

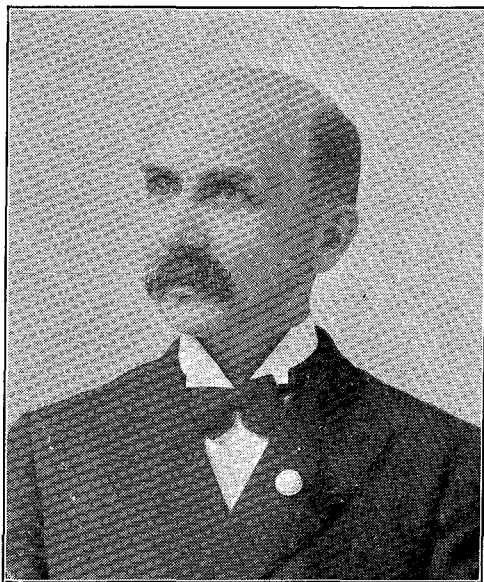
MARVELOUS  
MANIFESTATIONS  
OF  
GOD'S POWER  
IN THE LATTER DAYS

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COMPILED BY ELDER EDWARD RANNIE

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PUBLISHED BY  
ENSIGN PUBLISHING HOUSE  
INDEPENDENCE, MO.



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## PREFACE.

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“But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation.”—Sec. 83:11, D & C.

God is not pleased with any one who manifests a boastful and proud spirit, and this is why it was necessary to thus admonish his people in regard to the blessing which he had given to them. But this admonition is not intended to prevent us from speaking or writing of his goodness and loving kindness. It is a warning to us that we should use wisdom and be discreet in what we say and do.

Because this volume contains evidence of God’s love and power, it does not give to any one a license to make an attack on physicians. The church does not attempt to regulate the conduct of its members in regard to the use of a physician in times of sickness. These are matters which individual members must decide according to their own judgment.

Neither does it justify a neglect of the sick, and especially the young and helpless children. He expects us to use the best wisdom we possess; and then if desirous, we can call on him for assistance.

“And all these gifts cometh from God for the benefit of the children of God.”—D. & C. 46:7.

To the members into whose hands this little volume may come, it will be a source of joy, a fountain of happiness; to the minds of those who are not of like faith it ought to suggest the importance of a thorough investigation of God’s word and the claims of the Latter Day Saints.

We have received a great number of letters, and it is impossible to publish all; but we have exercised our best judgment in making the selection. This does not imply that the others are not of any value.

We are thankful to all who have so kindly responded to our request. The letters that have been sent us, after mak-

ing a copy, have been sent to the Church Historian, H. C. Smith, Lamoni, Iowa.

The books from which we have made extracts are in our possession, and the persons mentioned therein, if now living, if they have not changed their address can probably be found by addressing either the HERALD or ENSIGN Office.

We commend it to the reader, not as a literary work, but for the facts it contains.

EDWARD RANNIE.

709 S. Fuller Ave., Independence, Mo.

## MARVELOUS MANIFESTATIONS.

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“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”—Mark 16:17, 18.

“And all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men.”—Book of Mormon, Moroni 10:1, (small edition).

“And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you it will be because of unbelief.”—Book of Mormon, Moroni 10:2, (small edition).

“And again, verily I say unto you, to some it is given by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again to some it is given the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again it is given to some to speak with tongues, and to another it is given the interpretation of tongues; and all these gifts cometh from God, for the benefit of the children of God.”—D. & C. 46:7.

These promises are all of the same import, although the language is not exactly the same. One was made on the Eastern Continent by Christ, A. D. 33. The second was taught as a part of God's divine plan by his servant Moroni on the Western Continent about A. D. 420, and the last through his servant, Joseph Smith, A. D. 1831.

A misconception of God's purpose in regard to the spiritual gifts has been the cause of many being led into error concerning them. The very prevalent but erroneous idea is, that they were given because the christian church was at its infancy, and that the world was in a wretched state of ignorance; thereby making the display of miraculous power necessary to

convince the people of the divinity of Christ's message. This cannot be; for there are now millions of people who are in as wretched and ignorant a condition, as at any time in the world's history; knowing nothing of the spiritual riches and joys of the gospel of the Son of God. Especially is this true of the Oriental countries.

When Jesus returned from Jordan to Galilee his fame had preceded him. The people had heard of his great miracles, and they were anxious to witness his great power, and no doubt in Nazareth, his home, this feeling would be intensified. He divining their thoughts, said:

"Ye will surely say unto me this proverb, 'Physician, heal thyself; whatsoever we have heard done in Capernaum do also here in thy country.'"—Luke 4:23.

His answer was:

"But I tell you of a truth many widows were in Israel in the days of Elias when the heavens were shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a City of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus, the prophet, and none of them were cleansed, saving Naaman, the Syrian."—Luke 4:25-27.

Matthew says of Jesus in regard to his work in his own country, "And he did not many mighty works there because of their unbelief."—Matt. 13:58. Paul tells us of some in the church at Corinth who were sickly because they were not worthy of God's blessing. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—1 Cor. 11:29, 30.

We may in some instances know some of the reasons why God will not always heal the sick, but in other cases we cannot, because it is impossible to discern his will. This we do know however, that he can and does heal, and when he withholds such a blessing we ought to say, "Thy will be done, not ours."

Christ was ever ready to enlighten the mind of those seeking the truth, but would not gratify a morbid and carnal

nature. "A wicked and adulterous generation seeketh after a sign." (Matt. 10:4.) The divine plan was that the "Spirit of truth" should "guide you into all truth" (John 16:13), and to know "The things which God hath prepared for them that love him" (1 Cor. 2:9), is revealed to us by his Spirit, "And the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12:7).

The teachings of God's servants on this Continent in the time of the Nephites, and also in the present generation, are in beautiful harmony with those of the early christian church.

"And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost."—Book of Mormon, 1 Nephi 3:8.

"Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy."—D. & C. 10:7.

The many miraculous events in the lives of the early christians teach us that the various manifestations of the Holy Spirit were generally for their collective or individual benefit, and, indirectly, for those not believers. Ananias acting on his own judgment would do nothing for Paul, notwithstanding he was a chosen vessel to preach to the Gentiles; but when God in a vision showed him his duty and directed him what to do, he hesitated no longer. (Acts 9th chap.). When Paul was preaching at Lystra he found a poor cripple, lame from childhood, possibly friendless, and no means of relief; but perceiving that he had faith to be healed, said, "Stand upright on thy feet," (Acts 14:10), and the miracle was wrought. When the prophet Agabus told Paul that when he went to Jerusalem he should be bound (Acts 21:10, 11), it served to prepare him for the ordeal through which he must pass. And no doubt he offered up many earnest prayers for strength to pass through the trial with christian resignation. God knew there were many people in Macedonia, who were ready to receive the gospel, but Paul did not. That he might know what was best for him to do he was shown in a vision a man praying, saying, "Come over into Macedonia and help us." (Acts 16:9).

When this same apostle saw the poor, unfortunate young girl possessed of an evil spirit, and knowing something of her



suffering, he commanded it in the name of Jesus Christ to depart from her. (Acts 16:18). During his voyage to Rome when the ship was in a terrible storm the angel of God stood by him saying, "Fear not, Paul: thou must be brought before Cæsar." (Acts 27:24). It was enough to cheer the most heartbroken, and no wonder he could speak words of hope and cheer to those in the ship with him; it was another manifestation of God's love and care for his children. His life was one of close relationship with God, continually receiving divine approval in what he was doing.

The wonderful spiritual blessings bestowed upon him were marvelous indeed; but notwithstanding all he had witnessed, he knew that God often withheld what the human heart desired. He himself had a thorn in the flesh, but he must bear it patiently, it was God's will. (2 Cor. 12: 7-9). He left Trophimus sick at Miletum (2 Tim. 4:20), and after having done so much for others, he certainly would not have left a beloved brother behind sick, did it not receive divine approval. The sick were healed, many mighty miracles were wrought, the gift of prophecy was enjoyed; they spake with tongues and magnified God. They also enjoyed the gift of the interpretation of tongues. "But if there be no interpreter, let him keep silence in the church." (1 Cor. 14:28). The discerning of spirits was also shown forth in the case of Ananias and his wife, giving Peter knowledge that they were holding back part of their money. (Acts 5:1-4).

The Bible and Book of Mormon history abound in evidence that on both continents God has verified his promises to his people, and that blessings in abundance for their spiritual and physical good were richly bestowed upon them. Has God kept his promise to us in this generation? Let those whom he has graciously blessed, answer:

#### WOMAN WITH RHEUMATIC ARM HEALED.

"Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time

with a lame arm and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, 'Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?'

"A few moments later, when the conversation had turned in another direction, Smith arose and walking across the room taking Mrs. Johnson by the hand, said in the most solemn and impressive manner; "Woman, in the name of the Lord Jesus Christ, I command thee to be whole,' and immediately left the room.

"The company was awestricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease, and on her return home, the next day, she was able to do her washing without difficulty or pain."—HAYDEN'S HISTORY OF THE DISCIPLES, pp. 250, 251.

### HEALING OF ONE BORN BLIND.

"Bristol, November 25, 1849.

"Dear Pres. Pratt.—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir among the pious christians of this city, I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked saying, 'She would have got well if the elders had not laid their hands upon her.' Amongst the latter was one would-be great man, by the name of Charles Smith, who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, 'Sir, is that child blind?' And after he had examined her eyes, he said, 'She is.' 'Well,' said the mother, 'she was

born blind; and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes open; for I know the Lord will heal her, and she will see.' 'Well,' said he, 'if she does ever see, it will be a great proof.' Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.'

"Yours in the kingdom of God,

"George Halliday.

"P S.—We, the father and mother of the child, do here sign our names to the above as being true.

"William Bounsell,

"Elizabeth Bounsell.

