faith healing can never cure, or even if it could, that the recovery would be so slow, and the time required to remove the disease be so long, that it would probably be best to seek miraculous healing at once. A case of this kind might be an arm that was paralized a long time, and the active life force of the member be so near completely suppressed, that even if faith healing could remove the obstructions to life, yet life would not have sufficient vitality to recover a normal state; and this difficulty would increase with age. In such a case as this, it would be advisable to seek miraculous healing, and, if it made only an imperfect cure, either try it over again, or complete the work with ordinary faith healing. In the two cases of my lung disease and old debility, both old chronic diseases, the former recovered within a few months while the latter, under the same treatment, but only occasionally, was so obstinate that it required ten years to remove it. Had I been in posses-

sion of the same knowledge at the start that I have since gained, I should have sought miraculous healing on the old debility at the start, and probably thereby saved myself many years of struggle and trial with a fearful disease. I never had much experience with chronic diseases in others, and but a few cases in my own person, so it may be that my knowledge on miraculous healing is still limited, and, it might, therefore, be a fact, that miraculous healing could be obtained on all, or nearly all chronic diseases; enough, at least, to place them where ordinary faith healing could finish the work within a short time. But, after all, let him who undertakes to remove an old chronic disease by prayer, know that he has a heavy task before him, for they will not recover by faith healing anything like as fast as acute diseases; and if he is not careful he will stop before he secures a perfect cure. Let him also know and remember, and not forget to know and remember, that it generally requires a long season of intercession, lasting probably for weeks or months to obtain miraculous healing; and during all this time, he will not perceive the least sign of miraculous healing until it falls suddenly on him either instantaneously, or rapidly gradual. "This kind goeth not forth but by fasting and prayer."

LESSON NO. 10

Has taught me that there need not be any more chronic diseases of any kind; and also, that there need not be any more acute diseases except those that come suddenly and without warning. Nearly all diseases send premonitory symptoms in advance of their attack, and, if the intended subject is properly informed he can nip them in the bud, and thus destroy even the possibility of sickness, and save himself the pain of suffering with disease, and the time and trouble of removing them. Chronic diseases are also, in all cases, first acute, and if they can all be cured before they reach the chronic state, it follows, as a conclusion, that the human race may effectually and forever banish them from our earth, and when the stock now on hand is exhausted by the death of the subjects, or the healing of their diseases, we may then have no more of them.

LESSON NO. 11

Has taught me that the attack of some diseases is so sudden, and, at the same time so violent that ordinary faith healing cannot have much effect, or do much in relieving the subject; and that unless extraordinary miraculous healing can be obtained at once little relief can be obtained from divine healing, and the subject will, therefore, get some relief from other healing agents, which may be made to co-operate with gradual faith healing; and then trust to the natural vital force of life to throw off the remainder of the disease, over and above what the agents remove. For example; a congestive chill generally comes suddenly, without warning, and with great violence. I have heard it said, but do not know how true it is, that, out of three successive attacks, the first, second or third always kills, and never fails. I know that quinine, and kindred medicines do generally cure chills, when properly taken; and, if I was present in a case of congestive chills I would certainly advise its use, and the use of hygiene, both in connection with faith healing to prevent the coming of another attack; and if there were forty other

remedies known to be valuable I should advise the use of enough of them to fortify the patient against the possibility of another attack. The cause of such advice would not be that I mistrusted the reality of faith healing, but because the danger would be so great, that an efficient remedy should be used, and if medicine was known to be an effective remedy, or only partially effective, I should combine as many of such agents as possible with faith healing, because miraculous healing might be too slow, and faith healing too weak; and the danger would be too great to risk experiments. This is all I can say under the circumstances, but if I could experience some such attacks in my own person, I might be prepared to act differently in such cases. I have never seen any medicine, or anything else that would entirely break a chill after it comes, but generally they may be easily stopped if proper remedies are used between spells. I have frequently tried gradual faith healing on chills after they came, and always found that they could be modified considerably by abstaining entirely from water and labor and vigorously seeking divine power. There are probably some other diseases to which these remarks might apply, but we have enough on this subject. But let it be remembered that this is a supposed case in which a violent sudden attack is made placing life in a critical condition, and that these remarks apply to such cases alone, and to no others.

LESSON NO. 12

Has taught me that there are chronic diseases, as well as acute diseases, that make periodical attacks, and, that they must be properly understood before they can be cured by faith healing. Among this number is a periodical attack of sick headache, chronic diarrhœa, and many others of which I know little or nothing. Generally the subject is attacked by a spell, but recovers, and like the period between chills, he does not feel any of their effects until he is again attacked, and thus he goes on, each successive spell getting either heavier or lighter until he finally either dies or recovers his health. In such diseases the important time to work is between spells; just as it should be with chills. Then if the subject has either chills or periodical chronic spells, as soon as a spell is over let him engage in zealous, daily seasons of prayer for the removal of the disease, and all remains of it from his system; for, let him be assured, that as long as the disease comes in spells, it is still in his system between spells. Let him remember then, that the time to work is between spells, even though they be months apart; and if he will follow this advice, and take proper care of the body, a cure will be effected every time for chills, and all other periodical diseases. I once witnessed an interesting case of this kind. I was acquainted with a preacher who suffered with periodical, chronic attacks. I talked to him a number of times on the subject of faith healing, and gave him one of my published pamphlets on that subject. He offered to pay me if I would cure him, but this I positively refused, telling him that he could do the work as efficiently as I could, and, that being a preacher himself, if he did not pray for himself, he might continue to suffer. Soon after this I had reason to believe he was testing faith healing, although he never acknowledged it. But he still continued to have his spells until he took an unusually bad one, and came

near dying; and the next time I saw him he told me he was calculating to go up to heaven soon. I then came to the conclusion that he did not understand the work, so I went to him again and told him that between spells the disease was still in his system, and that the proper time for him to employ faith healing was between spells, and that he ought to commence as soon as the spell was over, and push the prayer of faith healing with diligence, and that if he wouid do this, he could soon cure the disease; and remove the last remains of it from his body. After that he never had another spell, nor did he ever mention the subject to me again. This is the way every one of them have treated me who read and practiced the advice given in my pamphlet. I have been satisfied that this preacher was cured by the power of faith healing, but, after having many opportunities to inform me of the fact, and refusing to do so, I disdained to ask him anything about it.

LESSON NO. 13

Has taught me that some diseases are irritated by improper eating or drinking to such an extent that they destroy the effect of faith healing as fast as it is applied. Among this class are dyspepsia, and diarrhœa. In cases of dyspepsia the stomach is kept irritated by either too much food, or the wrong kind; and, it is frequently done three times a day, so that when faith healing is applied, its effect is destroyed as fast as the application is made. A correct diet is, the refore, the first step to be taken in dyspepsia, and when it is adopted faith healing may be sought and obtained in connection with it; and if there is another disease producing the dyspepsia it must also be healed. In nearly all the cases of diarrhœa I have known, the bowels have been kept irritated by eating or drinking something that does not agree with them, and in the most cases I have known, it has been an inordinate drinking of water. The disease creates fever, and the fever creates thirst, more or less intense, and then there generally follows the drinking of large quantities of water which only inflames and aggravates the disease. In such cases the effects of faith healing ard either impeded or destroyed as fast as they are applied. Other examples of the same kind may frequently be found in doctors medicine. Before I learned the way of faith healing, I believe that, at various times, I personally witnessed the death of one man, and two children, who were actually drugged to death by doctors; and this was my opinion when I saw them die. Such cases would be exactly like the above cases of diarrhœa and dyspepsia. Healing would be applied, but its effects would be either impeded, or destroyed as fast as they were received. But even in such cases, I believe that an unusual effort, and a corresponding application of healing power might frequently overcome the counteracting force, and, heal the diseased organ; and, if it did not, it would be sure to modify the effects of the disease, for my experience has been that when faith healing is properly sought, it will always be applied to the removal of disease. If the one who prays is a religious person, and does it in the right way, the application will always be made, even when the counteracting influences banish all hope of success, for I have, temporarily, experienced such cases in my own person, and especially in chills.

LESSON NO. 14

Has taught me, that in some diseases weakness, soreness, nervousness, excessive hunger or unusual sleepiness will sometimes follow the application of faith healing to some chronic diseases, but not to all of them, and very rarely, if ever, in cases of acute healing. The cause of these symptoms has been already stated, and need not be repeated, but it certainly proves the fact of faith healing beyond the possibility of intelligent dispute. This effect occurred regularly in the first stages of curing my lungs, but not in the last. And all through the first stages of recovery, these symptoms not only followed each and every application of faith healing to the effected organ, but I had to be careful not to seek too much of it at once lest the weakness might increase to a point where it might produce a relapse. And, my old debility being of such a character as to penetrate every particle of my flesh, for ten long years, while I was occasionally seeking faith healing, as circumstances permitted, I had to be careful lest the application of too much healing would prostrate me, and render me unable to perform the incumbent necessities of my employment. Throughout the first stages of restoring my lungs to health, and throughout the ten years of curing my old debility, not a single instance ever occurred when weakness did not follow a long season of prayer for faith healing. Where then is the man that can be such a dupe as to say I was mistaken? He might affirm that I had told a wilful falsehood, but when he says I was mistaken, or crazy on the subject, he only assumes a position that ought to consign him to the company of lunatics. In addition to these symptoms, I could generally feel the application of healing power while I was in the act of prayer, and never experienced it at any other time, but this sensation was more distinct in the lung disease than in any other, and was almost entirely absent in the curing of some other of my chronic diseases. Here is food for the hungry, water for the thirsty, and rest for the weary. If the reader is suffering with an old chronic disease, and hungry for relief, and wearied to know whether or not the possibility of faith healing is a reality, he may be able to test it within twenty-four hours; for let him note carefully all his symptoms; then go into his closet, and spend one hour in prayer for the healing of his disease, and then again note the symptoms of the disease for the next twenty-four hours. If any or all the above symptoms follow, or any others not enumerated in this article he may reasonably suppose that he has been successful at a throne of grace. However, these symptoms should not be depended on, for they are generally absent in the cure of acute diseases, and may be absent in the healing of some chronic cases, for I have stated only a few of the many diseases that assail the human race.

LESSON NO. 15

Has taught me, that it is just as necessary to take good care of the body, as it is in a case of medical treatment. Dieting, exercise and temperature should be strictly observed, for failing to do these things, a relapse is equally as liable to occur as in a case of medical treatment. This is especially so in old chronic diseases of the lungs, for as soon as recovery begins, the lungs will become intensely sore and weak, and as

long as healing power is applied, to any great extent, the soreness will remain, and be continually liable to suffer injury with the slightest exposure, or over exercise.

LESSON NO, 16

Has taught me, that if the patient is suffering with more than one disease, it is best to pray for the healing of each disease separately, and not include all of them in one petition. It is best to know the character of the disease, and the part of the body affected, for my experience has been that the healing power will be applied according to the idea in the mind of the petitioner. If a false idea of the disease is entertained, or the part effected is unknown, the healing will be imperfect; but in such cases the petitioner may so frame his idea of the disease in a general form as to be sure it is included. The petitioner should also have daily information from the patient, but when it cannot be had, he may be zealous enough to prosecute his petition until the disease is entirely and successfully removed.

LESSON NO. 17

Has taught me, if sickness is avoided, time must be taken by the forelock, for nearly all diseases send their premonitory symptoms ahead, and thereby notify the intended victim of their approach. As soon, therefore, as pains announce the approach of sickness, no one should wait until he is down in bed, but immediately engage in prayer, and never cease his importunity until the disease is nipped in the bud. "An ounce of preventative will save a pound of cure, and a stitch in time will save nine.' Probably accidents will never cease, and more or less of our race may continue to be killed by them; but when there is sufficient time left for prayer, no one who knows the way of faith healing need to either die or suffer with the pains of sickness; and even the pains that usually accompany death by old age may, probably, be so removed by prayer that the old saint will gently fall to sleep.

LESSON NO. 18

Has taught me, that the diseases of domestic animals originate and spring from the same source that produces diseases in man, and that faith healing may be equally as effective in curing them of sickness as it is in curing the human race. I have not had much experience in this line of faith healing, for, after I tried, and succeeded in a number of interesting cases I was satisfied with the results, and was assured of its possibility, so I did not pursue it any farther. I could relate these cases, but scripture tells us that the things of Jesus are foolishness to the world; so I have already put about as much in this book as men will be willing to receive, and I had better omit my experiments with domestic animals.

LESSON NO. 19

Has taught me, that faith healing may be applied, when properly sought by a religious person, to all the little as well as the great ills of the body. When the servant of Jesus approaches him for the cure of disease, he gives both assent and consent for the cure of all diseases under the sun, except old age. He will not only hear, and send the power for the cure of consumption in the last stage, but, also for a slight cold; and not only for the cure of a great cancer, but, also for the cure

of a little boil; and not only for the cure of hydrophobia, or the bite of a deadly viper, but for the slight sting of a little bee. Neither does it make any difference whether the natural life force is able to cure the ill or not, or whether the natural life force has already commenced to cure the ill or not; if a religious person goes to Jesus, he hears, answers and begins the healing at once. The only conditions are a religious person to do the praying, and that it be done in the right way, and if these conditions are met any disease on the face of the earth, great or small may be healed by the prayer of faith. These statements may be called extravagant, but let the world think what it pleases, and say what it pleases, time will vindicate the experience I have been gathering almost every day for the last ten years; for, I am here relating only experience, and not dealnig in untried theories. If Jesus does not do it for every religious person who properly asks it, then he has singled me out as a pet object of his grace, and I do not believe he ever did, or ever will do that for any man who ever did or ever will live, farther than to call some men to perform certain duties. His grace for both soul and body are enough for each, enough for all, and enough forever more; enough for the little babe, and enough for the universe; and there is no necessity for healing one man and passing another.

MODERN MIRACLES.