"No. 12 Bread Street, Bristol, (England)."

#### BONES SET THROUGH FAITH.

"Rumford, May 1, 1849.

"Dear Bro. Gibson.—At your request I now sit down to give you a short account of the goodness and power of God, made manifest in my behalf. About two years ago, while working at my trade of coach builder, while assisting in removing a railway carriage, I dislocated my thigh, and was conveyed home, and my parents not being in the church and no elders in the town (viz, Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by Dr. Jeffry and one Taylor of Glasgow, who said that a kind of geal had gathered in the hip joint. and before it could be set, this must be removed by cupping: so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should be again cupped; but I was determined that it should not be; and hearing from you, that Elder Sam'l W. Richards, from America, was coming to Sterling, I told my friends that when he came, they would see the power of God, and I should

be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a traveling elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the proof of this cure, both in and out of the church. I remain,

“Your brother,

“James S. Low.”

—Divine Authenticity of the Book of Mormon, by O. Pratt.

### CRUSHED IN THE MINES.

“Merthyr Tydfil, Sept. 10, 1850.

“On Friday, Aug. 23rd, 1850, at about seven o'clock, while I was working among the coal, a stone of about 200 weight fell upon me. I was carried home, and the doctor who was present said he could do nothing for me, and told those around me to wrap me up in a sheet that I might die. There was a lump on my back as big as a child's head. The doctor afterwards told one of my relations about six o'clock in the evening, that I could not recover. Elder Phillips called to see me, and attended to the ordinance of the church for the sick, and while commanding the bones in the name of Jesus, they came together, making a noise like the crushing of an old basket; my strength returned, and now I am able to go some miles to bear testimony to this great miracle. The doctor called to see me, and was astonished, and said in the hearing of witnesses that my backbone was broken, but that it was now whole, and that I was now recovering as well as any man he ever saw. Many of our greatest enemies confessed that I was healed by the power of God, and while coming here today, many who heard of my accident were struck with the greatest amazement. But I thank my heavenly Father for his kindness towards me, hoping I shall live to serve him more faithfully henceforth than ever.

“D. Richards.

“Morgan Mills,  
“Thomas Rees,

John Thomas,  
Henry Evans,

} Witnesses.”

—Divine Authenticity of the Book of Mormon, by O. Pratt.  
P. 73.

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### A CASE OF MIRACULOUS HEALING.

“Dundee, Feb. 8, 1850.

“Dear Bro. Pratt:—If you deem the following worthy of a place in the columns of the *Millennial Star*, it is at your disposal. I have a girl, aged three years, who had for eighteen months been severely afflicted with convulsive fits, to the loss of all powers of the body, and even the mind seemed in the thralldom of some great power. I had tried the wisdom of the faculty but without effect, until the child was fearful to behold, almost in continual convulsions by night and day. On the 25th of December, last, Elder Hugh Findley called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our church and for the truth of which, witness our hands,

James Davidson,  
Maria Davidson,  
Hugh Findlay.”

—Divine Authenticity of the Book of Mormon, by O. Pratt,  
P. 76.

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### HEALED OF CANCER.

EARLY MINISTERIAL EXPERIENCES BY A. H. SMITH.

“Bro. Blair and I were making one of his characteristic tours. Calhoun, Crescent City, Council Bluffs, Omaha, and Florence were our objective points. At one of these points we were called in to administer to a sister who was afflicted with cancer of the eye, or as I discovered when she removed the plaster, the cancer was fixed between the eyelid and eyebrow, above the eye proper, but under the brow bone, and of course it affected the eye. She said she had consulted a physician as to the possibility of having the cancer cut out. He had given her no hope; said the cancer was so near the brain that in all probability its roots had already fastened upon vital parts, and he would not run the risk of an attempt to cut it out. She could expect no relief from human aid,

but must look death in the face until by the slow process of a spider cancer eating away the vital spark which might entail years of suffering. She wept as she told us how hopeless life seemed to her unless God would have mercy and relieve her.

We talked with and tried to comfort the poor woman. My heart was deeply stirred by her condition, and I could have wept with her, I so deeply sympathized with her. We administered to her, remaining in the neighborhood a week. Just on the eve of leaving we visited her again. There was no visible effect for good. I confess I was fearful, and thoughts of doubts would arise. However, we administered to her again, and the Spirit promised her relief. At once I stored up the promise, and resolved to watch the result. Ten days or two weeks passed ere we returned, but on our return trip we called in to see the sister, and found her at the washtub. She was in the habit of wearing a court plaster over her eye to hide the sore.

Bro. Blair began to converse with her, and asked how she was getting along with her cancer. She began to tell it had not given her much trouble of late, but that she still wore the plaster, and as she said this she put up her hand and passed her fingers over the afflicted part. Her face first flushed red, then turned pale, and she sank into a chair and said, "Oh, I thank God it is gone, it is gone!" and broke down and wept like a child. This time I did weep with her.

Upon examination there was not a trace of a cancer; not a scar or mark. That brow and eye was as smooth and white and fresh as the other one. I shall never forget the happy, relieved look which came into that poor sister's face when she realized that God had sent a reprieve, and given her life again; And for weeks I dwelt in wonderland, constantly thinking of God's wonderful love, and his wonderful way of manifesting it. The promise of the Spirit was verified, my faith confirmed, and the truth vindicated; for I knew there was no power in our hand to remove that cancer, but God had done it; to him be the glory, now and evermore.

"God moves in a mysterious way,  
His wonders to perform."

—*Autumn Leaves*, Vol. 2, P. 97.

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## VOICE RESTORED AFTER FOUR YEARS OF SILENCE

Extract from article, entitled, "Beatrice Witherspoon," by Emma Burton.

On the last Sunday evening, after Mr. Burton had preached on the Restoration of the gospel, he gave liberty for any one who desired more information, to ask any question they desired. Now there was present a Mr. Howard Mills, who had lost his voice and had not spoken aloud for four years. He being a christian gentleman and deeply interested in what he had heard, arose and went near the stand, and while asking some questions in regard to the restoration of the gifts and power of God, his daughter, the village school teacher, wrote on a slip of paper, "Ask Mr. Burton to lay hands on you and restore your voice," and passed the paper to her father, in answer to which Mr. Burton said the power to restore was not his, but if he chose to accompany him to the home of Mr. Grace at the close of the meeting, he would administer the ordinance to him. He did so, accompanied by his daughter, and a Mr. and Mrs. Wilson of the Advent faith. After some conversation with Mr. Mills, all knelt in solemn reverence as if in the presence of God, while Mr. Burton offered an earnest, candid petition to the Father of us all, and the source of all such gifts and blessings as was then desired. During that prayer Mr. Mills' nominal faith in God as a hearer and answerer of prayer, was converted into a reality. He was then administered to. It being near midnight the friends soon departed. Early next morning we started on our journey again, without knowing the result of the administration; but this is what we learned afterwards, from Mr. Mills himself: After retiring that night he felt a peculiar sensation in his throat and from that time his voice began to return, that is, it was weak at first, but by the following Wednesday—that is in three days—it was fully restored so that he could shout. The circumstance created no small commotion in the vicinity roundabout. In fact, wherever Mr. Mills and the circumstance were known even in Minneapolis, his former home, it was published in the newspapers and commented on as a marked evidence of God's power and goodness to his children. But the name of the church repre-

sented by the officiating servant of the Lord did not appear in the Minneapolis paper. Those on the Conajo acknowledged the healing to have been through the administration, yet none, not even Mr. Mills, gave God the glory by obeying his commandments. Such instances, though, are not without parallel in the former days. Many were healed by our Lord when he was on earth; who went their own way afterwards, instead of turning to follow him.

—*Autumn Leaves*, Vol. 2, P. 537.

### CHILD CRUSHED BY HEAVY ROLLER, IS RESTORED BY THE PRAYER OF FAITH.

Extract from article, entitled, "Beatrice Witherspoon," by Emma Burton.

Mr. Burton [Elder Joseph Burton] and Bro. R. R. Dana started for a preaching tour up through the country as far north as Santa Maria. They had been gone about a week when a complication of seriously trying circumstances overtook us at home. It was on Thursday morning. The children started to school, but had not been gone very long when Addie came back and made known, between sobs and tears, that Dora had been run over by the big roller. She had been carried into Bro. Damron's and they sent for me.

'Is she dead?' I asked, feeling the strength oozing from my body, for that roller was eight or ten feet in length of solid sycamore, ribbed all over with two inch scantling, and in weight about 1100 lbs. It was used to pulverize the hard adobe land. 'No,' said Addie, 'not when I left.' As I hurried to her, I tried to prepare myself to see a crushed and mangled body, perhaps already lifeless. But the monitor that speaks to the intelligence bade me be of good cheer; she was not so badly hurt as I was picturing. Still I found the dear child in much distress. Her whole body was swollen, particularly her head and ears. The thick flesh part of one hand, just below the thumb, was black and looked as if the flesh was mashed to a jelly beneath the skin; so also on one arm from the elbow upwards, but the skin was not broken anywhere. The accident happened in this way: A man had the roller



attached by the tongue to the back of a farm wagon, in which he rode transferring it to another part of the neighborhood. Several school children were on their way to school. While he stopped to speak to some men, the children climbed on the roller for a ride. Dora and one of her classmates, Milly Perdue sat on the tongue, it being broad and heavy. When the team started again, Milly swayed as if she were about to fall. Dora promptly grasped her and assisted her to her place again but in so doing lost her own balance and fell lengthwise of the road, and in a slightly twisted position, so that the roller passed over her feet first and clear on over her head. The girls said she looked to be flattened to the road when the roller left her. She was unable to make any noise, the driver was not aware of the accident until he had driven over her. Bro. Bush was one of the number of men close by, where a well was being bored. He ran to the spot thinking she was dead, since no sound escaped her until he had taken her up in his arms, when she opened her eyes and said, 'O Father Bush, administer to me!' He stood there in the road in the midst of the gathering crowd with the child in his arms, and with bared head and upturned face entreated the Lord in her behalf. Then he carried her to the nearest house, where she was laid upon a bed, where I found her. Other elders had gathered in, and again she was administered to. At first she did not suffer any acute pains if perfectly still. She could not move except her hands, arms, and head; neither could she be moved without suffering great distress. Our first thought was to get her home.

I shall never lose sight of the kind and ready assistance rendered by our neighbor, Mr. Moesser. When in consideration of her suffering several urged me to let her remain where she was, he came to me and said, 'I think you are right, Mrs. Burton, in your desire to have her at home, and I will assist you.' He soon returned with a light riding wagon, both seats were removed and plenty of straw in the bed of the wagon. Four men took her bed by the four corners and lifted her, bed and all, into the wagon, and by leading the horse slowly she was transferred without any discomfort. The most difficult task was in getting her clothes off and robed in her

nightdress, and moved from the bed she was on to another. When about completed, the word was passed from one to another, 'the doctor is coming.' I turned to Mr. Moesser, who stood near, and asked, 'who sent for a doctor?' for, to tell the truth, the thought of sending for a doctor had never entered my mind. Mr. Moesser replied that the man who drove the roller over her sent at once for the best surgical doctor in town, with a request to bring with him his surgical instruments, not knowing what might be needed; and, added he, it shall not cost you anything, he will pay the bill. 'I was not thinking about the bill,' I replied. 'It is because I have no idea of employing a doctor. Our faith is in a higher Physician. You know what we believe and preach, and if we cannot practice what we preach, what better is our religion than that of others!'

'But,' said he, 'suppose some bones are broken, what then?' 'Well, suppose they are? Do you not think that He who organized the human frame is able to readjust them? I have seen broken bones united by the power of God. I say these things to you because you have known this power.' While we were thus talking, the doctor came in, placed his grip on the table, which stood near the open door of the bedroom, and went at once to the bedside, where Sister Libbie and others were standing. 'The situation is,' I continued, 'very embarrassing to all parties. I trust you will speak to the doctor at once in my stead, in explanation and apology.' 'You had better let him go on with the examination,' said Mr. Moesser. 'It will be a satisfaction to know what the injuries are.' 'Yes,' I replied, 'you may permit him to do that, providing it does not distress her too much.' At this juncture Dora gave a cry of pain, at which I hastened to her, leaving Mr. Moesser to the unpleasant task of dismissing the doctor. Upon his inquiry the doctor said, he had examined her to his entire satisfaction, that there were no bones broken; but that both hips were badly sprained and would cause her to be on her back just as long as if her limbs were broken. His astonishment could be better imagined than described when Mr. Moesser tapped him on the shoulder while hurriedly setting out vials, and in an undertone acquainted him with the situation. On

his return to Santa Ana he was met by a group of men, some of the brethren with them, anxious to learn of the extent of the injury and the condition of the sufferer. To them he made the statement as at the house, that both hips were badly sprained and speaking of medical aid being refused, added, 'I wish them a good time of it! It will be three months at least before she can be on her feet again, and that in the heat of the season.'

Quite a number of Saints and friends had gathered to the house; none knew that the doctor had been dismissed until he had gone. The verdict was that I had acted very unwisely and some not of our faith thought almost criminally so. I was both surprised and disappointed, for I verily expected the full concurrence of all the Saints in the course I had adopted. Perhaps few indeed of those very individuals would have employed medical aid in ordinary sickness, but in this case I stood alone. In a short time after the doctor left, Dora became more sensible of her bruises and soreness. Her whole body, hands, arms, and all became set, rigid; she could only incline her head slightly from one side to another as she lay on her back moaning in her distress. It was a trying moment to see her thus and bear the reproachful look and tone of one who was not of the faith, and the ominous head-shakings of many others. It seemed as if I were being put to a test of faith similar to that of Abraham. Would I trust God implicitly and hold fast to my integrity in the ordinances of the church with my child's life in the balance? For a moment the question confronted me, have I done right or wrong? My courage well nigh gave way. In my distress of mind I fled to the secret chamber to plead the sustaining evidence from God if I had done right. I plead the promise that none should be confounded who put their trust in the Lord. I had trusted him implicitly, and now if I had done right, and it should be well with the child, I prayed that when I returned to her bedside she might be visibly better, so much that she would have the free use of her arms again, and her head also. As I returned to her room Sister Libbie greeted me with the cheering words, 'She seems so much better than a few moments ago, and can use her arms now.' I thanked God and

truly took courage; and indeed it needed courage to resist the tide of remedies, that set in immediately as numerous as the people of the neighborhood, each differing from the other, and each in turn believed his to be better than his neighbors, and all given in kindness. But two only were regarded with any degree of favor. Whiskey I believed to be for the washing of the body; that and the vinegar were permitted to remain. During the first day or two soft cloths were wrung from the hot liquid and laid over her body. Since she could not endure the slightest touch of a hand I anointed her body morning and evening by means of a piece of soft cotton saturated in the oil, drawn carefully over her. The elders came in frequently and had a prayer over her. And when one place in the bed became heated and the motionless position unbearable, she was carefully lifted in a sheet to the other side of the bed. It seemed that the powers of darkness were waged against us. Immediately my eyes became so sore it was difficult and painful to use them in the day; and when night came I could not open them at all where the lamp was. And Frank, our mainstay, took neuralgia in one of his feet so that he could not put it to the floor. Poor boy, how hard he tried not to let on that there was anything the matter with him. He seemed to think it was a reproach to him to be disabled at a time when he was so much needed.

A card had been mailed to Mr. Burton at once, informing him of the accident. It did not reach him, however, until the afternoon of Friday. He made ready to start for home the next morning. Early dawn found him astir, but when he went out to feed his horses one of them was too sick to stand up. There were no railroads through that part of the country so he was obliged to endure his restless anxiety as best as he could until his team was able to make the journey home, a five day's drive. Meanwhile we kept him informed daily of how matters were progressing at home. The Saints and neighbors readily came to our assistance. Mrs. Davidson—Sister Libbie—being with us, and an excellent nurse took her station at Dora's bedside and gave her every care and attention that was in her power to do; though she did not agree with all my notions, as she called them, especially in the

efficacy of olive oil, until about the third day, when preparing to make use of the hot applications, asked Dora which made her feel the more comfortable, the whiskey or the vinegar.

'The oil,' said Dora. 'I would rather have mother come and bathe me with the oil,' Whereupon Sister Libbie came to me with a twinkle in her eye, saying, 'That child seems to think your putting that oil on makes her feel easier than anything else, and if she thinks so, I suppose it must be so.' After which there was nothing but the consecrated oil used and she improved rapidly. It was as Sister Libbie said, 'We could fairly see her get well;' every hour made an improvement. Besides the sprained hips, she had also sustained an internal injury. On Sunday she claimed that she was about well down to her hips, but as yet had no use of her lower limbs, and they had to be handled with utmost care. During the following week she was able to leave her bed. When able to stand alone she could neither lift her feet nor move them ahead. At first I would move them ahead for her, and bend the kneejoints a little, till they returned to their natural action. On Tuesday, just two weeks from the day she was hurt she was with me at Santa Ana, the nearest mercantile town. As we came out of the post office we met the doctor going in. In a moment or two he came back to us saying:—'I believe this is Mrs. Burton! I did not recognize you at first. How is your little dau—' The word died on his lips when he saw her. With wide open eyes he added, 'It is not possible that this is her!' 'Yes, this is the one,' I replied; 'she is doing pretty well, is she not?' 'I should think she was!' said he, in measured tones and then turned on his heel and went back into the post office so quickly he must have been in a hurry to get a letter.

I wondered within myself what he would say to the public. I scarcely expected he would recognize the power of God in her restoration; nor did I think he would endanger his reputation as an intelligent physician by saying that she was not so badly hurt as he had thought. But it proved to be true that the latter horn of the dilemma was the one he chose. Others said she had fallen in a large squirrel hole, and the roller had passed over her without her feeling very much of its weight. Some took the trouble to drive from Santa Ana

down to the place where the accident occurred and examined the road to satisfy themselves. But there was no hole or rut to be found; the piece of road was hard, smooth, and level. And so the mystery still remained, not only about her speedy recovery, but what prevented her from being crushed to a jelly! It could not be denied that she fell in front of the roller, near the center, and that she was picked up behind the roller with her head towards it; and every one was free to form their own conclusion. For my own part, I believe—in accordance with what is found in the 12th verse of the 91st Psalm—that the angels bore the roller up in their hands so that its full weight did not rest upon her.

A neighbor who had been friendly with our people, for a number of years, yet did not profess to be of the faith, said, 'Had it been any one else's child but a Mormon's she would have been crushed to death.' When we questioned Dora as to her knowledge and feeling at the time, her answer was, 'I reached out to catch Milly Perdue, then I knew I was falling and then next thing I knew was feeling so stifled that I could not make any noise. I saw the great big roller almost up to my head, and knew it was going over me, and expected I must die. That was all I knew till Bro. Bush had me in his arms.'

Lest there should be any misgivings about her safe recovery, I will inform the reader that she still lives and is the happy mother of five bright, attractive children; and is also an unusually spry, hard working little woman.

—*Autumn Leaves*, Vol. 2, P. 436.