There has been published within the last ten years many claims of miraculous healing of diseases by both Romanists and Protestants. The evidence accompanying these various claims, however, has been vastly different; for, as far as I have been able to judge, Rome has accomplished her cures invariably at some shrine, or sacred spot, while every case of healing of which I have heard or read among protestants has been obtained by prayer and faith and have generally been preceded by long seasons of prayer and intercession. These facts make a vast difference in the degree of credibility which we find among Romanists and Protestants; for one is according to reason while the other is according to the myths for which the Romish church has always been famous. Rome has always tried to sustain and uphold her idolatrous worship of saints by fables and myths, and these pretended miracles, always occurring at some sacred spot, to which the sick travel for hundreds of miles, have upon their very face the old threadbare policy of upholding and defending the sham worship of Jesus through saints. But Protestants heal by prayer and faith, and I believe that nearly all their claims have been realities, and it was a few of these that started me on my path of inquiry. In the year 1870 I was making my first start in connection with church life, but it was not until 1879 that my knowledge of New church theology was obtained. About the time I was making my start in 1870, I fell in company with an old Methodist brother who lived a few miles from my childhood home. He told me how he had been instantaneously healed of an old chronic disease that threatened his life, and at the time, I knew personally that he was a reliable man, and I believed every word of it. In 1873 I attended the Landisville campmeeting, in Pennsylvania, and was thrown into the company of a young Free Methodist preacher, who told me of his ex-

perience in this line. He had been down with a lung disease that not only stopped him from preaching, but sometimes prostrated him. After seeking for miraculous healing for some time, at last, one day at noon, he locked himself up in a room, got down on his knees, and went to prayer, and at three o'clock walked out of his room with strong healthy lungs; and when he told me about it, I saw and heard the sincere expression of truth and godly fear in every word he spoke. Soon after this two or three more cases fell under my observation, all of which enlisted me more and more on the subject until it terminated in substantial personal experience. Now there is no man on earth that gained his entire stock of knowledge, or a hundredth part of it without taking human testimony. No living man knows anything about the things that happened before his birth, except from human testimony; and, he knows very little about the things of this world happening in his own days, except from human testimony; and if we reject all the mass of human testimony about miraculous healing since 1880, we are at sea on a drift, and know not where we shall go. Pursue the same policy in everything, and it will bankrupt all history, all religion, and a large portion of science. In human affairs there are reliable evidences to sustain all forms of truth; and by which to separate the wheat from the chaff, and give us substantial facts of which there can be no doubt; and this subject of faith healing is one of them, and is growing in power every day, and is destined to sweep this world before it.

CRUMBLING CREEDS.

Of the reality of Protestant miraculous healings, as now published from time to time by a number of their periodicals, no man properly informed has any reasonable grounds of doubt. They are too numerous, and too well authenticated for any to doubt but the captious and ignorant, and although there is a strong opposition to them, yet all their opponents belong to one or the other of these two classes, and ought to have no influence on religious people. The work, however, is rapidly bringing about a grand collision of old church and new church theology, for the old church teaches that Jesus is a vindictive being: that he created hell as a place of punishment for the wicked, and casts them into it to gratify his anger, and the demands of his justice; that he sends all human misery on both the righteous and wicked, scourging the righteous and cursing the wicked alike with sickness, pain, premature death, droughts, floods, pestilence, famine and the sword. But the new church teaches that hell originated just as sin originated; that both of them came from the free will of man, and that all the miseries of human life are from hell, and produced by hell. When protestantism separated from Rome, she only transferred the interpretation of scripture from popes to councils, and gave little or nothing of it to either the ministry or the laity; and has ever kept her ministry in chains of slavery, for there is almost no liberty or latitude given to either pulpit or pew in the interpretation of the Bible; but this subject must be left for its proper place. Faith healing is, therefore, still under the curse of the terrible falsity that Jesus is vindictive, and sends all human misery, including sickness and premature death, and never until the work gets free from that abominable doctrine will it put on

the arm of strength. Under its influence a sick person imagines his sickness to be the will of Jesus, and but few of them can be induced to seek relief by prayer; and, if they do they are continually assailed with doubts whether or not their petition is lawful, and these destroy the necessary faith. A few preachers are now coming out of that doctrine, but only slowly, and a little at a time, for if they step too far, they will be arrayed before a church tribunal, accused of heresy and expelled. During the year 1890 I saw the first streak of light on this subject when in an editorial of the Vanguard published in St. Louis, it was claimed that old age was the heritage of the righteous, and Jesus did not send their diseases. A series of articles on the same subject by a free Methodist preacher soon followed, showing that the editorial soon bore fruit, and that the spirit of inquiry was abroad in the land. Previous to the publication of these articles the publication of experience was almost the only literature circulated on the subject, but a new step has been taken, and new results must follow. These men and these articles are the pioneers of the work that will soon shake the foundation of tottering creeds, and ultimately tear them from under the whole system of old church falsities. Die they must, and die they will, for the arm of Jehovah hath decreed it. The abominable doctrine of the atonement is founded on a vindictive angry God. The doctrine of Three Divine Persons in the Godhead which was introduced into the Christian church by the council of Nice and its Athanasian creed brought the dark ages on the world, and has mothered the atonement, and all the other abominations of christendom; for it is also connected with an angry, vindictive God. For nonsense and foolery these doctrines equal the fabulous myths of Greece and Rome, and of Roman Catholic saints; and whenever faith healers accept the doctrine that all sickness comes from hell. it knocks the foundation from under the whole fabric of falsities, and down they come in a solid mass of ruins making angels shout and devils houl. That day is near at hand. The christian church worships either one part of God for the sake of another part, or one God for the sake of another God; and if it was in anything else than religion people could easily see it; but, in religion man has always been disposed to lay down his reason, and swallow anything that is given him, except common sense; and christianity is not an exception. The new church holds to the doctrine of redemption, but utterly repudiates atonement. There is as much difference between redemption and atonement as there is between day and night, and yet nine-tenths of the preachers think they are. identically the same; and nothing more than synonymous words.

PRESENT STATE OF DIVINE HEALING.

It is now December 1890 and the date is necessary because the work of faith healing is progressing, and undergoing changes. Divine healing is rapidly spreading, but, as a matter of course, as long as falsities are retained the work will be hindered, and notwithstanding a few leaders are coming out into the light of the truth, yet the masses are still under the yoke of bondage, and it will take long and hard work to bring about a proper reformation of doctrine; and when this is accomplished it will not take long to end the devil's kingdom of disease.

But gradual healing must have its proper place, for it is universal, and within divine order, and cannot be ignored without producing pernicious results. I am well acquainted with the band work in the Free Methodist church, and have read a few experiences of gradual healing, and believe some of the leaders are also out in the light on this subject; but they must go slow, or expulsion will be the result, for the iron yoke of church discipline is on their necks. The most of the experiences show that the subjects never resorted to faith healing until it was their last chance, and this state of affairs will continue until universal, gradual healing is adopted. As far as my knowledge extends, none of the official church councils, or periodicals have paid much attention to the work, but Jesus is setting the seal of his authority on the labors of independent preachers and editors, and they will force the subject on the attention of official bodies, and compel its recognition.

ORIGIN OF THE PRESENT WORK.

It seems that the work of special healing should have commenced in the new church, but such has not been the case. It originated, and was developed through its first stages almost entirely by the despised Justificationists (Sanctificationists.) Hundreds and thousands who are now zealous in the work outside of the justification (sanctification) ranks ridiculed and persecuted it all through its first developments, and received it only when successful resistance was no longer possible. The reason why Jesus commenced the work in connection with the justification (sanctification) work was because they are in the third degree of grace, or of love and wisdom, while the organized New Jerusalem church is still grovelling in the first degree. Before the flood there was a celestial church on this earth, and Jesus is going to have another one, and he will make it out of these despised Justificationists (Sanctificationists.) They are now strong enough to publish and sustain over thirty periodicals, and although they generally have only a small circulation, yet in the aggregate it is large. I join my song with the poet by saying, "I belong to this band, hallelujah." With those in this experience there is an internal life, love, light, joy, peace and conscious union with Jesus which neither tongue nor pen can describe; and will never be known, except by those who have it. This work is still under the burden of old church falsities, and with a few exceptions, seems to be more obstinate in resisting new church doctrines than others. I love these people, and for twelve years, my soul has been crying out: "How long oh Lord, how long before these chosen people of thine will receive the truth, and thereby put on the resistless strength of thy matchless power; and then sweep the world before them.' This justification (sanctification) work originated, principally, together with Methodism, and Methodist revivals. The first Methodist societies were organized in 1739, and only four years later in 1743 Swedenborg was called to his work. Methodist revivals, experiences, and church government will yet be united in marriage with Swedenborg doctrines, and no power can stop the union. They will then girdle the globe, and bring every dark corner of this sin cursed earth into the blazing light of millennium glory. In the Bible, by the just are meant those in the third degree of grace, and by the saints is meant those in the first and

second degrees. It follows then, that justificationists is the scriptural and proper name of those in the third degree, and sanctificationists is the proper name of those in the first and second degrees, and in this order I use the names of these degrees of salvation.

HYGIENE.

There are three methods that may be employed in the healing of disease: Prayer, Hygiene, Medicine. The first of these I regard as being by far the most efficient; so much so that there is, in my opinion, little room for comparison. The other two follow in the order named, and the first or hygiene I regard as decidedly superior to medicine. The title of this book properly includes all three of these curative agents, so in giving my experience and opinions on hygiene, I am not digressing from my subject. When properly used all three of them effect disease, and may be said, therefore, to be appointed by Jesus as healing agents, and fall within the range of my book. But I strongly suspect that medicine has about finished its work, and will, before many years, be entirely rejected from the list of curative agents. Hygiene is to the body just what the moral law is to the soul, and is to be used more as a preventative than as a cure. It is the duty of all men to both pray and obey in order to secure either the prevention or cure of soul disease, and it is also their duty to both pray and obey the laws of health in order to secure either the prevention or cure of bodily disease. I thought of omitting hygiene entirely for fear it might be said I healed all my diseases by means of it, which is positively and wholly false. If I remember correctly it was less than two years ago that I first subscribed for the Vanguard, published in St. Louis, and it was from the columns of this paper that I got my first systematic lessons on hygiene; and now it appears to me as a grand science, and ought to be taught in connection with prayer for bodily health, just as the moral law should be taught in connection with prayer for soul health.

ORIGIN OF DISEASE.

Before proceeding farther on the subject of preventing and curing disease, it should be known that I regard hell as the origin of every disease that assails the human race. Everything in existence, including all dead, living and active things have an internal, and an external, and this being the case, the internal cause of disease is hell, and the external is generally some violation of health laws. The craving appetite of the drunkard is internally from hell, and externally from the violation of temperance laws; and the indigestion of the glutton is internally from hell, and externally from the violation of diet laws; and the same principle holds in every disease that assails the human race. It is the same way with sin, for every sin, without exception, has its internal and external. The internal cause of every sin is the temptation of hell. and the external is the violation of the moral law. These statements, then, should be remembered when reading what follows about the origin of disease.

DIET.

Of all the external disease producing causes there are probably none more destructive of health than gluttony. Thousands, and even millions, are murdered every year by the food they eat. Swedenborg, in

refering to the inhabitants of other earths frequently mentions their method of preparing food, which was simply for nourishment, and not to please the palate. On our earth, it is just the reverse, for we seek first and foremost to please the palate, and secondly to nourish the body. The appetite is like every other sensual principle of life, the more it is pampered the more it demands, and the more it is crucified and denied the less it demands, and if any man does not believe this to be true, a fair trial will prove it. From the Old Testament scriptures it is evident that the ancient Isrealites did not suffer with disease as we do, and while recently reading in the book of Ruth, I was struck with the simplicity of the diet used by Boaz and his reapers, which consisted of bread, parched corn and vinegar. The bread was probably barley cakes, and was dipped in vinegar, which served the purpose of broth. From personal experience I know the value of a correct diet, and the stimulus thereby imparted to health. After I had suffered four years with dyspepsia, and was probably as near dead with it as a man could well be, I was then cured simply and solely by dietiog. For several weeks I lived on old, dry, stale wheat bread prepared without salt, and when I began my stomach was so weak that I ate only a mouthfull at a time, repeating it every hour, and I believe that such treatment would cure any ordinary case of dyspepsia that was not caused by another disease. Many years ago I boarded with a doctor who was subject to malarial attacks, but in place of taking medicine he would fast over two or three meals, and never failed to recover without medicine. I also knew a case in which a man cured himself of chills, by eating only one small biscuit at a meal. These things prove that if the appetite is subjected to hygiene regulations, it alone, will either prevent or cure a large number of our diseases.

HYGIENE CURES.

I once knew a man who took a singular way to cure himself of malaria, but it was said that he was always successful. In the summer season when he felt symptoms of malaria, he would go into his room, build a large fire, wet a heavy woolen blanket, wrap up in it, and lie as near the heat as he could stand it. In this condition he would remain an hour or two, and perspire freely, and it was said that the blanket would turn yellow with the stain of bile from his body, and that it never failed to cure him. I once knew a case in which a man attending a mill had been suffering a long time with chills. One day he accidently fell into the water while he had a chill, and in place of it killing him, it cured him completely. Another case in which a boy had been suffering with chills, until another boy, who was bathing threw him into the river while a chill was on him, and it cured him. I have known many similar cases in which hygiene, or external remedies made cures that medicine could not effect, from all of which I am now convinced that hygiene and external remedies are in their infancy and that the medical profession has concealed them from the people for money making purposes. Probably three-fourths of the common people do not know the meaning of the word hygiene. Until recently I never saw a book on hygiene advertised, and ninety-nine out of every hundred do not know that a book was ever written on the subject. Why

has the medical profession thus kept the people in darkness, and substituted an almost worthless system of physic? The evidence is plain, for with hygiene books in their hands, the people could discard half the doctors, and do better without them than with them, for in the present state of medical practice it is claimed that all serious diseases require the treatment of skilled physicians, and that it is dangerous to risk such cases without them

SCHOOL OF HYGIENE.

Until recently I did not know there was such a thing on earth as a school of hygiene, or even a specially hygiene doctor. It was, therefore, refreshing to learn that there was already an organized agency waiting to assist faith healing in destroying the devil's kingdom of disease. But unless great care is taken it will only change one money trap into another, for hygiene schools and doctors can install themselves into the medical doctor's office, and carry on the old work of fleecing the people of their cash; and even in a hygiene paper that I recently received, I saw evidences of this work. The skeptic need not suppose that I hail the advent of hygiene schools, doctors and literature because I doubt the efficiency of faith healing, for this is not the case, but it is the duty of man to practice hygiene by obeying the laws of health. just as it is the duty of the christian to obey the moral law, and this cannot be done until the laws of hygiene, or health are known. Hygiene is the divine law of the body, and the moral law is the divine law of the soul, and each is intended to promote the good or happiness of man, but obedience to both laws should be accompanied by daily prayer for divine help, and blessings. We should be ready to hail such schools, and such literature as would thoroughly educate the people on the preservation of health, and wrest them from the dominion of such an abominable, blind, ignorant, extravagant use of medicine. Hygiene is one of the three methods divine providence has ordained for the preservation of health, and cure of sickness, and in my opinion, if it was properly understood and practiced, it alone, of itself, would be far more efficient in accomplishing these ends than medicine ever has been, or ever will be, on this earth.

HYGIENE IMPERFECT.