### A CASE OF HEALING.

*Dear Herald:*—I forward you the facts of a most remarkable case of healing. On Saturday morning, October 13, 1877, while Bro. D. Chambers, Jr., who lives on Spring Creek, Harrison County, Iowa, was caring for one of his colts he received a severe kick over his right eye, and in his breast, from both feet of the animal. The force of the kick raised him from the ground and sent him headlong outside of the stable, several feet from where the colt stood, where he lay in a helpless

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condition, with a fearful gash over his right eye and some of the breast bones broken. He made an effort to rise but failed. His wife was soon by his side and she called to her assistance a Mr. Draper who happened to be on the premises with his thrasher. They succeeded in helping him to the house, but just before reaching there his sight grew dim and he fell as if death was upon him, and he felt an ardent desire to speak to his wife once more, after they got him in the house and seated on a chair, but he was only able to faintly articulate the words, "Good-by, Mary." Mr. Draper suggested to Sr. Chambers to dispatch some one for medical aid with all possible speed, not that he considered it possible that anything could be done (thinking he was too far gone) which Sr. Chambers did not do, but sent for Bro. W. Chambers, living within half a mile, and in the meantime she applied oil and prayed for her,—to all human appearance,—dying husband, as best she could under the distressing and exciting circumstances.

On the arrival of Bro. W. Chambers, a terrible sight met his gaze—his brother lying with a yawning gash over his eye, rendering the skull bone visible, his head resting upon his chin and with but little or no signs of consciousness. Wishing to get him in an adjoining room, that peradventure they might lay him on a sofa, he suggested it to Mr. Draper. An attempt was made to raise him from the chair by placing their hands under his arms, but his cries forced them to desist, but raising the chair they conveyed him to another room, propping him up as best they could, and proceeded to anoint him with oil. By this time his breast was much swollen and turning black yet; though swollen there was quite an unnatural hollow or sunken place therein, and the slightest touch of the shoulders, arms, head, face, or breast would cause the most acute pain, while the least move of the head or arms would produce sounds like the grating of broken bones. His chin still resting upon his breast, and signs of blood accumulated in his throat, causing apprehension of his choking. Bro. W. Chambers called up his father to assist in laying on hands. But little benefit was received by the sufferer, except a partial restoration to consciousness. They administered a second time with but little better result. The injured man then

spoke and asked them if they had not faith to rebuke the pain. Whereupon Bro. W. Chambers administered the third time, rebuking the pain and commanding him to arise, which he did and walked into the room from which he had been so recently carried as one almost dead, and sat down and ate a hearty breakfast.

Mr Draper who had assisted in carrying him to the house, while the brethren were praying, went out; but mark his surprise on returning, with three or four other non-members of the church, at seeing him whom they supposed was, or soon would be, dead, seated at the table eating and drinking. They stood and gazed with astonishment, yet glad to see the change, as evidenced by the fact of each one of them shaking hands with him as if he were an intimate friend who had just returned from a long journey. This being done Bro. D. Chambers bore testimony of God's power by which he had been saved from death and made whole.

I shall not attempt to describe the joy of his wife, his brother and wife, and father, all of whom were present, at seeing one so dear to them so marvelously saved from the jaws of death; all can imagine it.

The next day being Sunday he was in the house of prayer, telling the Saints of the Spring Creek branch how wondrously the Lord had wrought with him, which moved others to prayer and praise by which they enjoyed a time long to be remembered.

About two hours passed from the time of the terrible accident to being seated at the table. The gash over his eyes was drawn together and some sticking plaster applied, and it healed without the least matteration, and, at this date the scar is only visible by close inspection. He experienced weakness but for a few days, after which he turned his attention to his labor, and has been as healthy and robust as ever.

[Elder] James Caffall.

Wm. Chambers,  
Louisa M. Chambers,  
Mary N. Chambers,  
John Chambers,  
David Chambers, Sen.  
Jonathan McKee,

} Witnesses.  
Unionburg, Iowa.

1746

—“The Truth Defended; or Reply to Elder D. H. Bays’ ‘Doctrines and Dogmas of Mormonism.’”

*Bays does not question the veracity of these  
was well acquainted with some* www.LatterDayTruth.org



## BLIND CHILD TWO YEARS OLD RECEIVES ITS SIGHT

"*Dear Herald*:—When our little girl Belle, not two years old, well known to the readers of the *Herald* and *ENSIGN*, through her reporting the sermons for publication—caught a disease which settled in her eyes, a cataract or white something gathered on or over the sight of the eyes. The left eye was the worst. Three times we had a doctor cut it off. This he did with, I think, nitrate of silver. We did all in our power to restore her to sight for about five months to no purpose. She got worse and worse; putrid erysipelas set in; her face became a mass of corruption. In my heart I wished for death to come and take her away from such a fearful life, disfigured and blind—no ray of hope. Even if she were cured, her face must show marks of the disease. Then, a girl to go through this world blind,—death would be a pleasure. We were living in Ft. Madison, Iowa. The second Saturday in February in 1871, we called on Mr. and Mrs. Pruden—the latter was a member of the church and a fast friend of wife, of course—and invited them to take Sunday dinner. A visitor was present.

"Permit me to introduce you to our friend, Elder Harson, of Rock Island, Illinois," was the statement of Mr. Pruden. I gave him a cold stand off shake—you may have seen that kind before. I could not ask our friends without their guest, and so I said, "Elder, you come also." We visited the State Penitentiary. I was asked to teach a class. The lesson was First Corinthians, 12th chapter. For the life of me I could not help seeing "Mormonism" in every line of that chapter. I had heard little by little. Now it just poured a whole chapter on me where I least expected it.

That evening Mrs. Pruden came to me and said, "Mr. Robinson, would you have any objections to having Father Harson administer to Belle for her blindness?" I thought a moment; I wished her healed with all my soul; but to be humiliated to have it done this way was more than I could stand. I gruffly answered, "You can go ahead; the old fellow cannot bewitch the child anyway."

Father Harson retired for ten minutes, I judge, and after entering the house said, "Let us all bow before the Lord in prayer." A plain, earnest prayer was offered. Said he to wife,

“Have you any oil?” This was the first I knew of wife having any consecrated olive oil in the house. She handed him a bottle. He anointed the child. Wife says he put a little oil on the lids of the eyes. I did not see that. He poured a few drops on her head in the name of Jesus Christ: put both hands upon her head and asked God in the name of Jesus Christ to remove the dreaded blindness and restore her eyes to perfect sight. “And in the name of Jesus Christ, whose servant I am, I bid you receive your sight; and O God, to thee and thy Son Jesus Christ we will give thee thanks. Amen.” This was about 8:30 P. M. The child was put to bed. Next morning I heard a rap at five o’clock. Answering same, the voice said, “It is Harson. I have to go home by first train. Tell Sr. Robinson to fear not, for her child will be well, and she shall see again.” “Mother,” said I, “that old man says Belle’s eyes will get better.”

At noon I came home from work. Under the skylight—for wife was taking photographs—came our little girl, both eyes wide open. No appearance of anything wrong, only the left eyelid was not quite as high as the right. This got all right in a day or two. I looked and felt thankful in my heart; but pride—O that miserable obstacle to everything that is good—would not let me express it to the glad heart of my wife! Two weeks passed but no change in the corrupted face. I began to say to wife that if the Lord had a hand in healing the child of blindness; why did he not heal the disease of her face at the same time. Her glad heart responded, “We only asked him to heal her blindness, we will see him heal her of this also.” The first Sunday in March was District Conference. At the close of the services wife came to me and said, “I would like to have the Elders administer to Belle for this dreadful disease.” I said, “alright.” I will state here that never did I see a more corrupt face than this child presented. No weak person, man or woman could look upon it. We kept it covered as much as possible. Wife said, “Brother Lake, will you administer to my child?” “Yes, sister, let us retire to a private house.” Accordingly we went to Elder Frederick Burley’s. There was present of the elders, Father Dunham of Burlington, now gone to rest; Father Burley, also gone; Father Lam-

bert of Rock Creek, Illinois, (the father of Joseph and Daniel Lambert), Joseph Lambert of Lamoni, and John H. Lake, now President of the Canada Mission. I do not remember who anointed the child, but John H. Lake prayed after the anointing. He seemed to argue the case before the Lord; this child never sinned; it was diseased because of an epidemic that the summer before had left it afflicted. Jesus said, "Of such is the kingdom of heaven." He then pleaded for God's favor to be given to the child, as he was calling on the same God that all holy men of old called upon; and he desired a blessing for the good it would do as they desired in their day. "And," said he, "In the name of Jesus Christ, whose servants we are, we command this disease to depart from your system, and be thou whole from the crown of thy head to the soles of thy feet. Thou shalt be a ministering angel to my people, and shalt do much good in the church. We seal this blessing with perfect health, upon you in the name of Jesus Christ, even so, Amen."

These are near the words of the brother as memory can call up. I said to myself, "I will watch that." I hitched up and started home; it was about dark. Next day a scab formed over the sore, the first in five months. The second day it was quite hard; the third day it was like a bone. The fourth day it commenced to fall off under the right eye. I said, "Wife, it looks like the disease had dried up, but there must be a terrible scar there, sure."

"We will see," was her meek answer. The fifth day it was almost gone; a pink flesh or skin, like a new born babe's covered where the scab was. The sixth day the scab had entirely disappeared, the face sound and well; no scar, nothing to mar the facial expression, as perfect a face as the day the child was born. From that day to this she has been healthy and well, eyes and face sound, and hundreds made to bless God for the light of the gospel through her efforts to get the sermons of the elders before the people, thus fulfilling the prediction, "You shall be a blessing to many in your day."

J. A. Robinson,  
Independence, Mo.

—*Saints' Herald*, Vol. 47, No. 37, P. 597.

## HEALED OF A CANCER.

Dear Sr. Frances:—Some of your readers may remember reading my request for the prayers of the "Union" published in the Home column in my behalf, about a year and a half ago.

I discovered a small purple lump on my left side, about three inches below my arm, by feeling an itching sensation. I was not alarmed at first, but in about six months' time it commenced to grow rapidly, and in January last I fully realized that it was a cancer, for the gnawing or crawling sensation was terrible to bear. About that time, another spot, a smaller one, developed close under my arm on the same side, and was doubtless a root or branch of same. I then showed it to a doctor who advised me to go to San Francisco without delay and have it cut out.

I was placed in a trying position. At the rate it was growing in a few months it would prove fatal. I am a firm believer in the restored gospel, which includes the gift of healing; for I have been healed instantly while the hands of the elders were on my head, when no earthly power could have saved me, and have seen the healing power manifested in behalf of my husband and children, as well as others, many times in a miraculous manner; and yet it seemed as if my faith was not sufficient, although I knew it was as easy for God to heal these cancers as any other disease, but I have always had a dread of that fearful disease, and no doubt you remember the letter I wrote you at this time, and the encouraging one I received in reply.

On Sunday, February 3rd, at our prayer and testimony meeting I made a request of the Saints that the next Sabbath they would fast, as I wished to be administered to, also that they would remember me in their prayers during the week, that I might be healed if it was my heavenly Father's will; if not, to be able to say, "Thy will, not mine, be done." I also wrote to Bro. D. S. Mills and told him of my affliction and asked him to remember me at the throne of grace.

On Sunday the 10th, the branch fasted, I believe without an exception, until after our two o'clock meeting, when I was administered to by Elders Eugene Holt and J. B. Carmichael.

I had no promise given, but received such a calm, peaceful feeling—a spirit of resignation. I could put my trust in my Redeemer and say, “Thy will be done.” We returned home encouraged, but soon after dinner of the same day, the large one (which was over one inch and a half large), itched and burned and crawled worse than ever before, and in anguish of mind and body, I exclaimed, “My God, my God, hast thou forsaken me?” I have not language to describe my feelings. But that was the last time; they never troubled me again but once, just enough to remind me of them, and in a week’s time they were smaller and the color not so dark. I received reply from Bro. Mills in about two weeks, acknowledging my letter and expressing sympathy, but he assured me that I should be healed, for while praying for me he saw me (in vision) looking bright and happy, and a sister said, “There are no traces of them now,” which is indeed true at the present time. But last summer when I was in Nova Scotia and told my relatives and friends the marks were still there and it seemed to make a strong impression on their minds.

My object in writing this is that I am in hopes it may strengthen and encourage some of my afflicted brothers or sisters. Although I was healed before my request was published in the Home Column, or before Bro. Mills received my letter, yet I know it was done in answer to prayer, and I can bear other testimonies just as strong and true as this is, and will if permitted.

Mary E. Page.

—*Autumn Leaves*, Vol. 3, P. 320.

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### BORN A CRIPPLE AND HEALED BY THE POWER OF GOD.

<sup>st</sup> From Autobiography of Elder R. C. Evans.

<sup>ied</sup> Bro. and Sr. Longhurst were the first to unite with the church in Vanessa, Norfolk County, Ontario. About one year after they had been baptized, Sr. Longhurst gave birth to a little girl. Shortly after the baby was born Dr. Taggart of Waterford was called in and told Bro. Longhurst he did not think the child would live till morning. She was a weak

little girl and was born a cripple. One of her feet, the doctor said, would always be crippled, if she lived. There did not seem to be any ankle bone—at least they could feel none. When the child would stretch out, the little foot would lie up against her limb. Dr. Taggart advised to have the child operated on as soon as it was strong enough, and offered to go with the parents to the best physicians in Toronto, at the same time telling them he would not attempt to operate on it himself. He said the best physicians could never make the joint perfect, but that she would always be a cripple. It grieved the parents much to think that their only girl would be a cripple for life. They had obeyed the gospel and decided to place their darling in the hands of the "Great Physician." Brn. J. H. Lake and R. C. Evans administered to her as the law directs, and each morning the mother would anoint the foot with consecrated oil. She was administered to again by the elders named above, Bro. Evans praying aloud. As they placed their hands upon her after the prayer was over, Bro. Evans said he felt the child would be healed, and it was so. The child is now alive and well; no one, not even the doctor, can tell the difference in the two feet. Dozens of people know the condition the child was in, and that it is now perfect in every joint. Some time after the administration the doctor came, pronounced the foot and ankle perfect and said, "There has been three-quarters of an inch of bone formed since birth, but I do not know by what power it is done. This much I know the child was a cripple, now she is healed."

—*Autumn Leaves*, Vol. 4, P. 30.

1891

## TUMOR OR CANCER REMOVED BY ADMINISTRATION.

Extract from Autobiography of Elder R. C. Evans.

Sr. George Everett of London branch, Ontario, had been afflicted for five years. Some five years ago she felt a small lump in her right breast. She felt pain at time and the lump became hard, and continued to grow until it was as large as a small hen's egg. By this time her breast had swollen to more than twice the size of the other and many thought it was a

tumor; others a cancer. Bro. Everett and others advised her to go to a celebrated doctor and have the lump cut out; but one day she was impressed to be administered to according to the law of God. She sent for me and I administered to her, and the Spirit of the Lord fell upon us, so that all in the house were blessed. The pain ceased, the swelling subsided and she felt well again. The second morning after the administration she examined the place and could feel no lump. She said, "You have my consent to tell the world that I was healed by the power of God."

—*Autumn Leaves*, Vol. 4, P. 31.

### PARALYZED WOMAN HEALED.

Extract from "Life of One of Earth's Pilgrims."

In the city of Galesburg, Knox Co., Illinois, was a Baptist lady, whose mother-in-law was an old time Latter Day Saint, with whom she had many discussions in opposition to our faith. The lady was taken sick. Her system was paralyzed, so that she was unable to move or turn herself in bed. A council of eminent physicians was called and they pronounced her incurable. When death seemed to be imminent, she remembered the conversations had with her mother-in-law about the words of James, "If any are sick among you, let them send for the elders of the church, and let them pray over them, anointing them with oil in the name of the Lord; and the prayer of faith shall save the sick," etc.; but the question with her was whether the elders would come and administer to her, she not being a member of the church.

She sent for one of her nieces who was a member of the church, and made known to her, as well as she could under her feeble condition, her desire to be administered to by the elders. The niece made known her request to Bro. Gurley, Sr., who went home from Galesburg, if my memory serves me right, where two meetings had been held, with his mind in a perplexed state over the request made by the sick woman, she being out of the pale of the church. He could not rest at home, and knowing that Brn. Moore, Brady and myself were stopping over night at the house of Bro. Jacob Brown of

Henderson Grove, he hitched his team to a cutter and came to where we were between the hours of nine and ten. He soon made known his errand, and stated his fears that the request might be a trick of the adversary for no good; but still he could not rest until he had determined to come over and have a season of prayer with Father Brown and those assembled with him, in order to ascertain the mind of the Lord concerning how to act in the case. There were six elders and two sisters present. We knelt down and all prayed once, but received no answer. We sang a hymn, knelt down and each one prayed a second time, and still no answer. Arising, we sang the hymn, "Sweet is the work, my God, my King," and when we came to the verse, "Thy works of grace how bright they shine, how deep thy counsels, how divine!" one arose under the influence of the Holy Spirit and told them in the name of the Lord to go, doubting not, nor fearing; for it was of God, and that he would go before them, and would meet them there, and be with them, his holy name should be glorified in the healing of the sick woman; for she would bear a faithful testimony of him in that city.

Bro. Gurley asked the writer to go home with him, and we arrived there about midnight. In the morning after breakfast we started for Galesburg in good spirits, feeling assured that God would verify his promise. We arrived at the house of the afflicted woman and after hitching the team, were admitted into the hall, Father Gurley in advance, who entered the sick room first; and the moment he opened the door and saw the sick woman, he commenced to prophesy upon her head. I was cleaning my feet on a doormat in the hall, and for the moment had forgotten the promise of the Lord to meet us there, and said to myself, "Old gentleman, you are commencing pretty early to prophesy," but the moment I crossed the threshold the Spirit of God pervaded my whole being, and I then remembered the promise made.

Father Gurley, unthinkingly asked for the oil, when being asked what kind of oil he wanted, said, "I did not think, you don't have; we use olive oil, and set it apart for anointing the sick." He asked me to go to the house of a brother in town, where the two other brethren who had promised to come were



supposed to be. I proceeded to town to purchase a bottle of oil. Going to the house, I found the brethren there and delivered the request of Elder Gurley to come right away to assist in the administration. They said in a kind of cold, careless manner, "Well, we will be there soon." I did not know how to account for this backwardness, but learned from their own lips afterward, that they had no faith in the prophecy; so that when they started, instead of coming in a direct line, they went around a block at a slow pace, and did not seem to care whether they arrived in time or not. Bro. Gurley and I arrived at the house again at the same time, and were anxiously waiting for the brethren to come. They at length made their appearance, and very reluctantly entered the front door, and their feelings did not undergo a change until they crossed the threshold of the sick room.

The elders all being present we knelt down, when Bro. Gurley put up a strong appeal unto Him who had all power in his hands to do according to his will; whose hand was not shortened, but was able to perform his purposes today as in ancient times; that he would bless his servants with his Spirit when administering to the sick one: that she might, by the faith given her, and by the united faith of the administrators, in the name of Jesus Christ, be healed. The oil was then presented before the Lord for his blessing, and was dedicated and set apart for the special purpose of anointing the sick. After the oil was blessed, it remained in the writer's hands. Desiring Father Gurley to take it, he refused and so did the other brethren. Elder Gurley told me to go forward and anoint, and being but recently ordained, I asked Elder Gurley if there was any particular form of words to be used in the anointing. He replied, "No, go and say what God puts into your mouth." I shall never forget the weakness I felt for a moment, but pouring out my heart in secret prayer to God for help, his Spirit came upon me in power, all fear left me, and in the faith that was given me I poured some oil in a teaspoon and gave it to her, and as I placed it to her lips, that holy power bade me tell her that the Almighty God would heal her, restoring her to her wonted health and strength; and after she had swallowed the oil she exclaimed, "Glory to God, I am healed, I am healed!"