Hygiene cannot prevent all diseases, nor cure all diseases, nor be practiced at all times. Then if the people could be thoroughly educated in the science, and every possible effort made to obey its laws, yet, in the present sinful state of man, there would still be a large proportion of disease, for the more efficient agent of faith healing to prevent or cure Only a part of our many diseases are produced, externally by the violation of health laws; so hygiene should be only a co-operative agent in preventing and curing diseases. Neither can its laws be practiced at all times, for there are unhealthy occupations which, in the present state of society, somebody must follow. Then there are both accidental and necessary exposures which externally produce disease, and continual changes of weather which no one can avoid, and which produces disease; all of which demonstrates the imperfection of hygiene science, and convinces us of the necessity of a higher, and more perfect form of healing, which can always be found at a throne of grace.

MEDICINE.

Two of the healing agents for the cure of disease have been treated, and it now remains to notice the third and last. It is a common argument for those opposed to faith healing to assert, that Jesus has given medicine for the purpose of healing disease, and, therefore, it should be used; just as though there was no other power ordained to the work of fighting the fearful, premature, life destroying vulture, disease. For the sake of popular opinion, I will allow a little of that claim in this treatise, yet I am a little skeptical on the subject, for there are only two universal agencies, prayer and obedience, employed by Jesus in the removal of soul disease, and, as a logical argument, the science of correspondence would admit but two in the cure of bodily disease, which would be prayer and obedience to the laws of health; so if a third divinely appointed agent for the healing of disease be allowed, there is no universal correspondent agent divinely employed in ths regeneration of the soul. It, therefore, remains to be tested whether or not medicine shall remain, or be completely, wholly and forever banished from the catalogue of divinely appointed healing agencies. And whether prayer and hygiene are not all, and even more than all that man could want in the prevention and cure of diseases, in all their forms, and in all their stages of virulence.

MEDICINE DANGEROUS.

Notwithstanding all that can be said in favor of medicine, it can be proven from both reason and experience that it is not only dangerous when employed as a curative agent, but exceedingly dangerous; for its action on the system is nearly always violent. Doctors use purgatives in the treatment of most diseases. Take then, for example, a strong healthy man, in the vigor of life, and administer to him a thorough course of cathartics, just as the doctor does to the sick, and it will render him too weak to perform labor, or at least heavy labor, and yet sick people, in the lowest stages of disease, are required to undergo such treatment. It is truthfully said by doctors that the tendency of all disease is to death, and when the action of medicine on the system is so violent as to seriously reduce the strength of a strong man, may it not also be truthfully said that the tendency of all, or nearly all medicine is to death. In infancy the life force is weak, admitting no diet stronger than milk, but as age increases life force also increases until it reaches its highest point in the vigor of middle life. It then declines until its strength is little above that of the infant, and finally ends in death, and to these two stages of weak life force may be added all sick persons in the lower stages of disease. As a matter of fact, it must be admitted, that many medicines taken into the stomach must undergo the same process of digestion that is given to food. Then when medicine must undergo digestion before it can enter the system, and perform its work, and its action on the system is violent, and life force in its first, last and diseased stages is always weak, it then follows, as an inevitable conclusion, that when medicine is administered in these three stages, its violent action, while life force is already barely able to progress, is not only dangerous, but exceedingly dangerous. It still follows as a logical argument, that if medicine can be admitted

as a curative agent it should be used only in the first stages of disease, and only for those in the vigor of life; and, that it should never be given to infants, small children, sick people in the lower stages of disease, or to very old people. What can be more evident than the fact, that when the stomach is too weak to digest anything but the lightest diet, and it in small quantities, it is then unable to give healthy digestion to strong medicine? And what can be more evident than the fact, that when medicine does not undergo healthy digestion, it is poison to the system? Any man of reason might know that when life force is hardly able to assimilate small quantities of light diet, it is impossible for medicine to have either a healthy or neutral effect, and yet in the lowest stages of disease when life force and digestion have already all the burden they can bear, the doctor is expected to increase and multiply his lotions, and the most of them do it.

MEDICINE KILLS.

In 1877 I was called to sit by the bedside of a child, and witness the work of the monster death. Having also witnessed the course of treatment pursued by the doctor and parents, I was fully convinced at the time, and the following year still more confirmed in the belief by two additional examples, that medicine killed the child; and that it made quick work of the job. As near as memory will serve, I will give the circumstances and evidence in these three cases. The child had been suffering some time with diarrhoea, caused from cutting teeth. After it had been sick several weeks, and showed no signs of recovery the parents gave it a dose of calomel, which, in place of curing only prostrated it, and within one day rendered it unable to walk. The parents then became alarmed, and sent for a physician. He came, and left another supply of calomel to be used in the course of treatment. The parents administered one or two doses of the calomel which had such a bad effect that they stopped it. The doctor came again, and left more calomel in what he called broken doses. The parents again administered the calomel; but again became alarmed, and stopped it; but, it was too late, for the child soon died, and was consigned to the tomb, and by laying the cause of death on providence and the disease, the parents and everybody excused the doctor from having any part in it. It was probably less than a week after the first dose of calomel was given when the child died, and yet when the treatment commenced it was able to walk. The next year I sat by the bedside of a man, and again witnessed death caused by the violation of hygiene laws and the work of medicine combined.. The disease was also diarahoea, and lasted about six weeks before it ended in death. Night after night, and day after day I sat by the man's bedside and closely watched and scrutinized the effect of every dose of medicine given, and with but slight exceptions every particle of it only aggravated the disease, and hastened death. I could have easily cured him by stopping the medicine, and the excessive drinking of water, but my counsel had no more influence in the presence of the doctors orders than the cackling of chickens in the yard. There were four doctors employed in this case, and each of the last three changed the treatment of the others; and one of them laughed and ridiculed the course

of treatment of those who preceded him, but did no better himself; and if they did not evidence the presence of guess work, then I was not able to judge. The next case was a child, and it was in the same year that the preceding case occurred. I do not remember the disease, and was not present until a few days before the child died, but made close inquiry about the course of treatment, and the medicine that had been administered. But one doctor had been employed, and he had been making daily visits for about two months, and a few days before the child died, on inquiry the father replied that he had given quinine every day for about forty days, and it had been almost the only medicine used. I was surprised that one medicine should be used for forty days without change, and the child getting worse every day, but the father replied that the doctor did not know anything else that would do so well as quinine. As soon as he told me that, I was satisfied that quinine had slowly and steadily destroyed a life that would probably have thrown off the disease without medicine, for its long continuance under one single prescription was evidence that it was nearly able to do so; and probably would have done so, but for the daily burden of violent medicine. To all of this may be added, that I once heard a mother say who had buried a number of infants, that if she had her life to live over again, she would never employ the services of a doctor for a sick infant. These observations assist in proving, beyond a doubt, the theories of the preceding paragraphs. "That the use of medicine for the cure of disease is violent and dangerous, and that it should never be employed except on vigorous constitutions, and by them only in the first stages of disease."

MEDICINE UNCERTAIN.

Experience has long since proven to me that the effect medicine will have in a given case will be different at different times, even on the same individual; and that the variations of its effects on various persons will be still greater. The same food will sometimes have various effects on different persons, which may be proven by asking a number of men who are predisposed to dyspepsia which variety of food is the most difficult of digestion with them, and it will be found that all, or the most of them will name different varieties of food, and out of a half dozen of partial dyspeptics one can eat with impunity what another cannot touch. This is proven to be true also in medical practice when doctors change their medicine so often while treating the same patient; and that this change will be made when one doctor is discharged and another employed is as certain as any ordinary thing can well be; and if the same doctor remains a supply of new medicine will be frequently introduced as long as the patient fails to show signs of improvement. All of this shows conclusively that a doctor does not always know the effect a medicine will have, and that he must continue experimenting and searching for the most efficient one, and that this must be done, especially in the lower stages of disease, when life already has a heavy burden to carry. To prove that medical practice is a system of guess work, let a sick man call on a half dozen doctors in a day, and get written prescriptions from each one, and then compare them together, and the probabilities are that no two of them

will agree. This plan has been tried and proven a number of times in our large cities, and the results published in the daily papers. Of all the things on earth, outside of religion, the curative agents for disease ought to be the most certain, for human life is at stake, and uncertainties ought not to be tolerated. In the Bible sickness is everywhere treated as an evil, and the idea that medieine with all its uncertainty and danger is the only divinely appointed agent for the cure of such a great evil as disease, is wild nonsense; for providence does not deal with suffering humanity in such a reckless way as to leave them at the mercy of only one curative agent, as uncertain in its effects as the world of chance. It is true that the world now has practically only one, and that one medicine, but it has been the inordinate love of money, and desire to live high without labor that has led to the exclusion of hygiene, and external remedies, and the wickedness of the world that has led to the exclusion of faith healing; which is as far superior to the curative power of medicine as the light of the sun is superior to the light of a star.

MEDICINE DECEIVES.

That medicine will cure some diseases in their first stages there is no doubt. This is one of the first and foremost causes of its almost universal use; for people knowing that it will cure some diseases naturally fall into the delusion that it will have an efficacious effect in all diseases, and, that when the patient dies there was some other cause that succeeded in overcoming the healing virtues of the drug. Thus, after a faithful use of medicine, whether the patient dies or recovers, no fault can be charged to the account of medicine, and yet the probabilities are that nine-tenths of the ca es in which doctors are employed would recover equally as fast without a drop of medicine. People do not seem to know, understand, or have any perception that all forms of life carry healing power in their own organisms. Take a knife and cut a finger until the blood flows freely, and life will immediately com mence the work of healing without any medicine; and it is equally true with every disease that assails the life of an animal or plant; and yet people have been drugged so much that in nearly all diseases where medicine is used they attribute this natural healing force of life to medicine, when in nine cases out of ten life would have cured the disease alone; and equally as well without medicine as with it. It is wonderful how blind people have become to this natural healing power of life, for they cannot see it with the naked eye as they can in external wounds and sores. They have become so infatuated with the supposed healing efficiency of medicine that they seem to think that it is impossible for any man to recover from serious sickness without medicine; and when medicine is used, and the patient does recover, medicine did all the healing, in every case, and gets the sole and entire credit of the cure; and even intelligent men are carried away with this popular delusion. This deceit of medicine has become so great that if starch pills and colored rainwater were entirely substituted for medicine the delusion would not be much greater than we now find it; and cunning quacks have been frequently discovered in the practice of such shams; and they were as popular in their practice as the medical doctor is in his.

CAUSES OF MEDICAL DELUSIONS.

One of the first causes of deception is the doctors' ability to classify diseases, and designate them by names, and then to tell their symptoms. Great credit is certainly due the profession in this branch of its work, and probably to it more than to anything else can be attributed the amazing power of the doctors over the masses. The people take this skillful designation of diseases, and their symptoms as an undoubted evidence that the doctor can employ an equal amount of scientific skill in the treatment of the sick, and with the advancement of disease into its lower stages where medicine becomes poison in place of a healing agent, the doctor and his drugs are regarded with almost superstitious reverence. At this stage the abandonment of the doctor and his drugs, which should always be done, would be treated as a lunatic's dream. Another cause of medical delusion is the time and expense required to get a medical education. This indispensable prerequisite to admission into the ranks of medicine vendors carries with it the prestige of skillful education for the work of healing disease, and is naturally placed side by side with all other branches of education and science. The doctor is regarded as a man who has spent years of time, and large sums of money to gain the healing art, and, therefore, if there was any great deception in the great science of medicine, he would be able to detect, and expose it. To this power of prestige must be added that the doctor is not only regarded as a scientific man, but he dresses well, moves in the highest circles of society, and charges high for his services. For many years all these influences have been effectually increasing, and have driven from the field. not only grandma and her tea, but has excluded the far more effectual curative agent of hygiene, and everything else that dares to rival the doctor, and his drugs.

INCURABLE CASES.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicans, neither could be healed of any came behind him, and touched the border of his garment; and immediately her issue of blood stanched."— Luke, viii. 43. How many millions have we of the same kind? Our graveyards, and army of living wrecks attest the frailty of medical practice; and how many millions are there who have spent, and are still spending all their living on physicians? and like the woman in the gospel cannot be healed of any. Experience and observation teach the doctor that there are many cases coming under his practice that medicine can neither cure nor benefit, and in place of confessing it in such cases, and saving the patient from the expense of treatment, only a few of them do it; but a large majority of them go on, and on drugging hopeless cases, and bankrupting their subjects. This may be hard language, but it is true, and every man of common sense can see that it is true. Let anyone circulate a little among those having old chronic diseases, and learn what they have spent on doctors and medicine without receiving even a shadow of relief, and yet, with many doctors, such cases are a leading source of their revenues: for many of them will often administer medicine that they know will impart no more curative force to the patient than starch pills or rainwater, and charge just as much for it as they would if the

disease was removed effectually. With the medical profession chronic diseases are well nigh an impregnable fortress, and they know it, and as honest men they ought to admit it.

MEDICAL PRESTIGE INCREASING.

When people recover from sickness, they invariably attibute the recovery to tne doctor's medicine used, and when a physician is actively employed the removal of the disease is attributed to him, and he receives the honor of a skillful use of an efficient curative agent; but when he dies people excuse both the doctor and medicine, and attribute the cause of death to the divine will, to which they will bow with humble resignation. It makes no difference how much of the recovery is due to careful nursing, hygiene dieting, or the natural healing power of life, the doctor, and his medicine pocket all the credit of curing the patient, and goes forth armed with the authority to return again whenever pains announce the approach of a trifling ill. The confidence of people in doctors and medicine has gone on and on, and their blind homage to public sentiment has increased within recent years far beyond the bounds of all reason; for I can scarcely find words to express the abominable force of this blind attachment to so much delusion. There is probably no other branch of human affairs that has grown and expanded within the last hundred years faster than the influence of the doctor and his medicine over the public mind; for the medical profession claims that the science and art of medical education and practice have kept pace with all other forms of enlightened civilization; and that there is a corresponding increase in the skill of handling medicine, and curing disease, and the public mind bows to this demand, and concedes these claims. When I was a boy, it was the custom of my parents, and the general rule among farmers to employ careful nursing, supplemented by grandma and her tea until the patient either recovered, or began to reach the danger line; and not until this line was reached were the services of a doctor deemed neccessary; and in those days the healing teas which rarely did either good or harm warded off the heavy expense of treatment by a doctor. But all this is now changed, for people run for the doctor when attacked by a slight ill, and if one fails to do this, and the patient happens to die the doctor, and all the neighbors unite in declaring that the cause of death was the criminal neglect of the parents to call a physician at the proper time. I have seen this farce acted to perfection within the last few years, and innocent parents loaded with the charge of having caused the death of their own child when they only pursued a course as safe as doctors furnish. The confidence of people in medicine has gone on increasing until thousands of them make almost a daily use of it, and burden the stomach with it almost as regularly as they eat bread, and drink water, for the shelves and mantle boards in farm houses are now crowded with empty bottles and phials, as if they were doctors' offices.

MEDICINE EXPENSIVE.

Doctors, like other professionals, are not content with a plain manner of life. They want to move in the highest circles of society, and associate with the wealthy classes, and they make their charges accordingly; and they are not only extortionate, but far beyond the bounds of

reasonable justice. To their extortionate charges must be added the number of them, which is already superabundant, and seems to be continually on the increase, which is thereby overstocking the demand to such an extent that they live in semi-idleness. To this heavy bill of charges must be added the vast amount of patent medicine now manufactured; for the production and advertisement of patent medicine has gone to such an extent that it is already calling forth the condemnation of a large portion of society. It has really gone to such an extent as to be disgusting in the utmost extreme, and in place of abating or calling a halt, it is gathering increased force every year. The columns of newspapers are crowded with their advertisements and every other plan that could be invented or thought of is employed as an advertising medium. Even the fences, gates and bars of farms, and all the bridges over little creeks are stuck full of their advertisements in large letters, while the government mail service is over burdened with patent medicine circulars, and loudly calls for some measures of relief. For many years past I have been receiving, personally, large numbers of their circulars, and yet I never gave my name or address to any of them, and how they obtained it I do not know. Then again, it is a well known fact in mercantile circles that the retail druggist makes a much larger profit on his goods than is made in any other department of trade. The cost of all this business must be borne by the public, and it is a heavy burden, and it demonstrates conclusively that the medical profession is living much higher than it should, and giving little or no compensation in return.

THE AVERAGE OF LIFE.

Why it is that a people calling themselves civilized and intelligent could be brought to submit to such a delusion as medicine has forced upon them is one of the mysteries of this wicked earth. The average duration of life is said to be 38 years, while the average duration of life among those who die with old age is probably near if not above 80. Placing it at 80, the human race is robbed of 42 years out of 80, caused solely by disease. Why is it that an intelligent public does not call on the doctor to explain this mystery? And to show wherein his skill lies? It is said that only one of a thousand dies with old age, while 999 out of a thousand die with disease. This is logic that all the claims, that all the doctors ever have made, or ever will make cannot answer. The sole and only proof that medical practice is worth anything is for them to raise the duration of life above 38 years, and this they have not done, and can never do while medical practice remains in its present stage. I have seen it stated a few times in public print that the longevity of man was increasing, but fair statistics do not prove it, for they and the increase of population, demonstrate conclusively that such statements are only the bare assertions of false statistics or interested parties. The rapid increase in population in this country now, and in Europe for the last three hundred years proves nothing in favor of the doctor, for it only demonstrates an increase in the birth rate. A rise in the duration of life which still stands at 38 years, is the only thing that can help the doctor, and it must be proven by reliable statistics, and not by assertion. If the present claims of the medical profession

were true, the average duration of life would be, at the present time, not less than 60 years, whereas it still remains stationary at 38, and with the exception of war effects, it was probably as high all through the dark ages, and it is probably as high at the present time in heathen, or even barbarian countries. The average duration of life being 38 years is nearly as low as it can go without annihilating the human race, for only reduce it 3 or 4 years, placing it at about 35 years, and without an increase of births, the population of the world would begin at once to decline, and continue declining until the human race would become extinct. But only retain the present birth rate, and destroy disease, admitting death only by old age, and the population of the earth would double as fast our great cities are doing it. In this case, to the vast increase in population arising from the addition of those now dying in early life, would be added the additional births from this source, which would soon double, treble and quadruple the present population of our earth. Many people think that we now have more people on earth than is good for the happiness of man, but providence demonstrates otherwise, and when there are enough of people on earth providence will stop the increase. If medical science and art are so well developed in our day, and heathen lands are ignorant of this great art and science, why is it that heathen lands do not decline in population? Why is it that China has her four hundred millions? India her two hundred millions? and barbarian Africa her two hundred millions? That they grew up amidst ignorance we all know, and that the average duration of human life amongst them was in the past, and is at the present as high as ours reason teaches, and assertion cannot disprove. The result of all this proves conclusively that the heathen always have been, and are still as healthy without our skilled medical profession as we are, and comparatively free from the fearful tax we have to pay for the doctor, and his drugs. It should be remembered that it is only medical practice that I am opposing; for some of the sciences I admire, but utterly repudiate the practice in its present state of development.

SURGERY.

Against that branch of medical science called surgery I have nothing to say Neither faith healing or hygiene can take its place, for it is not a healing art. If a man should stick a thorn in his flesh it should be extracted; and if he should get a bone broken, or a joint out of place, or an artery cut he should employ the services of a surgeon; because extracting thorns, setting bones and tieing arteries are mechanical operations, and not healing, and we have no reason to believe that faith healing, hygiene, or medicine can do such work. However, after the surgeon has finished his mechanical work, it would then be admissible to employ healing agents. But such cases will always be few, and form only a small factor in human affairs.

DEATH OF INFANTS.

It is said that one-third of our race die in infancy, and some estimates have placed it at half. If I remember correctly Swedenborg tells us that two-thirds of heaven is composed of those who die in infancy. At any rate, christianity teaches that all infants are saved, and if this be true, probably the medical profession has not done any

great injury after all, for with the world as wicked as it now is, but few adults are saved; so if a doctor has killed any infants, he has probably saved them from a life of sin, and an eternity in hell. And I believe that if people will not live religiously, the sooner they leave earth the better it will be for them, for the longer they remain, the deeper they will sink into sin, and, as a result, sink deeper into hell after death. If these things be true, the average duration of life remaining at 38 years is to be desired as long as people remain as wicked as they are at this time; but let man become religious, and an increase in the duraton of life will be a blessing.

DOCTORS HAVE COMPANY.

I am not ready to set doctors down as the worst men on earth, for if it be true, that they have foisted a worthless system of medical practice on the world, they have a majority of the world for their companions; for deceit, fraud and swindling now reigns in almost every department of human life, and it would be unreasonable to suppose that the medical profession was the only exception. If religion could furnish a Mahomet, and a Joe Smith; and christianity a pope, and a hundred smaller isms nearly as bad, surely we should be willing to draw the veil of charity over the faults of medical doctors; and especially when they enter it while young, at heavy expense, and in total ignorance of its weakness.

OPINIONS OF OTHERS.

A few months ago I received a circular from a hygiene doctor in New York City, and below give extracts from it I do not warrant it to be true, but believing it to be so I copy it. The doctor's name and address could be given, but I am not at liberty to use them, and, therefore, omit them.

"A NEW METHOD OF REGAINING HEALTH, AND ERADICATING ALL DISEASES, WITHOUT THE USE OF DRUGS OR POISON."

"Probably the greatest delusion that the human race has ever labored under is that of swallowing all sorts of abominable drugs and poisons with a view to regaining health, and overcoming disease. Hundreds of thousands of men, women and children are murdered every year by doctors, drugs, and patent medicines." "This method is applicable to the cure of all diseases to which the human system is liable, as well as to all forms of debility and exhaustion, impotency, etc." "It is not necessary for me to give a full list of all diseases here; suffice it to say that there are about 1540 different diseases classified by the college of physicians ond surgeons."

"I give below the opinions of a few out of hundreds of eminent physicians who have had the courage to speak their minds on this subject."

Dr. Mason Good, M. D., Fellow of the Royal College of Physicians, England, says: "The socalled science of medicine is a barbarous jargon; and drugs have killed more human beings than all the wars, famines and pestilence that the world has ever seen."

"Sir Edward Johnson, M. D., Physician to Her Majesty the Queen of England, and for forty years editor of the Medical Gazette, says: "It is my opinion that if there were not a single doctor, surgeon, druggist, apothecary or drug on the face of the earth, there would be less sickness, and less mortality than now prevails."

Dr. Oliver Wendell Holmes, Professor of medicine in Harvard

College, Boston, said in a recent lecture: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the conceivable abomination thus obtained thrust down the throat of human beings suffering from some fault of organization, nourishment, or vital stimulation."

Prof. Chas. D. Meigs, Jefferson Medical College, Philadelphia, says: "All our cogitations respecting the modus operandi of medicine are purely empirical."

Prof. Clark, N. Y., says: "All our curative agents are poison, and, as a consequence, every dose diminishes the patient's vitality."

Prof. S. M. Goss, of the medical college, Louisville, Ky., says: "Of the essence of disease very little is known. Indeed, nothing at all."

Dr. Bailie, of England, says: "I have no faith whatever in medicine."

Prof. Parker, of New York, says: "Hygiene is of more value in the treatment of disease than drugs."

"Dr. Marshall Hall, F. R. S., says: "Thousands are annually slaughtered in the quiet sick room."

Prof. Davis, says; "The vital effects of medicine are very little understood. It is a term used to cover ignorance."

Bostwick History of Medicine, says: " Every dose of medicine is a blind experiment on the vitality of the patient."

"Dr. Benj. Rush, University of Pennsylvania, says: "I am incessantly led to make apology for the instability of the theories and practice of medicine. Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases, we have done more, we have increased their fatality."

Prof. Henle, the great German pathologist and teacher, says: "Medical science, at all times, has been a medley of empirically acquired facts, and theoretical observations, and so it is likely to remain."

Dr. Abercomble, Fellow of the Royal College of Physicians of Edingburg, says: "Medicine has been called by Philosophers the art of conjecturing, the science of guessing."

Sir John Forbes, Fellow of the Royal College of Physicians, London, and physician to the Queen's household, says: "No systematic or theoretical classification of diseases, or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Prof. H. C. Wood, our distinguished American writer, asks: "What has clinical therapeutics established permanently and indisputably? Scarcely anything."

Prof. Gregory, of the Edingburg Medical College to his medical class, said: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are for the most part, stark, staring nonsense."

Prof. Meagende, the great Parisian physician, is reported to have addressed the students of his class in the Allopathic college in that

city in the following language: "Gentlemen, medicine is a great humbug. I know it is called a science—science indeed! It is nothing like science! Doctors are mere empirics when they are not charletans. We are as ignorant as men can well be. Who knows anything about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it."

Dr. R. C. Flower, the phenomenal Bostonian and physician, says: "Medicine is not a science. The best that can be said about medicine is that it is a system of experiments—no doctor of any standing will say it is a science. The best brains of the Allopathic school declare that medicine is only an experiment."

Bichat, the great French pathologist, says: "Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps of all the physiological sciences, that which shows best the caprice af the human mind. It is a shapeless assemblage of inaccurate ideas; of observations often puerile, and of formulae as fantastically conceived as they are tediously arranged."

Dr. Ramage, F. R. C. S., London, says: "It cannot be denied that the present system of medicine is a burning reproach to its professors—if, indeed a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good! How often do they really make our patients worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the mal-practice of my professional brethren to warrant the strong language I employ."

COMPARISON OF THE HEALING AGENTS.

We now have before us the only three general healing agents known to man; prayer, hygiene and medicine. A short comparison of the relative value of each might, therefore, be profitable. Faith healing, I regard, as being by far the most useful because; 1. It is not dangerous, so if it does no good it cannot do any harm. This would generally be the case with hygiene, but not always so, for it might sometimes injure when it was intended to benefit; and with medicine it would be scarcely ever so. 2. It would require but little skill, for any one who could pray could heal, and this would include both the ignorant and the wise. Hygiene would require considerable education in its use, while medicine would require both skill and caution. 3. I believe that either gradual or instantaneous divine healing, if properly sought, would remove the worst diseases that now assail the human race, efficiently, and never fail, which would not be the case with either of the other forms. 4. Faith healing could cure at a distance, while neither of the others could. 5. Faith healing would be inexpensive which would not always be the case with hygiene, and rarely the case with medicine. 6. Faith healing could lay its heavenly touch on the smallest infant, or the weakest patient, which neither of the others could do. 7. Faith healing would lead the soul into deeper communion with Jesus, which neither of the others would do. I, therefore, believe, that faith healing is destined to become

almost the only healing agent in all diseases, and hygiene be only the law which providence binds on all men in both sickness and health. The natural healing power of life force has been omitted because it is not dependent on any voluntary effort of man.

FAITH HEALING SCIENTIFIC.

All the dealings of Jesus with finite beings and things are according to law and order, and these laws or rules are what is called science. Not only religion then, but religion in all its greater and smaller forms is according to law and order, and, therefore, the rules, or manner of divine healing, which I have been trying to present, are as much under the sun of science as natural philosophy, astronomy, or the other secular sciences. And not only so, but I accept, endorse and teach the new church system of theology which Jesus gave to a benighted world, and which is equally as scientific as the natural sciences; and which has demonstrated the holy scriptures to be, preeminently, scientific. It was not long after I began practicing on faith healing before it was discovered, that medical science was not the only science within the department of healing, but that faith healing was equally a scientific branch of the healing art; and that, not only the whole of it, but each constituent part of it was according to law and order. For centuries man has gone on, and on adding to the list of discoveries, and everyone has opened up a new science, and demonstrated that Jesus has left nothing to chance, and that he does not operate this great earth by arbitrary authority; but that everything from a tallow candle to the sun in the heavens, and from the falling of a little drop of rain to the flow of the tides, and from the swinging of a little pendulum to the revolutions of the planets are all according to law and order.

OLD AGE.

Another result of my experience was that I was soon convinced that old age is the only divinely appointed agent of death. Among my first impressions on this subject, in 1882, was the fact that within the vast domain of the vegetable kingdom this rule is universal, and all other forms of dissolution accidental, unnatural, and foreign; and were it not for the consequences of sin it would be equally true in the animal kingdom, of which man constitutes a part. There are exceptions, but every rational person knows that the order of fruit on the tree, of grain in the field, and of the leaves of the forest is to first mature, get ripe, and then surrender life, and that to die sooner is the exception and not the rule. A worm may gnaw them, blight destroy them, or frost kill them, but these are exceptions, and exceptions should not be converted into rules. If space permitted many pages might be filled with such examples, but these will suffice to show that old age is the only divinely appointed agent of death within the vast vegetable kingdom.

CREATION IN A CIRCLE.