I anointed her head under the influence of that same power and confirmed what had already been said, when the elders laid their hands upon her, also confirming the anointing, and before we left the house, she, who could not move a limb, who had been given up to die by a council of the most eminent physicians in that section of the country, for whom in man's judgment there was no help, of her own accord without any help arose and sat up in bed and conversed with us freely, her heart melted and overflowing with gratitude to the Giver of all good for his blessing. Think not, dear reader, that the elders were remiss in ascribing all praise to whom it belonged. The next day she walked across the floor. Of course her Baptist friends heard of it and visited her. They were well aware that she had been given up to die by the physicians in their council. She bore a faithful testimony of the power of God to her and to the truth she had espoused. She was baptized a short time after, and always when occasion offered, as long as the writer remained in that section, bore the same testimony and no doubt will as long as life shall last.

E. Stafford.

—*Autumn Leaves*, Vol. 4, P. 178.

### LAME FOR TWENTY YEARS.

Extract from the "Life of Elder Gland Rodger."

During the forties when engaged in mission work in England a pious old man named John Walker, fifty years of age, believed and obeyed the gospel. He was greatly afflicted and had been very lame for twenty years with rheumatism, had tried much medical skill, but all proved unsuccessful, and oftentimes could not walk at all. He called for the ordinances of the Lord's house, was anointed with oil and administered to, the pain all left him, and the next day he walked with me fifteen miles. He soon received his natural vigor again, and continued well; and through the grace of God was ordained to the priesthood, and then an elder, afterwards presiding over the Gringly branch. This happened under my hands, for which I give God the glory.

—*Autumn Leaves*, Vol. 2, P. 135.

1229

## A LITTLE CHILD HEALED OF SPEECHLESSNESS AND IMPOTENCE IN ITS LIMBS.

Extract From "Autobiography of Apostle T. W. Smith."

I wish to give an account of the remarkable case of the little child of Bro. and Sr. Hooper, of Little Kennebec, Maine, who was healed of speechlessness and impotence in its legs. The child, although over three years old, could not walk or stand alone, or even creep; had never uttered a word in its life, or even a natural cry; and whose limbs contained only cartilage instead of bones; and who had no sinews apparently—was enabled to spring upon its feet and walk *in an instant of time*; and in a few days after, as suddenly received the power of speech. Numbers of people of all grades of society came from one to twenty miles to see the child on whom this "miracle of healing" was performed; but not one ever believed and obeyed the gospel because of the wonder; howbeit, numbers had before time challenged me to work a miracle, saying that if it should be done they would join us; but when God wrought so marvelously, they neither believed nor obeyed; no, not one.

—*Autumn Leaves*, Vol. 2, P. 271.

(1889)

## WOMAN IN LAST STAGES OF CONSUMPTION HEALED.

Extract from "Others, With The Church in an Early Day."

About the middle of January, 1833, two ministers of the Latter Day Saint sect arrived, and desiring a house to preach in, Father Cutler gave them permission to hold meetings at his house. As the country was new, services were often held at private houses. Services were held in the room where Lois Cutler, a young girl about twenty years of age, was confined to her bed with the dreaded disease, consumption, and the doctors pronounced her to be in the last stages. The minister spoke of the restoration of the gospel, and of the book that was to come forth; and as he told them of the stick of Judah and of Joseph, and held aloft the Bible in one hand and the Book of Mormon in the other, he clapped the two books together, saying, "And they shall be one in the Lord's hands." Then to the

surprise of all present, especially to her own surprise, Lois said, "And I believe it." She was bolstered up in bed with pillows, and had been listening so attentively, unmindful of all else but the sermon, and had no thought of speaking aloud until she had done so. At the close of the meeting most of the congregation went home, but some of the young people gathered in the old-fashioned kitchen with Lois' brothers and sisters, leaving her parents and the elders with Lois. At her request the elders proceeded to anoint her head with oil, in the name of the Lord Jesus, and then laying their hands upon her head, they prayed God the Father, in the name of the Son, to heal her of her afflictions.

Shortly after their prayer was ended, Lois told her mother that she wished to get out of bed, but her mother said, "Lois, you are too sick, and your feet are not dressed." One of the elders said, "Dress her feet and let her get up." This was done and she arose and walked across the room as easily as if she had not been sick. In a few moments she expressed a desire to go into the kitchen, where her brothers and sisters and young companions were; but her mother who could scarcely believe that she was healed began to object, telling her it was so cold in the hall through which she must go and she had not been out of the warm room for so long; but again the elders said, "Let her go, it won't hurt her." Throwing a shawl around her she went through the hall, and as she entered the kitchen door the young people began to look at her in fright; as though they had seen a ghost; Lois said to them, "You need not be frightened, it is I. I have been healed by the power of God." They were almost speechless with surprise and could scarcely believe their eyes. The news flew like wildfire, and as a result a number were baptized.

—*Autumn Leaves*, Vol. 2, P. 494.

1889

### BOY KICKED BY A HORSE, HEALED.

Extract from the "Autobiography of Elder R. C. Evans."

My little boy, when 6 years old, was kicked in the face by a horse, turning him completely over. He was thrown some feet and alighted on his forehead, the gravel taking the skin off his

forehead and nose to the bone. They picked him up and carried him home. When he reached the yard gate he said, "Please, sir, let me down I'll walk, 'cause if my mamma sees you carrying me, all over blood, she will think I am killed. They helped him in. I happened to be at home and met them at the door. The child was covered with blood; I undressed him, laid him on a table and washed him clean, and saw that one calk of the horse's shoe cut him near the right eye. By the time he was washed, a number were in the house, several of whom said, "Oh, do go for a doctor to sew up those wounds!" Others said, "Get some plaster and bind the cuts together." Some said one thing and some another, when little Willie opened his eyes, looked at me and said, "Papa, please do not go for a doctor. but just 'minister tō me with Jesus' oil, and God will make me better." The child's faith made me strong. I told my Lizzie to get the consecrated oil, which I poured into a bowl, saturated some cloths and bound up his head; then put him to bed. We had hard work to keep him awake. About two o'clock in the morning he began to say all manner of strange things. I saw that he was in a great fever and feared that it was going to his brain. I went into a dark room and prayed that God would bless me with the spirit of faith. I felt blessed, came out and administered to him as the law directs. He went off into a sound sleep and awoke next morning about nine o'clock, got up and dressed himself. We kept him in the house for a few days, and then let him out to play. The wounds healed and there is no scar on his face now.

—*Autumn Leaves*, Vol. 4, P. 30.

## A WOMAN HEALED WHO HAD NOT BORNE HER WEIGHT ON HER FEET FOR TWO YEARS.

Extract from "My Early Ministerial Life," by Elder John Hawley.

When in Salt Lake City, Bro. Brand sent me with some elders to administer to a woman, who had not borne her weight on her feet for two years. I must say she was the most helpless invalid I ever saw, and I said to myself, "No power but that of God can help her." I suggested that before the laying

on of hands we should have a short talk. When my turn came to speak the Spirit of prophecy rested upon me and I said, "She shall be healed." The same Spirit rested upon her and she spoke out and said, "I know I shall be healed;" and when the presiding elder of the branch at Salt Lake was confirming the anointing, the same Spirit rested upon him as it had upon myself and the sister, and he was led to say by commandment, "In the name of Jesus, rise and walk;" and she did walk, but she was a skeleton indeed.

—*Autumn Leaves*, Vol. 4, P. 232.

### WOMAN HEALED OF TUMOR.

In November, 1899, Bro. D. L. Harris and I were asked by Sr. Sarah A. Shelley to administer to her. The affliction was a tumor, which she and her husband and sister told me was upon the outside of her body and was about the size and shape of a large blue prune, attached to her body by a short slender stem. Six years prior to this time she had it removed with a surgeon's knife at Baker City, Oregon, but it came back again. Bro. Harris anointed her head with oil, then putting our hands upon her head I began to offer up a prayer to God, when almost instantly the power to control my tongue was taken from me, and God spoke through me and to the afflicted one. I fully realized what I was saying, but was powerless to refrain from it.

After words of comfort to her, I rebuked the disease, and promised her in the name of Jesus Christ, that ere the rising of the morning sun she should be whole. The next morning Bro. Harris and I called at her house and found her rejoicing. The tumor had departed and with it the scar made by the surgeon's knife, and to this day she is no more afflicted. To God be all the praise.

Elder W. A. Goodwin.

Kaler Basin, Oregon, Feb. 8, 1902.

### BOY HEALED FROM TYPHOID FEVER.

In about 1874 or '75, when in Providence, R. I., my boy was taken sick with typhoid fever. Dr. Morgan attended him for some time, then gave him up. My wife and I went into the

room where he lay and the doctor said, "Feel his legs" and wife felt them, and they were cold. I felt his head and that was as cold as ice. The doctor said he was dying, and if it had been his own son he could not do more. The wife could not give him up, got hot blankets and put them to his feet, and sent me off for the elders of the Reorganization. I was not a member of the church, for I had given up all religion. The brethren came, Elder F. M. Sheehy, Elder W. Bradbury and Elder Morse. They administered to him and when they rebuked the affliction in the name of Jesus Christ, the boy opened his eyes and looked around, and we asked him if he knew them, and he said, "Mr. Bradbury." When the brethren came out of the room, we asked them what they thought, and they said, "He would live," which brought tears to our eyes. The next morning the doctor came to see how he was, or what time he died, and we told him that he was better. "What," and he rushed into the bed-room and when he saw him he said, "What time did the change take place?" Wife said, "About ten o'clock we sent for the elders of the Latter Day Saint Church." He said, "He is going on alright. Keep on with the medicine," but she did not. The next day he called with another doctor and they walked right through the kitchen into the bed-room and then shut the door. We heard Dr. Morgan say, he never saw such a case in all his experience, as by all appearances he was dead.