The next reason that I give for believing that old age is the only divinely appointed agent of death is, that everything Jesus has created to live or move travels in a circuit. The planets travel in regular revolutions around the sun, and with only slight variations occurring at

regular intervals ages apart, but still regular. And by regular revolutions we have spring, summer, autumn and winter. The earth revolves regularly giving us morning, noon, evening and night. The moon travels through its circuit giving us new moon, first and second quarter and then full moon. The tides of the ocean ebb and flow regularly, while the current flows round and round in a circuit. Vapor ascends by evaporation to the clouds, produces rain which returns again to the oceans from whence it came. The blood leaves the heart, circulates through the body, and returns again to the heart. Seed dropped into the ground germinates, produces a plant which produces again new seeds, and then dies with old age. This much is New church theology, and is taken from the writings of Swedenborg; but it is evident from both scripture and reason that this form of revolution is applicable to all forms of life, and that the age of man is not an exception. Man then should pass through the revolution with regularity like everything else, giving him childhood, youth, middle age, old age, and eternal youth again in heaven; and when he fails to do it divine order is violated. These things being true, death by disease is a violation of the divine order of life and motion, just as frost. or freezing weather in the summer would be a violation of our annual seasons of fruit time and harvest. Disease then is as much out of place in the prime of life as freezing weather would be in the middle of summer, or darkness at noonday.

OBJECTS OF MAN'S CREATION.

The next reason is, that there are two objects for which life was given: The producton of offspring and the regeneration and development of the soul. The first of these is positively violated by early, premature death, and the other is violated, at least, in part. The first then of these two objects, that may be noticed is the production, and training of offspring. The human female ceases to bear at about 42 years of age, giving her sufficient time to care for her offspring until they are able to care for themselves. Ceasing to bear at 42 years, cannot possibly arise from physical weakness, for the human female is then in her prime, and does not feel the infirmities of age for many years later in life. The infirmities of age increase rapidly after 60, but the oldest child of the mother is then able to care for itself, and leave her to spend the infirmities of age free from the care of her children She would have a fearful conflict if she should continue childbearing into old age, like the animal or vegetable mother. and then die and leave her children under the care of strangers. If she cared for the spiritual welfare of her children, infants in old age would rob her of her spiritual joys, and in many cases lead her to wholly or partially stray from religion. But in the present order of providence this is impossible; so she has nothing to do with raising or training her children in old age· but after infirmities begin, she can tranquilly surrender her life to him who gave it, and peacefully enter into her rewards. This being the case it proves, conclusively, that providence never intended the separation of the mother and her babes, and the power that dares to do it is an enemy, and an intruder into the circle of divine order. But it is different with the animal and vegetable mothers, for

their offspring have no soul to save, and rapidly assume the power of self support; so these mothers continue to bear in old age, and even until death by old age. The next object of life is that it requires all of life, from infancy to old age to thoroughly regenerate the soul, and confirm it in holiness. This is also new church theology, and is thoroughly treated by Swedenborg, for all the separate stages of development that take place in the soul of man, from youth to old age are abundantly explained.

LIFE SUBMITS TO AGE.

Life never resists age, but fights with all its powers against disease. Cut the flesh of man, and life immediately begins the work of healing. Let a swelling or an external sore come on the body, and life immediately begins a battle with the intruder, and never ceases the conflict until the foreign enemy is either banished or comes out victorious in the fight, for between life and disease there is no peace until one or the other dies. As it is with external wounds and sores, so it is with disease in all its internal forms; for life either casts them out of its house, or battles with them as long as it has power to fight. But it is otherwise with old age, for life submits to age, and is not disturbed with a murmur, or a wave on the sea of peace. Life and age act as friends, for between them there is no battle, no conflict, and no struggle for supremacy; but life quietly lays her armor down at the feet of her master, and peacefully submits to the quenching of the fire within. No sane man ever tries to cure old age with medicine as he does disease. No one employs hygiene, prayer, or medicine, or seeks health resorts to regain youth, but there is a spontaneous, universal, quiet submission to the march of time, and to the inroads of age into the vital forces of life. While disease produces pain, and sometimes fearful ones, it is all absent in the increase of age; and although age, like disease, saps the fountain of life, yet it is done so quietly that the sense of touch is not even disturbed. Disease, generally, not only assails the forces of life, but the system of nerve sensation, carrying pain, misery and suffering with it wherever it goes. Death by old age gives warning. The gray head, dim eye, wrinkled brow, feeble step, tottering walk and bent form all unite in giving the warning: "Prepare to meet thy God." But disease is deceitful and sneaking. It comes on us in the dark, stabs us in the back; and without notice; tears the child from the mother and the mother from the child, the husband from the young wife, and the wife from the husband, leaves the wife alone with her family of little children, acts the robber and the thief, and leaves every mark and image of the devil who sends it I am also satisfied that when death is exclusively from old age it is painless, for the ripe fruit gently loosens its hold on the twig, and falls to the ground, but green, immature fruit requires force to pluck it; while the ripe grain also gives up life, and gently bows its head to the earth.

THE BIBLE.

The Holy Scriptures abundantly sustain the claims of this book; that disease comes, internally, from hell, that it may be cured by the prayer of faith, and that old age is the only divinely appointed agent of death. But before proceeding to investigate these subjects it will be

necessary to give the new church methods of interpreting the Scripture. The new church accepts the writings of Emanuel Swedenborg as a special revelation from Jesus; not as Scripture, but as an interpretation of Scripture; and in this revelation to Emanuel Swedenborg was given the spiritual sense of the Holy Scriptures; and finally, that this special revelation of the spiritual sense, which every verse of Scripture contains, was given for the enlightenment of the new church, or the millennium age that is now coming upon the earth. This being the case, the new church now has the Scriptures in both their spiritural and natural meaning; while the old church has only the natural sense, and still wickedly rejects the spiritual sense. This being the case, the interpretation of Scripture by the new church having the light of the spiritual sense differs widely with the interpretation of the old church having only the natural sense. It is necessary to make these explanations in order to show the proper meaning of some Scriptures I wish to use in proving some theories. Then, with the light of the spiritual sense of Scripture, the new church teaches that Jesus is never angry with anyone, either in this life or in the life to come; that heaven is the chosen home of all who go there, and hell is the chosen home of all who go there; that Jesus acts with all men before and after death, just as the natural sun acts with all things on the natural earth. It gives its light and heat as freely to the thorn as to the fig, and as freely to the stagnant pool as the girgling spring, or running brook; but the stagnant pool and thorn convert pure heat and light into what is evil and loathsome, while the running brook and fig convert pure light and heat into useful good. Then the cause of evil and filth in one set of the above objects is not from the sun, but in the objects themselves. It is likewise with wicked men, for they change the influx of goodness and truth coming from Jesus into the opposite, and thus produce their own miseries and punishments. Then, wherever in the Bible it speaks of Jesus being angry with man it is only an appearance, for the truth is that man is angry with Jesus; and wherever it speaks of Jesus sending war, famine, pestilence and sickness on man, the truth is that man brings them on himself by doing the will of the devil. In like manner it appears to man that the sun rises and sets, but the truth is that the sun stands still, and the earth moves. Then, when the Bible says that Jesus sends sickness on man, it is what is called an appearance of truth, for the devil sends it, because he is able to do so whenever man sins, and turns his back on Jesus.

BIBLE SUPREMACY.

In all the affairs with which I deal under the sun, the Bible; the holy word of Jesus; the only infallible authority on the earth, is my support, my strength, my stay and staff In the doctrine of faith healing I am not left alone, for this guide through the pathway of life, this infinite, mighty, omnipotent bulwark of truth gives me all the support, light and truth that I could reasonably ask or desire on the subjcet. Why it was not sooner discovered is one of the mysteries of human nature, only surpassed by many others far greater, and more important, found in the writings of Emanuel Swedenborg. Let it be strictly remembered that in the natural sense much of the Bible is

written according to appearances, and not according to real truth. When Christ said "except ye eat my flesh and drink my blood ye have no life in you," we know that the litteral sense is only apparent truth, for the real truth is that we must appropriate the good and truth which came from him; and in like manner when the Bible says Jesus is angry, and that he punishes, afflicts and curses man it is only an apparent truth, for the real truth is that man is angry with Jesus, and brings upon himself punishment, affliction and curses by turning away from Jesus, and establishing a connection with hell. In the same way we speak of the sun, moon and stars moving from east to west which is only an apparent truth, for the real truth is that the earth moves, and, with slight exceptions, the sun, moon and stars stand still. Then, let it be remembered in the following scripture quotations, Jesus does not send any of the punishments threatened, because it is only an apparent truth; but that hell sends them whenever man withdraws from Jesus, which he always does when he sins. Not only in the following quotations but in many other passages not quoted, and in all that has been written this rule of interpretation has been followed.

THE BIBLE ON OLD AGE.

In the following scripture quotations it will be seen that the following doctrines are taught:

1. That old age is of divine appointment. 2. That old age is promised to the obedient. 3. That if all the people are righteous there will be no sickness, except old age. 4. That Jesus considers old age as a blessing which he bestows upon the righteous. 5. That in the new age people will die only with old age. 6. That Jesus is a healer of disease.

GEN. VI., 3.—And the Lord said, my spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.

GEN. XV., 15.—And thou shalt go to thy father's in peace; thou shalt be buried in a good old age.

GEN. XXV., 8.—Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

GEN. XXXV., 29.—And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days.

EX. XV., 26.—And said, if thou will diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.

EX. XX., 12.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

EX. XXIII., 25.—And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

EX. XXIII., 26.—There shall nothing cast their young, or be barren, in their land; the number of thy days I will fulfill.

DEU. V., 16.—Honor thy father and thy mother as the Lord thy

God hath commanded thee; that thy days may be prolonged, and that it may go well with thee.

DEU. VI., 2.—That thou mightest fear the Lord thy God, to keep all his statutes, and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

DEU. VII., 15.—And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all that hate thee.

II. SAM. II., 12.—And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee.

JOB V., 26.—Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

Ps. XC., 10.—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow.

Ps. CV., 37.—He brought them forth also with silver and gold; and there was not one feeble person among their tribes.

PROV. III., 2.—For length of days, and long life, and peace, shall they add to thee.

PROV. IX., 11.—For by me thy days shall be multiplied, and the years of thy life shall be increased.

ISA. LXV., 20.—There shall be no more thence an infant of d[a]ys, nor an old man that hath not filled his days; for the child shall die an hundred years old.

THE BIBLE ON SICKNESS.

Sickness, war, famine and pestilence are all derived from hell, and are the fruits of sin. "The Lord God is a sun, and a shield;" therefore, the sun, and his operations on all things, is an image of Jesus, and his operation on all things. By sin man departs from Jesus, and then plagues follow, just as cold follows the withdrawal of heat, and just as darkness follows the withdrawal of light. In winter the earth turns partially away from the sun, and then cold follows; and at night the earth turns entirely away from the sun, which brings both cold and darkness; and in precisely the same way when man turns away from Jesus he falls into evils and falsity, and these bring war, famine, pestilence, sickness, and all the multitude of human miseries that meet us every day, and everywhere. Heat corresponds to love, and light to wisdom; and cold corresponds to evil or sin, and darkness corresponds to falsity, or false doctrines. Although the Bible says plainly that Jesus sends the above plagues, yet it is written according to the appearance, for he does not turn away from wicked men, and send these plagues, any more than the sun turns away from the earth, and sends cold and darkness. It is no more the work of Jesus to send plagues on man, than it is the work of the sun to send cold and darkness; yet, in each case it appears as if the sun departed from the earth sending cold and darkness, and that Jesus departed from the wicked sending on them plagues and curses. This is new church theology, and is taught by means of the spiritual sense of the Bible which Jesus revealed to Emanuel Swedenborg, and which the old church wickedly

rejects. In the following scripture quotations it will be seen that the following doctrines are taught:

1. That sin is the cause of disease. 2. That sin shortens life. 3. That satan sends disease on man when he has power to do so. 4. That sin is the cause of all plagues.

LEV. XXVI., 16.—I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it.

LEV. XXVI., 20.—And your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

DEU. XXVIII., 21.—The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land.

DEU. XXVIII., 22.—The Lord shall smite thee with a consumption, and with a fever, and with an inflamation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

DEU. XXVIII., 27.—The Lord will smite thee with the botch of Egypt, and with the emerods and with the scab, and with the itch, whereof thou canst not be healed.

DEU. XXVIII., 60.—Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

DEU. XXVIII., 61.—Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

JOB II., 7.—So went satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

PS. LV., 23.—But thou, Oh God, shall bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days.

PROV. X., 27.—The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.

ECC. VII., 17.—Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time.

LU. XIII., 16.—And ought not this woman, being a daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

JOHN V., 14.—Afterwards Jesus findeth him in the temple, and said unto him, behold, thou art made whole: sin no more lest a worse thing come unto thee.

THE BIBLE ON HEALING.

Divine healing is positively taught in the Bible, and also that righteousness prevents disease and brings old age. But thousands of people are ready to respond, that they can see no difference in this respect between the christian and sinner, which is a fact; but there are a number of causes for it, and if they could be removed the difference would soon be perceptible. It is probable that all diseases, without exception, are more or less contagious, and that the righteous and the

wicked being indiscriminately mixed, the contagion can easily pass from one to another so effectually that no distinction can be perceived. Then again, people do not pray for either health or the cure of disease, and these are positively and unequivocally sins of omission, for whenever a man spends a day without praying for the health of his body, he commits a sin of omission. If he is in sound health, it makes no difference; disease is from the devil and is liable to attack him at any time, and it is his duty to pray, every day, for the protection of his soul, body and property; for all spiritual wants of the soul, and for all temporal wants of the body, and for the prosperity of the church. The Lord's prayer is a model for man to patronize, and the daily bread mentioned in it includes daily bread for the body, and everything else it needs; and health is certainly as important as any other temporal blessing; and, therefore, in the daily prayer for daily bread which we are commanded to offer, health should be a leading factor If all religious people would adopt this rule, and discharge it faithfully and efficiently, in health as well as in sickness, there would soon be a wonderful difference between the righteous and wicked. The standard of christian character is to love Jesus with all the heart, soul, mind and strength, and "our neighbors as ourselves," and the best christians that we can find fall so far below it that I have, long since, been of the opinion that the christians of this age are a race of dwarfs. Depravity has been transmitted from parent to child with continually increased corruption until it seems that there is as much difference between our best christians, and what they should be as there is between our scrub, dwarf, domestic animals, and our fine thoroughbred stock. Reason teaches, that if ages of starvation will produce such results in either the animal or vegetable kingdom, ages of sin will produce like results in the spiritual kingdom of the soul; and herein may be found one reason, and a strong one, why the righteous suffer with disease. This is a dark, mournful, humiliating picture of our age and people, but the best thing that can be done is to look the trouble in the face, and set about retrieving our lost fortunes as rapidly as possible. Swedenborg says that the new christian heaven is below the ancient heaven, or farther from Jesus than the ancient heaven, because there are no people on earth as wise as the ancients. Here is a lesson for those who think we are living in the very blaze of enlightened greatness. Whatever others may think, I regard the present time as the darkest, and wickedest this earth ever saw, and unless "the days are shortened," and the Lord comes in great power soon "no living flesh can be saved." Childhood training is the only hope of a permanent reform; for unless a child gets religious training before it reaches the tenth year subsequent efforts to attain a religious life will be largely superficial, or attended with ten-fold more difficulty. Family discipline is almost entirely dead, for there is scarcely enough of life in it to call it, even civil government. It is caring for the temporal welfare of the child, and there it ends. Half the boys at fourteen abandon all respect for either parents or age, and the other half is not far behind them; and there never will be any hope for the church until family religious training and discipline is restored. There may come universal reform without

it, but it cannot, and will not be permanent until the lives of children are cast in the gospel mould before they reach their tenth year. Our scripture quotations prove conclusively that sickness, war, famine, and pestilence are the result of sin. Then, when it is said that 1540 diseases now assail the life of man, and 999 out of every thousand die with disease, it shows what the character of our religion is. I acted once as a life insurance agent, and carefully inquired into the health of every man I solicited to insure, and out of twelve months of such work, I never found but one man entirely free from disease. War has nearly ceased, but the nations are armed as never before. The earth yields half, or less than half of its increase, leaving the masses to struggle from sun to sun for a living. Rain is withheld or comes in deluges, while insects and disease ravage everything that grows; all of which shows the fearful distance to which the human race has strayed from the source of all love, wisdom, righteousness and truth. Every christian man and woman ought to devote from four to eight hours every day and their entire Sabbaths to the service of religion, for the importance of eternal life demands it. They should spend much of that time in prayer and religious reading, and if they would live in this way until they become properly regenerated those hours of daily religious service would be the sweetest hours this earth could possibly afford, and make them feel as if they were living in an earthly paradise. In the following quotations, it will be seen that the following doctrines are taught.

1. That it was probably a custom among the ancient Israelites to seek divine power for the healing of disease. 2. That Jesus is a healer of disease. 3. That it is the duty of christians to seek divine power for the healing of their diseases. 4. That if divine healing is received, it must be sought by prayer and faith. 5. That when healing is sought by prayer and faith Jesus will answer. 6. That medicine may be entirely omitted. 7. That entirely omitting medicine in the treatment of disease is not a violation of duty. 8. That the early christians used oil, and anointed those who sought divine healing.

II. Chron. xvi., 12.—And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians.

Ps. ciii., 3.—Who forgiveth all thine iniquities; who healeth all thy diseases.

Jas. v., 14.—Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

Jas. v., 15.—And the prayer of faith shall save the sick, and the Lord shall raise him up.

THE BIBLE ON GIFTS.

The distinction between the gift of miracles, and the gift of healing should be closely observed, for unless it is done the difference between miraculous healing, and faith healing will not be understood, and, as a result, confusion will follow. I understand miracles to cure by removing all obstructions to the progress of life, and at the same time invigorating the body; thus making a complete cure. But the gift of heal-

ing, I understand to mean the gradual removal of obstructions to the progress of life, leaving life free to gradualiy regain vigor alone and unaided; and, in answer to daily prayer this gradual healing may continue for days, weeks, months, or years according to the more or less obstinacy of the disease. I also understand that the gift of healing may be as easily obtained as either the gift of knowledge or wisdom mentioned in the following quotations. Here is an important point, for thousands of people will regard the gift of healing as the privilege of a select few, whereas it may be effectually employed by anyone who can pray for the pardon of his sins. Prayer not only brings faith and trust, but generally increases it in those who already have it, and the increase is generally according to the length of time spent in the exercise. Then, if anyone wants the gift of healing, or of miracles, and fears that his faith is too weak, let him go to prayer, and remain in it long enough, and my word for it, he will find faith expanding until it sweeps a victory, but as long as he is not willing to pray, in vain he may desire either the gift of miracles or healing. I also believe that faith healing is as freely within the reach of one man as another, and there are no exceptions. In the following quotations, it will be seen that the following doctrines are taught.

1. That the gift of miracles, and the gift of healing are separate gifts. 2. That in the apostolic church they are possessed by different persons.

I Cor. xii., 9.—To another faith by the same spirit; to another the the gift of healing by the same spirit.

I. Cor. xii , 10.—To another the working of miracles.

I. Cor. xii., 28.—And God hath set some in the church. first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

I. Cor. xii., 29.—Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

I. Cor. xii., 30.—Have all the gifts of healing? Do all speak with tongues? Do all interpret?

THE BIBLE ON THE MISSION OF JESUS.

The principal object in refering to the miracles of Christ and his apostles is to overthrow the abominable doctrine that disease is of divine origin. As long as this idea remains, it will deter many people from seeking divine healing, for they will be afraid of antagonizing the will of Jesus, and even those who do seek it will be assailed by fears that they are not doing right, so it is utterly impossible for the church to come out into the clear light of universal divine healing until she abandons this miserable falsity. Whenever the masses get from under its shadow, they will feel and act as freemen on this subject, and the church will then rise in her might and majesty, and drive, not only disease, but also war, famine, pestilence and all other plagues from the face of the earth. Until recently the old church has taught for ages, that Jesus sent disease, and all other plagues and curses on the human race. This has been her undisputed logic for centuries, and it is useless to begin modifying it, for every effort of the kind will be only the adoption of new church doctrines. There is no middle

ground on the subject; no splitting of the difference without self-contradiction, for disease comes either from Jesus or the devil, and every effort to half it will be nonsense, foolishness and a failure. "The prince of this world cometh, and hath no part in me," are the words of the Divine Master, and any plan for laying the diseases of the righteous on the devil, and the diseases of the wicked on Jesus is a wonderful mixing of spiritual forces, entirely subversive of the whole tenor and spirit of scripture. But we should be glad to hail even this much, for it is the dawning of a better day when new church truths will forever banish old church falsities. A proper understanding of the mission and miracles of Christ, and his apostles will settle the question beyond the power of intelligent dispute, for "a house divided against itself cannot stand," and if Jesus sends diseases on the wicked, and then casts them out, it is a house divided against itself. And if he cast out diseases which he sent himself he was not destroying the works of the devil, because in such cases the devil had nothing to do with sending the diseases; so with such theories they were not his works. If it be said that he never cast out a disease until the subject repented the answer is, that it does not help the matter, for repentance did not change the origin of the disease, and the healing of diseases contracted while the subjects were in a state of sin is called destroying the works of the devil, and nearly always associated with casting out devils. Then again, it is not reasonable to suppose that all the multitudes healed by Christ and his apostles were religious people, for many were healed by simply touching the garments of Christ; and from the body of Paul were carried "handkerchiefs and aprons to the sick, and they recovered," and to suppose that all these were religious persons is nonsense. Then if Jesus healed the diseases that he sent himself, how could such work be called miracles, and be associated with casting out devils. Every one will agree with John that, "Jesus came to destroy the works of the devil," and curing disease was a leading factor of his work, and if he sent diseases himself, most certainly casting them out, or healing the sick was not destroying the works of the devil, because according to the old church the devil did not send disease, and they were no part of his work. If it be said that Christ also raised the dead the answer is, that it was those who had died with disease, which is also a work of the devil, for only death by old age is according to divine order. Then, reproving sin and thereby casting it out was a leading part of Christ's work, and healing the sick is closely associated with it, for in answer to the disciples of John he declares this to be a part of his mission. Then again, and the strongest argument of any, is that curing disease and healing the sick are continually associated with casting out devils, and if Jesus sent disease on the wicked how could it be associated with devils? The diseases of wicked persons, and the possession of persons by devils are so closely associated all through the gospels that hell is unquestionably proved to be the source of both, and after a fair investigation none but the captious should dispute it.

In the following quotations, it will be seen that the following doctrines are taught:

1, That Jesus came to destroy the works of the devil. 2, That curing sin, by preaching the gospel was a part of the work he accomplished. 3. That curing diseases of the body was a part of the work he accomplished. 4. That casting out devils was a part of the work he accomplished. 5. That raising the dead was a part of the work he accomplished. 6. That, therefore, sin, disease, devils in people, and premature death were all works of the devil, and derived from hell, and, that Jesus had no part, whatever, in sending them on the people he cured.

MATT. IV. 23.—And Jesus went about all Galilee, teaching in their synnagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

MATT. VIII. 16.—When the even was come, they brought unto Him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick.

MATT., VIII, 17.—That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bear our sicknesses.

MATT., XIV, 35.—And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto Him all that were diseased.

MATT XIV. 36.—And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole.

MAR. I. 32.—And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

MAR., I, 34.—And He healed many that were sick of divers diseases, and cast out many diseases.

LU. IV. 40.—Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid his hands on every one of them, and healed them.

LU., IV, 41.—And devils also came out of many, crying out, and saying, thou art Christ the son of God.

LU. XIII. 16.—And ought not this woman, being a daughter of Abraham, whom satan, hath bound,. lo, these eighteen years,, be loosed from this bond on the Sabbath day.

LU. VII. 22.—Then Jesus answering said unto them, go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

ACTS XIX. 11.—And God wrought special miracles by the hand of Paul.

ACTS XIX, 12.—So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

I JOHN III. 8.—For this purpose the son of God was manifested, that he might destroy the works of the devil.

PAUL'S FAILURES.

In Paul's epistle to the Phillippians he refers to Epaphroditus,

who was "sick nigh unto death." Here is a supposed stronghold of those who are opposed to divine healing; and also of those who admit it, but only as a partial work; or, that Jesus sometimes gives it, and sometimes refuses it. They are always ready to assert that Paul, being an apostle would have healed this colaborer had Jesus given him power to do it, and that his failure to do so is positive proof that it was beyond his power; and that this is an example to us that sometimes it is useless to look for divine healing. In answer to this, let it be remembered that Paul mentions in I. Cor., xii. 29, 30, two distinct gifts of healing, and that the epistles prove that Jesus did sometimes give the power to work miracles, and sometimes withheld it. This doctrine has already been noticed and advocated. But it is otherwise with the gift of healing, for it works slowly and gradually, but it is universal. Then, Paul did not have the gift of miracles when his colaborer was taken sick, and had to rely on slow, gradual faith healing, which finally healed the patient, for it is said that "God had mercy on him" thereby proving that divine power finally cured him.

PAUL'S THORN.

Others there are who are ready to harp on Paul's "thorn in the flesh." But before they do this, they ought to tell us what it was, for otherwise they are only guessing, and unable to give any proofs or offer any arguments. It might have been an impediment in his speech, born in him, or produced in childhood; or it might have been a deficiency in some part of his body, either born in him, or produced in childhood; in which case a cure would require the creation of new flesh; and such as this faith healing does not propose to do. The creation of new flesh might have been done by Christ when he restored the sight of one born blind, but this is an order of miracles that the prayer and faith of men cannot reasonably expect; yet, I do not entirely repudiate even this, but having had no experience in it, I leave it for those who have such cases.

THE BLESSINGS OF AFFLICTION.

How often it is that preachers will stand in the sacred desk, and rehearse to a congregation the way Jesus led some wicked man to repentance by sending on him a spell of sickness, or removing a wife or a child by death; and I have personally known a number of old church members who would thank Jesus for their pains. And I have also frequently heard preachers rehearse to a congregation how some old saint was glorifying Jesus by displaying a pious resignation to his will; and by patiently bearing the sufferings he sent without a murmur or complaint. It is true that sickness has sometimes brought men to repentance, but it generally has the opposite effect, for it makes people ill-natured, cross and irritable, and does anything else than promote the principles of a pious life. In severe sickness, especially, it is difficult for the patient to concentrate the mind on prayer and faith, or to have that degree of composure necessary for the mind to act on spiritual subjects. The best frame of mind to call forth the religious sentiment of the soul is a life of happiness, usefulness, and freedom from physical or mental pain of any kind, or unusual care for the things of this life. When this frame of mind is attained, and properly improved, the re-

generation and expansion of the soul is very rapid. The soul is then like a well watered garden, and flourishes like the green bay tree growing on the banks of the refreshing stream.

POSSIBILITIES.

The possibilities of faith healing cannot be measured by the mind of man, for like the eternal existence of the soul, we can only grasp what little is within the reach of our little finite minds. We may to some extent enter into its temporal possibilities, but an infinite mind alone can grasp the magnitude of its spiritual sphere of effects. Among its temporal possibility will be its extreme simplicity, being so simple that the uneducated masses can easily appropriate its power without the special teaching of expensive books or salaried tutors. Then, if a mistake should be made, there is no danger of injury or harm resulting. Then, it is inexpensive, costing no more than the air we breathe. Then, it is so effectual that if it is properly practiced there is no reasonable possibilities of failure; for one man who properly understands it would be more successful in curing bad cases than any hundred medical doctors that ever walked the earth. One can doctor a family, and a few can doctor a town. It will act on persons at a distance equally as effectually as when present, and even the knowledge of the patient is not necessary. And, finally, anyone can practice it who prays. The first difficulty in getting people into the work will be in getting them to make the first trial; and then, probably, the next greatest difficulty will be an efficient effort, and if they fail in this success is impossible, and discouragement will follow. It matters little how much unbelief exists on the subject, if a fair thorough trial is given faith will increase with every word of prayer. People will be liable to regard it as the privilege of only a few, and it will require a vast amount of persuasion to get them out of that notion. But after all, if they can be made to thoroughly understand, they will be driven into extremities where they will be forced to try it, for sooner or later extremities will come in the life of nearly all men, and when they come the drowning man will catch at straws, or anything else in his reach.

INTEMPERANCE.

The prayer of faith will effectually heal or cure the habits of alcohol, tobacco, opium or any other narcotic. Here is effectual relief for the drunkard who is willing to be reformed, for drunkenness and all narcotic habits are induced by intemperate habits, and are diseases of the body,, and produced by a violation of the physical laws of health or hygiene. But, like the prodigal straying from his father's house, there is not only room enough for him, but there is infinite room. There is not a drunkard, or an opium eater on the face of this earth, except those in the last extremities of departing life that cannot be cured if their co-operation can be obtained; and I am satisfied from past experience, that healing in answer to the prayer of faith would act on him without either his consent, or co-operation, and might cure him if the counteracting effects of drink did not overcome the healing. There is as much efficiency in the prayer of the righteous for the cure of the bodily sickness of the sinner without either his knowledge or consent as there is in the same prayer offered for his soul, and prayer

offered for the salvation of the careless sinner is a scriptural command, and religious people both know and practice it. Then, on the same principle why may not effectual prayer be offered for the cure of the careless drunkard? The diseases of alcohol and narcotics, however, differ from ordinary diseases, for in these diseases the voluntary consent of the mind accompanies the disease, whereas in ordinary diseases, the subject is not only willing but anxious to get free from them, and this difference will make a great difference in permanently healing them. Unless then, the consent of the mind could be obtained, the subject would be continually seeking his old habits. Here is hope for the heart broken wife, tied to a drunken sot. Let her spend an hour every day in prayer for the removl of a drunken appetite from her husband, and she may be gloriously rewarded; but, if possible, she should also induce him to morally reform.