T. H. & C. Moore.

Providence. R. I., Cass St., Eddy St., Jan. 17, 1902.

### GIVEN ONLY TWO YEARS TO LIVE.

New Washington, Ohio, Feb. 5, 1902.

In the year 1893 I was very ill; I had been sick and ailing for about three years. At times I would be unable to attend to my housework, or to be on my feet at all. We lived in Alleghany, Pa., at this time, and I had consulted a number of good physicians there, but had only obtained temporary relief. We had heard of two physicians in Philadelphia, Pa., who, we were told, stood very high in their profession as specialists, Dr. Price and Dr. Odell. Each was consulted without the knowledge of the other, and both pronounced it

ovarian trouble, as had Dr. Sutton of Pittsburg, Pa., whom I had consulted before leaving home. All these physicians advised an operation and several months treatment in the hospital, preparatory in order that I might have strength sufficient to undergo the operation. Dr. Price and Dr. Sutton advised it, saying, "It is a chance for your life and without it you cannot live longer than two years, possibly not that long, and you will suffer terribly until the end.

I returned home very much discouraged and grew worse. I went to Dr. Sutton again. I had become desperate from suffering so and I decided to undergo the operation, and made arrangements to be at the hospital on the following Monday afternoon. This was Saturday, and all that night when not watching the face of my sleeping babe, I was praying, pleading with God, to let me feel resigned to the operation if he would not heal me. It would soon be morning now, and realizing that perhaps I would have but one more night to be with the child I so dearly loved and no assurance coming from my heavenly Father, that he was pleased I should undergo this operation, I gave way and wept most bitterly. All at once there seemed a sound similar to human voice, saying, "Send for the elders once more." I answered loudly, "No, I will not; I have done this, God has forgotten me." "Try once more," it said. To this I did not answer. I seemed to feel it must be, in a moment, the bitterness had all gone from my soul and sweet peace took its place.

Brethren G. H. Hulmes, M. H. Bond, and Frank Criley came and administered to me. As the disease was rebuked and commanded to depart from me, a peculiar feeling passed down my side, and the side that had been so numb and dead except when there was great pain, began to pulsate with life, free from all pain and swelling. Bro. Hulmes looked at me and said, "That feeling is from God, Sr. Jolly, we will fast and pray for you next Sabbath again, that you may receive more strength." I was *completely healed*.

Mrs. (Sr.) M. A. Jolly.

This sister is now a resident of Independence, Mo., as are also Elders Hulmes and Criley.



## EYE RESTORED BY PRAYER OF FAITH.

The following statement in regard to an accident which befell his daughter, was made by Mr. (Bro.) S. S. Black, which occurred at Rich Hill, Mo., May 10, 1888.

A pile of lumber was in the back yard. A number of the children had their playhouse of dishes and my daughter Laura, aged 11 years, had a hatchet in her hand going out to cut kindling, and struck one of the dishes with it. A piece of the dish struck her in the eye cutting it across the sight, so that it run out on her cheek just like when you squeeze the pulp out of a grape I wiped it off with my handkerchief. I sent for Dr. Whipple immediately, and on his arrival, and looking at the eye, he exclaimed, "I am not an oculist, but will give you a prescription to relieve the pain until you can take her to Kansas City to have the eye taken out in order to have a glass eye put in." Laura then said, "I do not want the doctor, I want the elders." Then I went to Elder J. C. Chrestensen and told him of the accident. He returned with me. I was an elder myself, but being so overcome at the unfortunate occurrence I requested the brother to perform the ordinance, and I would assist him. He did so as the law directs. The pain immediately left her, and did not return again. The two succeeding days he visited us and administered to her each time. The eye was completely restored and she could read quite well in two weeks' time. The scar still remains at this date, but it does not affect her sight. Bro. William Chapman and wife were present when it occurred.

S. S. Black, Mary L. Black, parents.

Omaha, Neb, March 23, 1902.

The above statement was made to me and I wrote it as he dictated it.—E. Rannie.

## HEALED OF CANCER.

Grinnell, Iowa, Mar. 22, 1902.

In the year 1862 I was severely afflicted for months and the attending physician, Dr. Duncan, of Dubuque, Iowa, said, "The knife must be used to remove your breast, which he pronounced a cancer, from which I suffered constantly. I was

administered to by my father, Elder Otis Shumway, and was healed and suffered no more.

Mrs. S. A. Russell.

Witnesses: { Elsie Russell,  
Vinnie Clark,  
J. S. Roth.

### HEALED OF FALLING FITS.

Onslow, Ia., Mar. 11, 1902. Stanley  
Hess  
Fi

From about the time our son Stanley began to walk, which was in 1893, he had a disease like the falling fits; he would turn pale, reel around and fall to the floor. It occurred some times twice a day, and this continued until he was over four years of age. Elders J. S. Roth and O. B. Thomas administered to him, and from that hour he was healed of this affliction.

Susan Green, Ed Green, parents.

Witness: J. S. Roth.

### DEFORMED FOOT HEALED.

Grinnell, Iowa, March 20, 1902. ck

At Mt. Pleasant, Iowa, on the 8th of Aug. 1900, Mrs. C. Clark had me administer to her boy, who was about two years old. The child was born with a deformed foot; the toes of one foot were turned under so it was with great difficulty that he could walk, or hobble around. The doctors said that the only remedy was to operate on the foot. I anointed the foot and administered to him, and in less than one hour the foot was perfectly straightened out, and the leg which was shrunken began to fill out, and the child can walk all right.

J. S. Roth.

Witnesses: Mr. & Mrs. C. Clark, Mr. & Mrs. D. M. McDonald. de so  
5 w

### THREE YEARS AN INVALID—RESTORED TO HEALTH

Oskaloosa, Iowa, Feb. 22, 1902.

We, the undersigned, do testify to the truthfulness of the following statement concerning Bro. Alexander Weldon of

Oskaloosa. Bro. Weldon had been a helpless invalid for about three years. When he first became acquainted with the Saints along about the summer of 1896 he heard the first Latter Day Saint sermon. Elder Wm. Thomas went to his house and held preaching services, and through intercourse with the Saints he learned much of the doctrine. Elder W. H. Kephart went to his house and preached several times. He desired baptism and was baptized in a box made for that purpose and placed in the house. Bro. Kephart baptized him on July 16, 1897. He was much rejoiced and said he believed that the gospel blessing could be enjoyed now by faithful living, and that he would be raised by God's power if he now lived faithful. This he lived to realize, being made strong in limb and body, so he was able after being administered to by God's servants from time to time, once more through his blessing to walk forth in the glorious sunshine, after being confined entirely to his bed for many weary months. This blessing he continued to enjoy until within a short time before his death which occurred on July 28, 1900. He died believing in the glorious possibilities of that future life through faithful living here.

Annie Perry,  
Edward Perry,  
Joseph Young,  
Mary Barnes,  
Ann Brown,

C. B. Brown,  
Martha Young,  
Elizabeth Swalm,  
Ruby Brown,  
Mrs. W. E. Hall.

### CHILD RESTORED AFTER GIVEN UP TO DIE.

Lost Creek, Iowa.

To whom it may concern:—This is to certify that on the 19th day of November, 1900, our little girl was taken sick with membranous croup. We called the doctor who did all he could, but said the child must die, and it would only live a short time. As we were not members of the church we asked Mrs. Longdon, the child's grandmother, if the elders would administer to our child. She said they would if called upon. We sent for Elders W. H. Kephart and Nathan Miller, and they administered to the child. The doctor said he was glad and surprised to see it get well, as it was the only one of his

patients in the town that got well with that disease; not knowing that God had raised the child through the prayer of faith, in accordance with James 5:14, 15. The doctor said the child was dying for two weeks, and was black in the face.

Matthew Wright,

Louisa Wright.

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2422 Wabash Ave., Kansas City, Mo., May 12, 1902.

Elder Edward Rannie, Omaha, Neb.

Dear Brother:—In 1901 on my mission in Missouri, in the month of January, I came to the house of Mr. Helm at Schell City. Quite a number of relatives and neighbors were standing around the bed of Mr. Helm's wife, who was a member of the church. I was an entire stranger to all present, and came unexpectedly. Mr. Helm told me that the doctor had just left and had told him that it was useless to send for him any more as it was only making an expense, as she could live only a very short time longer. I felt moved upon to administer to her. Most all present were not members of the church. God heard our prayers and she was at once permanently healed. Two days after, I was in the adjoining room from where I heard a little conversation between Mr. Helm and a friend of his by the name of Gee. Mr. Gee seemed to me to be a confirmed skeptic, but anxious to know the fact.

Said Mr. Gee, "What did Elder Warnky do?"

Mr. Helm: "There stands a little bottle of sweet oil on the table. He took that and kneeled down there by her bed and poured a few drops on her forehead; then handed the bottle to one of the women and he laid both of his hands on her head and asked God that the sickness might be removed and that God would make her well.

Mr. Gee: "Didn't he give her any medicine at all?"

Mr. Helm: "No, but in a little while after, she asked us to give her something to eat; that she felt like she could eat something."

Mr. Gee: "Well, that is just wonderful."

Mr. Helm: "Yes, it is for a fact."

Elder F. C. Warnky.

Lamoni, Iowa, April 28, 1902.

This is to certify that on the 8th day of March, in the year 1898, in the town of Pekay, Mahaska County, Iowa, our child named Willie, aged four years, was taken with the membranous croup. We called Dr. Muerl. He came and called in council his father, a prominent physician in Oskaloosa. They said the child would die and wanted to give as a last resort, a horseblood preparation that would kill or cure in a few minutes, but as they had given it to other children here and they all died, and they wanted ten dollars for the dose, we refused to give it, and they left without leaving any medicine.