INSANITY.

Insanity is also a disease, and is generally confined to the brain. No one knows what a fearful torture an insane person is to his family, except those who have tried it, for their trouble exceeds all belief until it is experienced. A few years ago I was thrown in contact with a man who had become a raving maniac on the subject of religion. I told some of his relatives that his insanity was produced by a disease of the brain, and that it could be cured by the prayer of faith; so I commenced with him, carried the case to a throne of grace every day for six or eight weeks, and at the end of that time, his reason was perfectly restored, and he was as rational as ever before in his life; and remained so. He also began improving as soon as I began prayer. This scourge has been rapidly on the increase for several years, and is now crowding the public asylums to their utmost capacity; but by the prayer of faith everyone may be healed except those born idiotic, or who contracted it in childhood. Such as these would be in the same condition as those born with physical detects, that nothing but the creation of new flesh could cure. However, they might be cured in infancy or childhood, and possibly in mature years, for the mind of man never ceases to grow and develop.

TEMPORAL RESULTS.

If faith healing becomes universal, its results will be both temporal and spiritual. Its temporal results will be many and universal. It will raise the average duration of human life to 80 years, and if the present birth rate continues it will thereby soon double, treble, and quadruple the population of the earth, and go on increasing it until the earth has as many inhabitants as it can support. Then providence will interpose, and stop the increase. It will reduce human toil by substituting an inexpensive curative agent in place of the fearfully expensive one we now have, and by doubling the years of middle life, when people are able to labor, and by giving men strong constitutions in place of the sickly ones that so many are now compelled to burden with excessive toil. For many years I personally experienced this condition of the body, and, therefore, know what it is to labor without sufficient strength for the task. It will stop the premature separation of kindred and friends. There will be no more parting of the mother

and her child. No more premature parting by death of parents and children; of husband and wife. or of friend and friend. And if the same principle is carried into all the affairs of life. it will stop excessive droughts, floods, war, famine, pestilence, insect depredations, and diseases on our crops, and among domestic animals, and thus double the returns of our farms, and save a corresponding amount of labor. Here in Texas, with seasons to exactly suit, and no insects or diseases, our cotton will annually and regularly produce one and a half bales to the acre, but droughts, floods, insects and diseases ravage it every year until a half bale to the acre is considered a good average. If all the people would unite in praying daily for blessings on their crops, and for the removal of all these plagues the answer would be given, and when they fail to do it, they fail to offer the prayer, "give us this day our daily bread."

SPIRITUAL RESULTS.

The spiritual results of faith healing will also be many and universal. It is a doctrine of the new church that providence leads man from one love into another and if this be true, here is a grand opportunity to crush sin on this earth. The love of life is one of the strongest in the human soul, and if it be true that 999 out of evey thousand die, prematurely, with disease, what a grand opportunity it is to lead man from the love of life into the love of religion, by faith healing; and the prospect looks as if this dream is about to burst upon the world in reality. Faith healing would then be the gateway into the blazing light of the millennium, and the child may now be born that will witnes this wonderful transformation. And in that church which prophecy tells us is to stand for ages of ages this same faith healing will remain as a means of leading man from the love of health into the love of religion, for the printing press will never permit the knowledge of it to die. Faith healing is then, probably, the gateway of the millen nium, and the chain with which to bind satan; for by leading from love to love man will be willing to surrender his love for the evil and false, for the antidote to all sickness, premature death, plagues and curses with which he now suffers; and when he does this universal good will take the place of universal evil, and universal truth take the place of the almost universal falsities that now reign and rule in the old church.

INFIDELITY.

Infidelity has been a miserable, terrible, fearful stench in the nostrils of our christian civilization, and today, like all other sins, its head is higher. and its form larger than was ever known before. And not only so, but even the church membership is permeated with the secret poison to an extent that even intelligent, well informed men do not imagine; for it is unpopular to be an avowed infidel, and multitudes of secret infidels never own or confess it. Its public advocates are well organized in christian lands, and their poison is sown broad cast among the masses; while in some heathen countries their converts are double those of christianity. They cry out to christianity, "give us tangible evidence, and we will believe. Let us have something that our eyes, ears and touch can perceive, and we will accept you." In faith healing they will have it, and all of it that could possibly be de-

sired. There are already enough of subjects among faith healers to crush infidelity out of existence, if they would only receive the same degree of testimony that they admit in the ordinary affairs of life; for, not only the subjects of healing themselves can testify in great numbers, but thousands of their personal acquaintances are scattered over the land, who can also testify to facts. But as it was with the miracles of Christ, so it is now; they admit the cures, but rule Jesus out, and enthrone some fictitious agent. But as the work of faith healing continues to spread, and the number of cures continues to increase, the vile monster called infidelity will hide its deformed head, and gradually die until it ceases to exist. Then the christian world will be freed from the abominable curse of those who advocate no religion, no soul, and no heaven for the faithful.

INCREASE RELIGION.

Disease stalks abroad, and has a place, more or less, severe within the body of almost every human being over thirty years of age. Premature death calls at the door of almost every household. Probably less than one in every hundred of our population prays daily for divine blessings, and a large majority of these have the form of words without the life of prayer. Disease and premature death being now almost universal, it will require universal prayer to remove them; and nothing less will answer. In every instance the great physician must be called or he will not come. He will not make himself an intruder, and heal disease where he is not invited. Neither will he come in answer to an empty form of words, for the spirit, the life and the soul of prayer must be there, or there will be no return message. The skeleton form of prayer will do no good, for the dry bones of the formalist must be clothed with flesh, and animated with living life. Neither will a few words, or a few seasons in prayer do the work; but in place of all these must come a prayer of suitable length, or failure will follow; a prayer with the life of intercession in it, or failure will follow; and daily seasons until every trace of disease is gone, or failure, either partial or entire, will follow. All of this will change the world from a prayerless people into a land of universal living, spiritual, worshipers of the true Christ. This will accompany universal faith healing as surely as that light and heat follow the rising of the sun, and thus man will be drawn from the love of life and health into the love of Jeaus and the neighbor. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the father seeketh such to worship him." John IV, 23.

CONVERTING THE HEATHEN.

From some cause or causes not properly understood, christian missions have lost their power. Since the first origin of christianity there never has been as much money spent on missions, and never in the history of the church were there such meagre results. There is a large amount of literature circulated among the churches giving glowing accounts of the work, but only read their statistics, and they will be found humiliating in the extreme; and evidence also goes to prove that nine-tenths of their converts are only lifeless formalists, and know little or nothing of real spiritual worship, "such as the Father

seeketh." As the work now stands it seems as if the heathen were getting ripe for a renunciation of heathenism, but not in favor of christianity, for christianity, in heathen lands, appears to be one of the least among the asylums offered to the retreating heathen, mohomet, infidelity, and blank nothingnesss appear to be outstripping the disciples of the cross in the race for heathen patronage. All this argues something wrong, but where shall the remedy be found? If miracles and faith healing were not important factors in missionary work Jesus would not have given them to the apostolic church. And evidence is abundant that they had much to do with the rapid growth of early christianity, so we need them now, and need them badly, in our foreign missions. It is probable that in the apostolic church miracles soon ceased, but let gradual faith healing become universal in christian lands, and it will sweep like a resistless torrent into, and all over heathen nations; and it all can be done by this gradual faith healing, and without the high order of miracles employed by Christ and his apostles. In our opinion gradual faith healing is an endless, eternal heritage of the church, and will never be withdrawn, because it is closely allied to, and corresponds with the regeneration of the soul, therefore, one will last as long as the other. Prophesy points us to the time when a nation shall be born in a day, and the probability is that the streaks of light are now appearing in the east; and, that such a day is about to burst upon a benighted world. The present work of miraculous healing is gradually assuming large proportions, and the only need is truth and order to make it a resistless torrent, that neither heathenism nor any other ism on this earth can successfully resist. The corner stone which the builders rejected will fall upon conficious, Mohomet, Rome, Joe Smith, and all their smaller companions, and grind them to powder.

HAIR SPLITTING.

It is difficult to tell what sort of treatment this book will get from the old church, and its present faith healers, but the principles here advocated will finally take this world, just as certain as the coming of death and eternity. If it were not for the tyrany that exists in the old church some conception of its reception by faith healers might be possible; but while the reformers under Martin Luther rebelled against the tyrany of Rome, they also adopted a system of tyrany nearly as bad as that of the old mother. They declared the free open Bible the religion of Protestants, but it was false, for the interpretation of scripture by the Pope of Rome was only transferred to protestant counsels. This heaven born privilege, and eternal heritage of the free, was never given to either the ministry or membership; for in Protestant churches, preachers and people are permitted to read the Bible, but not to interpret it. Cauncils have already done that, and if a protestant minister dares to deviate the breadth of a hair from the dictated sense of scripture he is arrayed at the tribunals of church justice, and must then and there renounce his so called heresy, or suffer excision and starvation. Thus they compel him to interpret scripture according to their will, just as the Pope of Rome does; or it will be with him and his family, root pig or die, for you cannot have any more corn from the ecclesiast-

ical crib. Thus it is, that such tyranny has split the church into a multitude of little sects, nearly all going by the name of orthodox, and their doctrines so near alike that it is little else than hair splitting to find the difference. There are probably twenty of them in this country, all admitting each other to be orthodox; and yet if a preacher of one orthodox sect dares to preach the doctrines of another orthodox sect, excision is the penalty; and they will even meet together, swap pulpits, and preach to each others congregations, and yet expel their own preachers if they dare to deviate from their nice, fine distinction of scriptural truths. The code of morals taught by the new church is as pure as any other on the face of this earth, and her other doctrines as far superior to orthodox as sun light is superior to moonlight, and backed by Bible proofs mountain high and ocean deep; and yet every sect in the land will expel a preacher if he dares to advocate any special part of new church doctrines. If this is not tyranny to perfection I do not understand what it takes to make tyranny. A preacher should not be allowed to teach doctrines that would encourage sin, and there are other proper bounds beyond which he should not be permitted to pass; but some latitude and freedom in the interpretation of scripture should be allowed to all ministers and members, and it should be wide enough to embrace all the present so-called orthodox sects of this land; and any circumscribed lines narrower than these infringes on personal liberty. That the multiplication of so many sects is detrimental to the cause of the gospel is generally admitted, and yet it is the unavoidable consequence of ecclesiastical tyranny. The private membership of the churches are almost unanimously opposed to such divisions, and if it could be left to a vote of these members a general, organic union of nearly all Protestant sects would be the result; for it is the councils that have caused the divisions, and still perpetuates them. There are many preachers in the churches who have studied new church doctrines, and would have gladly embraced them had they been permitted to do it, and remain in their several churches; for there are many letters now in the hands of new church publishing societies that testify to these facts, and had it not been for this tyranny new church truths would have probably already supplanted old church falsities. The large number of approving letters received by new church publishing societies come from only a few out of many who have studied and secretly endorsed new church theology. To our certain knwledge there is a leading preacher living only a few miles distant who studied new church writings, and preached them until he was threatened with expulsion. But a better day will ere long dawn upon protestant christianity, for sooner or later the ministry of this country will break their slavish chains, and assert their heaven born liberty of preaching the Holy Bible truths as they understand them, and when they do this it will be farewell forever to old church falsities. I am now finishing my labor, and giving the fruits of a ten year investigation and struggle with disease, and if faith healers will do their duty they will lay aside their denominational vanities, and assist in pushing this work to a rapid, universal, and glorious victory.

THE NEW CHURCH.

I love the new church, and adopt the muse of the poet:
For her my tear shall fall,
For her my prayer ascend,
Till toils and cares shall end.

Many monster falsities of the old church have been already learned by the Heavenly new Jerusalem, and this one of faith healing is one of them. The horrible old church doctrines that Jesus sends all the plagues, miseries and sufferings of humanity is now receiving a little justice at the hands of a few leaders in faith healing, for some of them are now crossing the line between the old and new church. There is now only a little leak in the old rotton hulk; but it is enough to start the stream, that will soon plunge the old ship to the bottom of the ocean she has been riding for centuries. The old church must go; Jehovah has decreed it; and all that is now necessary is a spirit of independent inquiry. This is already on the way, and as soon as faith healers accept of it, one after another of her abominable falsities will be seen and destroyed, and the good work will go on until the kingdoms of this world will become the "kingdoms of our Lord, and His Christ." The circulation of Swedenborg's writings is rapidly increasing, and it now looks as if the work is about to burst forth into an irrisistible torrent, that nothing can withstand. The civil and religious revolutions now going on have progressed far enough to show that the second coming of Christ will take place just as Swedenborg said it would; and this impression is rapidly gaining ascendency over the public mind.

THE WORK OF EVIL SPIRITS.

In the writings of Swedenborg he states, in a number of places, that evil spirits can produce extreme pain in the material body of man by means of spiritual spheres, and that they do this by establishing themselves near the object of their misery, and infusing these spiritual spheres into his body. Some particular trial cases are mentioned by him. One in which a devil was permitted to show his power by infusing cold into the feet and body of Swedenborg until he would have frozen to death had not Jesus driven away the devil that produced it. Another trial, in which an evil spirit was permitted to show his power by producing intense aching of the teeth, and had to be driven away by Jesus. The spiritual eyes of Swedenborg were opened so that he could see these devils at their work of producing suffering in the human body. There were also others that showed their power to produce strong temptations with their spiritual spheres. These cases led me to believe when I read them, that the proper way to cure some diseases would be to pray for the removal of the devils that produced them, in place of praying for healing. But having never given the matter a test, I omitted it from my book because I did not wish to insert something of which I was not certain. However, soon after writing and sending my manuscript to the publishers, I had an opportunity to test this form of prayer, and gain what I now regard as very important information. I was attacked by a violent spell of chills, which refused to be cured by the usual methods, and gave me an opportunity to test and prove a new experience in faith healing. In 1890,

Christmas day came on Thursday. On the second previous Wednesday I was attacked by what I supposed to be a light chill. On Friday it came more violently and proved to be an attack of chills, far stronger than I had experienced for years. I engaged diligently in prayer for the removal of all impurities from my body that produced chills until Sabbath day, and before chill hour came retired to rest, with much prayer for the prevention of a chilll. I unintentionally fell asleep, and soon awoke with a chill. I concluded the trial was not a fair one, and to have it over again, so on Tuesday I retired with much prayer, but at the usual hour I again had a chill. I now began to fear that I would have to employ the co-operation of quinine, for an apparent fair, square trial had proved a failure; but before using medicine I determined to try a new plan, and employ new tactics on the enemy; for my faith in Jesus declared its power to defeat the devil if a proper plan was adopted. Thursday morning came; and it was Christmas day. I had been invited to take dinner with a friend, and wanted to go, but my chill hour was at hand, and a cold norther was blowing, and I was afraid to risk the trip. I bowed before the Divine Master, but in place of praying for the cure of the chills, I prayed for Jesus to drive away the personal devils that I believed were near me and producing the chills. I soon felt the effects in my body, and with them came a strong degree of confindence, so I arose from prayer, just a little before my chill hour arrived, put on my hat and walked over a mile facing a cold wind, but all the way engaged in mental prayer for the removal of the devils that produced the chills. It was a grand victory, and for three months since then, I have not felt a single symptom of chills. I have not had any further opportunities to test this form of prayer and faith healing, but I believe it should be employed in the cure of many diseases, and in the removal of many temptations of the devil.

TEACHERS OF DIVINE HEALING.

Tne probability is that the generality of people will be slow to engage in faith healing without a personal teacher. Every neighborhood, therefore should have one or more persons who will not only read, but study, and continue to study the principles and laws governing divine healing until they are thoroughly understood, and put into active practice. There are a few persons in every neighborhood who would make competent workers in the discharge of these duties, for all societies have their leaders, in all human affairs. After getting a competent knowledge of divine healing, such persons ought to visit the sick and instruct them how to remove sickness by prayer. They ought not to undertake the cure of the sick, but require every sick man and woman to do their own praying, and to obtain their own healing from Jesus, and he teachers ought to visit them often until they are thoroughly enlisted. If they are wicked persons, and even very wicked, as soon as they consent to give up sin, and live a religious life, they can immediately and effectually pray for the healing of their own bodies, and in all cases, they should be required to do it. When children are sick parents are the proper ones to pray for healing, and the teachers ought to require them to do it. Sickness will then be a grand and glorious evangelizing agency, and be a means of bringing

wicked men and women to engage in prayer, which will lead them into a religious life.

OTHER FORMS OF HEALING.

Since I wrote this book four months ago, I have obtained two books; one giving certificates of divine healing, and the other by Rev. C. H. Mann, editor of the New Church Messenger, on "The regeneration of the body through the soul," which entirely rejects healing by prayer and faith. From these books I learn that mind cure and christian science healing are more popular than healing by prayer and faith. Rev. C. H. Mann's book contains three sermons, and repudiates all prayer and faith healing, while the Methodist book says that mind cure employs silent prayer. There is none of these disciples near me, so I do not know which of the above authors is correct. I have seen the principles of christian science healing stated in other print, and they omitted prayer entirely. If this is true and its advocates exclude prayer and faith, then I believe them to be the magicians of Egypt, and in league with the devil. In fact, their very names seem to antagonize divine healing, and, as a result, just as far as they exclude prayer and faith, they are from the devil; and as far as they admit prayer and faith, and receive the cures as special divine, supernatural healings they are from Jesus. This work of divine healing is hurting infidelity fearfully, and this mind cure business without prayer is, probably, only an expression of infidelity; and would gladly exclude the supernatural, and level divine healing with what might be termed ordinary physical or metaphysical laws. Probably there are many cures under those names, but from past experience I know that when people are healed supernyturally by divine power, they will conceal it, almost every time; as long as it remains unpopular; so I believe that 99 out of every hundred of supposed genuine mind cures are only the workings of secret prayer and faith, which the subjects are ashamed to acknowledge under the proper name of faith healing. The devils kingdom of disease is founded on the sins of this age, and is too strong and too well entrenched to be destroyed, or even seriously effected by a merely mental state; and any truly religious man ought to be able to see it; but the common people are so easily humbugged that it should not be otherwise expected of the divil, and his loyal subjects. Anyone familiar with Swedenborg's writings cannot fail to know the fearful extent to which the ministry, as well as the lay membership of the church are externally religous, and internally skeptical. Anyone who has read his writings might truthfully suppose, that a large majority of christian preachers are only externally religious, but in heart closely united to infidelity; and after death, it is shown in all its enormity. It is now probably expressing its real character by trying to secularize all divine healing by prayer and faith to a natural plane. If this mental cure business is such a powerful force, why did it spring up so quickly, and follow so closely to faith healing? The only reasonable answer that can be given is, that it is intended to antogonize faith healing, and disprove its supernatural, divine claims. The work of faith healing seems to be fearfully offensive to the editor of the Messenger. In his three sermons on "Regenerating the body through the

soul," after presenting mind cure and christian science healing; he then presents five objections to faith healing in five paragraphs; and then gives a final summary in the following language: "The faith cure system, then, differs from the true doctrine, by its prayers of pietism, by its placing spiritual life in what is exceptional, by its tendency to lead to fanaticism by its often engendering spiritual conceits, and finally, by its requirement of high priests whose instrumentality is necessary for its successful application." Three sermons on healing the body through the soul, page 23. If this editor represents the sentiment of the organized New Jerusalem church now in existence, which he probably does, it is to be lamented that a church which has done so much, and such a grand work in publishing and circulating Swedenborg's writings should descend to a level which is little or anything better than skepticism. This new church editor, like thousands of other such preachers, has got a sick soul, and if he will take the following prescription, he will be healed to perfection. Let him go to a justification (sanctification) camp meeting. Get down in the straw with the other penitents, and stay there until Jesus opens the second degree of his soul. Then do so again until Jesus opens the third degree of his soul. He will then know what Paul meant when he speaks of, "Rejoicing with joy unspeakable, and full of glory," of "being filled with all the fullness of God," and of having "that peace which passeth all understanding." I have taken the prescription, and personally know its efficiency; and if I did not now enjoy this blessed, celestial love, I would take it again just as quick as I could find a justification (sanctification) revival; and every person who enters the two higher planes; or degrees of salvation will have to come to these points, for there is no road around them.

PERSONAL DIFFICULTIES.

I endorse Methodist justification (sanctification) and Methodist revivals, but hold new church doctrines. In consequence of this attitude, I have been excluded, by church intolerance, from church fellowship for 12 years past; and compelled to engage in secular employment, In 1882, I wanted to publish my book on Divine Healing, but had no means of either doing it myself, or of putting it into circulation after it was published. In 1884, I published my little pamphlet on healing, and had to give them away, and pay postage on them in order to get them into circulation. I now find myself in the same condition; without means to make it as large as I wanted it, and without facilities to put it into circulation. As soon as I finished the present manuscript, I sent it to the New Church Board of Publication in New York. I offered to let them insert a publishers preface, if any of its contents did not suit them, and stated to them my circumstances and necessities. They kept my manuscript three months, but never answered either one of the two letters I wrote to them. In answer to postal cards I received two short business notes, but they evidently came from the book agent, or a clerk. I have been thus shamefully treated without giving the shadow of an offense, for this appendix, and the article on Origin of the work have been inserted since its return. After its return I made application to three additional publishing

houses, but every one of them refused to touch it. I am now thrown on my own resources, and without a church constituency, so I have devised a plan that I believe will put it before the public in spite of church arrogance, and church tyranny. "One man with Jesus on his side is a majority." To-day I submit my manuscript to the printer. It is the first day of June 1891. I have recently obtained and read two of the old church books on divine healing. "Certificates of Divine Healing" published in Hoopston, Illinois, and "Divine Healing" written by Capt. R. Kelso Carter, and I now wish to extend the appendix.

TWO DIVISIONS AND SEVEN DEGREES IN DIVINE HEALING.

Divine healing proper, embraces two separate and distinct divisions, and seven degrees.

The first division embraces all these forms of healing in which obstruction to life force is removed instantaneously; or rapidly gradual, accompanied by a parallel imparting of physical strength to the system, or to the diseased organ.

The second division embraces all those forms of healing in which obstructions to life force are removed or prevented, but leaves life force to recover its lost strength by natural means, unaided and alone. The first division has two sub-divisions, and four degrees. The second division has two sub-divisions and three degrees, all of which are explained as follows: First division degree 1, embraces those forms of healing in which instantaneous removal of obstructions, and an equal imparting of physical vigor takes place, and is generally performed through one who has the gift of miracles, and it comes without much prayer. First division, degree 2, embraces the same as degree 1, except that the cure is rapidly gradual, in place of being instantaneous.

First division, degree 3, embraces the same form as degree 1, except that it comes after long seasons of prayer, lasting for weeks or months. This is the kind that "goeth not forth but by fasting and prayer."

First division, degree 4, embraces the same form as degree 3, except that the healing is rapidly gradual.

Second division, degree 5. embraces that form of healing that gradually removes obstructions, leaving life force to recover normal strength unaided and alone. When medicine, hygiene, or natural life force is able to remove disease, they accomplish the work in the same way.

Second division, degree 6, embraces that form of healing that drives away evil spirits, as in chills, and probably more or less, in many diseases. This form should be tested in many diseases. Such prayer frequently acts rapidly.

Second division, degree 7, embraces daily prayer for daily health; which all men should offer as long as sickness is so common in society. First division, degree 1, and 2, were such miracles as Christ and his apostles performed, but they force faith, and that is the reason why they are given so sparingly. From the above books I gather that there are many more failures than successful efforts with those two degrees.

I have never had any experience with them, and do not want them, unless Jesus gives them without my asking. They will probably not remain long, for they were only temporary in the apostolic age. I believe that when the principles of this book are properly understood by the public, it would be far better to cease entirely and depend on degrees 3, 4, 5, 6,and 7.

THE TWO BOOKS ON HEALING I RECENTLY READ.

The two books mentioned above are well worthy of study, but they conclusively prove that the present state of divine healing is in confusion, and has not assumed order. Faith healers have not emerged far beyond the state I passed through from 1870 to 1880. They are still, to a large extent, taking the miracles of Christ and his apostles as their only guide, and are trying to deal only in first class miracles. The work has not progressed as far as I thought it had; for in comparison to the vast amount of sickness extant, it is doing very little. The work is confined mostly to elders and anointings, and the sooner these are entirely laid aside the better it will be, for the christian public will then take hold of the five lower degrees given above. There is no longer any use for faith homes, and officiating elders, for if the forms of healing given in this book are accepted every house can be a faith home, and every praying christian a faith healer. It is only reasonable to suppose that if sin and sickness spring from the same source, which is hell, then every man, woman and child under the sun, who can pray successfully for the pardon of sin, and the regeneration of the soul can also pray successfully for the removal of siekness, and the regeneration of the body; and when they are led to understand the way, they will effectually do it, and soon drive sickness of the body from the earth. Praying for the healing of wicked men is only casting pearls before swine. I have entirely quit it, except in the prospect of death. I show them the way, and then if they dn not pray for themselves they can continue to suffer. I have never used anointings, and do not intend to use them, for, I believe they are entirely unnecessary, except in first class miracles, and after this gift I do not seek, because I find no necessity for it. It is only for those who do not understand the five lower degrees.

RAPID INCREASE OF THE NEW CHURCH.

I am a subscriber to two new church papers, and learn from them that new church doctrines are rooting out so-called orthodoxy with great rapidity. Within the last twelve years two hundred thousand new church (Swedenborgian) books have been distributed among the clergy, and the sales are rapidly increasing. New church missionaries also report open doors, and welcome receptions as rapidly increesing, aand that many preachers in the old church are openly preaching new church doctrines. Within a few years so-called orthodoxy will be dead and buried, and new church doctrines will be received by all the denominations.

THE REVIVAL METHODIST CHURCH.

It is well known that under a name I published a discipline in 1884, for the organization of a new church, and that I professed a divine call to the work of organizing a church and revival system. I have not

abandoned the enterprise, for I have never doubted or questioned my call to this work, in the year 1870. Since 1884, I have been engaged in perfecting the discipline. If it took the Methodist churches a hundred years to perfect their disciplines, it is not strange that I have been working on one since 1870. I believe the work is now done except transcribing, and arranging it in order, together with a constitution which I am preparing. In the fall of 1883, the same experience that called me to the work, returned, and that was the reason why I published and circulated the discipline in 1884. I do not think I will attempt the organization of a new church until the same experience returns again, and it may be one of the last things I do before I leave earth, and I am now nearly 48 years old. I have made some changes, and a number of impertant additions; a few weeks ago I was thinking about publishing the discipline again. That night Jesus appeared to me in a vision. I saw myself in Alabama, in the first effort to start a church. The first persons to come forward for membership were some boys from 15 to 17 years of age. They were full of enthusiasm, and anxious to join, but I clearly perceived that regeneration in them was only in its first stage and was barely perceptible. I wanted to commence the work with thorough and matured christians, but I could find none, so I turned away, and refused to receive the boys until their religious life was developed; for I was satisfied that such material would fill a new church with the same corruption that now exists in the old churches, and this I was determined to avoid. I now believe that christianity is only in its infancy, and it must develop into manhood, and be perfected before any attempt is made to consumate the divine call and commission Jesus gave me in 1870. I do not entertain a particle of uneasiness on the subject, for Swedenborg's writings accomplished little until he was dead, and it will probably be the same way with my discipline. There is a generation of people yet unborn, who will recognize my commission to organize a new church, and for them, I am willing for my work to wait, for Jesus called me to this duty and He never made a mistake. The treatment I have received for the last twenty years has been a disgrace to both the old and new churches, and it has all come from sectarian jealousies. There ought to be no hesitation in christians to leave a good church for a better one than to change from one railroad train to another, and the rising generation will be of this class, and will accept my divine call and commission. I may engage in revival, or other church work, and labor the balance of my life in promoting the spiritual welfare of all the denominations, but I shall certainly hold myself ready to publish and circulate my discipline whenever Jesus returns to me the experienge of a special call I received in 1870. In 1884, the justification (holiness) press did me much injustice, and I could furnish proofs, but it would only engender strife. I have had a great deal of trouble and a delay of five months before I could get this book published, and now I need help to put it in circulation. I request all christians, and especially all editors, who receive a copy to publish my address and price of the book, and add whatever criticisms they please to give. This is only asking justice, and is accorded by editors to all authors. I intend to adver-

tise as far as I am able and pay for it, and this is the reason why I will obtain a copyright, but I cannot do much in that line at present without help. Through the sectarian jealousies of the churches, I have been compelled to follow farming, and in 1884, I spent two hundred dollars which I made as a hired laborer in the cotton fields of Texas, and then I was compelled to give away my books and pay postage on them in order to get them into circulation. I think it is now time that I should receive some degree of recognition from justification (sanctification) and new church christians. When I received my call and commission in 1870, I resolved to suppress every rising of self-esteem and egotism, and Jesus has abundantly blessed the effort by bringing me inside a spiritual state where I see and daily feel myself to be nothing, and Jesus to be the Alpha and Omega of my entire being.

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