We then called for Elder W. H. Kephart at 12 o'clock at night. He administered to the child and it was relieved at once. The doctor called as he passed the house on a professional trip the next morning to see, as he supposed, the dead child, and found it out of danger. He at once attacked the elder and told him he had no right to interfere with his patients without his consent. The child was alright in a few days.

Stephen Matthews,  
Annie Matthews.

This letter was sent by Elder W. H. Kephart and his letter was dated as above, but no place was given at the head, so put the place from where W. H. K. wrote at the head of this letter.—E. R.

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### CALLED TO DUTY IN A VISION.

“Early Ministerial Experiences of A. H. Smith.”

In the spring of 1864 I attended General Conference at Amboy, Ill. One day during an intermission between meetings, Bro. W. W. Blair came to me and asked me if I did not desire to be ordained and elder. He told me he had received the evidence of the Spirit it was my calling. The duties of teacher was quite enough responsibility for me, and I told him so. I further told him I had been taught, in fact he had taught me, that no man should accept that office, nor indeed should he be ordained to the priesthood except he be called of God as was Aaron by revelation. Farther, I argued if God

desired me as an elder, he ought to manifest to me individually that I might know he had called me. He asked me if I had ever made it a subject of prayer? No, I never had. He then told me that he had received the testimony of the Spirit of God, that it was my calling, and if I would make it a special subject of prayer I would receive the evidence; God would manifest himself to my satisfaction, that I was entitled to it.

That night, before lying down to rest, I engaged in earnest prayer to know God's will in the matter, for in my heart I wished to do what my heavenly Father desired me to do. I lay down on my bed, and thinking upon the matter—not yet having received any manifestation—as I thus meditated I became conscious of a change in my surroundings. I remember the thought being in my mind: "Am I asleep and dreaming?" The change was so great, I wondered what the end would be. I became so intensely interested in what I saw, that I forgot all else. I seemed to be standing on a plain, and to the westward rose a large mound, sloping gradually in every direction. On top of this mound was a speaker's stand, beneath a few trees. The stand was built of heavy two inch pine lumber, such as we used to call grub pine. I could see two inch auger holes through them. While I looked upon the stand and wondered, my attention was called to the sides of the mound. I looked, and as far as my sight reached, each way was a mass of people, all standing up. I turned to look again at the stand; I saw two men on the platform, with two books on the rest before them. I was conscious these men had been or were then speaking to the multitude. I was filled with a desire to get near, and hear what was said. And I began to push the folks either way, and crowd forward, when the two men on the stand stepped down and came directly toward me. The people separated and moved back, leaving a pathway just about wide enough for two to pass comfortably. As they came directly towards the east, they were chatting with the people. I stopped and waited until they drew near. One of them who seemed a little the taller of the two, first spoke to me, calling me by name, and shaking my hand. I remember I thought it strange that he should be the tallest. As he released my hand the other man who had been speaking to some

one, turned towards me and grasped my hand, calling me by name, said: "Alexander, you go on up and take your place; we are going away. We will be gone for a season, but we will return again." He held my hand while he was talking, and pointed up towards the stand. I looked and the multitude stood just as they did when the two passed through, leaving a clear pathway up to the stand. The two men bade me goodbye, and walked on towards the east. As they walked on, they walked upward through the air, until they went out of sight. O, what grand sensations came over me!

When I realized my surroundings I was sitting up in bed, weeping with joy. It was my father and Uncle Hiram whom I had seen. My uncle had spoken to me first, but it was my father who held my hand, and bade me go ahead and take my place. I was satisfied God had made my duty plain. I offered no further objection. While the Spirit was still on me, ere I fell asleep after the vision, the interpretation was given me in full, except the statement, "We are going away. We will be gone for a season, but we will return again." I have never received the meaning to my full satisfaction of that part, "We will be gone for a season." I can understand their coming again in the morn of the resurrection; but the period of time—"a season"—what does it mean?

On the next day, or possibly the second following in the vision, I met Bro. Blair, and he inquired of me, "Have you received any testimony yet?" I answered yes, "I thought so," he remarked, "I felt impressed that you had." I was ordained an elder, and since then have had many interesting experiences some of which I feel like making a record of, for the benefit of others.

—*Autumn Leaves*, Vol. 10, P. 529.

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## VISION OF THE BOOK OF MORMON.

Dow City, Iowa, Dec. 27, 1910.

Dear Brother:—Your request of recent date and little book "Marvelous Manifestations" are before me, and I will rewrite my statement and thus try to make some points clearer than

they are found under date of Feb. 23, 1902, as published in your book.

While at the home of Bro. Nathan Hayes, seven miles south of Cherokee, Iowa, holding a series of meetings during the month of February, 1895. after passing a restful night, I awoke and my room was light, when all at once I was in a vision, but whether I was awake or asleep I cannot tell, but I saw the following: I seemed to be standing at the foot of a hill which gently sloped to the west. Before me was an extensive plain of many miles, reaching as far as the eye could see, and the sun was just going down, and shed its rays of light in every direction. The hill behind me was covered with native timber, such as oak, walnut and red elm, the trees being of uniform height, very tall and straight, free from underlimbs, and ranged in size from 8 to 18 inches in thickness. There were no leaves on the trees, but the ground was covered with them, and these trees seemed to stand in rows or like soldiers in ranks. I stood in the first row and the whole hill seemed to be encircled in a halo of light, which was much brighter than the rays of the setting sun. I looked toward the south and about ten rods from me and about one hundred feet above the ground I saw what seemed to be a package, done up by some merchant, which approached me in a quarter circle, coming down to within three feet of the ground, where it was right in front of me. I took it into my hands and found that it was not wrapped up in paper as it first seemed to me, but was metal plates about six by eight inches in size, and from two to two and a half inches in thickness. The first part for about an inch and a half seemed to be sealed; not with seals, but looked like a gilt edged book that had never been opened, the gilt holding the leaves together. The remainder, or latter part of these plates were loose, and I run them from under my thumb, as you would the leaves of a book, but instead of moving as do the leaves of a book, the corner next to me for about three-eighths of an inch one leaf at a time would double back, as when you turn down the corner of a leaf, and as this corner started back to its place a quivering zigzag motion would run across the entire length of the leaf, affecting the opening leaf only as though it were



alive and susceptible to the touch, after which it would open up; and a flash of light would come out and it would turn back with a pleasant metallic rustle, that rings in my ears to this day. Every leaf of the unsealed part opened up in the same way, and every time a leaf rolled back toward the unsealed part there was the same flash of light, the same sound, and every double page thus formed was aglow with a pleasant, mellow, shimmering blazing light. The leaves or sheets were very bright, about as thick as paper; having the appearance of gold. I turned the bunch of plates over and on the first sheet of the unsealed part I saw several rows of characters, which very closely resembled those on Plate X of the Helps in the Oxford Teacher's Bible, so that if you take your Bible in your hand, and turn to this place and hold the left hand side of the Bible towards you, the characters which I saw will appear fairly well represented, only those I saw were larger than those printed on the plates referred to.

While thumbing the leaves on the unsealed part and noting the quivering sensation and admiring the flashes of light and blazing pages, being awe-stricken with the entire vision as stated above, I thought I was handling the plates from which the Book of Mormon was translated, but as I examined the above mentioned characters on the first page of the unsealed part I felt disappointed and as the plates left my hand moving northward and upward in a quarter circle I said aloud, "These are not the characters from which the Book of Mormon was translated, for they are Hebrew characters!" When close to my right ear a voice spoke out and said, "But you did not examine the characters on the unsealed part." I knew the statement was true, for I had not noticed that there were any characters on those leaves, that had so beautifully turned back. I had been too much absorbed in that mentioned above to notice any characters on those glowing pages. At this I reached for the plates that I might re-examine them, but they were too high and far away, so I could not reach them.

As the plates passed up and out of sight the halo of glory surrounded me, and the timber mentioned faded out, and I found myself awake in my bed. Though it has now been

over fifteen years since I had this vision it is as clear to my mind as when it was first given.

In writing up this statement for Bro. Edward Rannie I have corrected some errors found in my letter published in *Herald* for May 1st, 1895, and have tried to state in clearer terms some things found in the first edition of "Marvelous Manifestations," as published in 1903, and have left out that part of the vision, which was of a personal nature, and of local application, and not connected directly with the plates.

Some time after receiving the above vision, I was made to understand by what to me seemed to be the impression of the Spirit, that the setting sun represented the last days, and the ranks of beautiful, straight, tall trees, the ministers of the church of Jesus Christ, and the halo of glory, the truth and the authority given to them under the influence of the Spirit.

Yours in gospel bonds,

Charles E. Butterworth.

### A WARNING GIVEN IN A VISION.

Lee's Summit, Mo., Feb. 25, 1902.

In 1867 I had the following vision: I was at a meeting about eight miles northwest of Newton, Iowa. Bro. G. E. Deuel was preaching, and while sitting in the congregation listening to the sermon, I saw a beautiful fireplace built of very light stones, nearly as white as marble. The stones were very neatly shaped and the mortar or cement was white. The jams flared a little and the stone at the top used for the arch extended straight across. It was made of the same kind of stone and very large and smooth. A fire was burning nicely. I noticed there was a large black stick of wood, and a smaller one on top of it.

Two andirons just the same as people used when I was a boy, to hold up the wood; they were quite large and in good condition. A piece of wood about six inches in diameter and several smaller ones, lay on the top making a nice fire. My attention was attracted to a candle that was burning on the hearth, nearly between the andirons; it was not in a candlestick, but resting on its large end. It was new and never had

been lit. My attention was attracted in the following way: Something said to me, "Do you see that candle?" I answered, "Yes." The same voice said, "That candle was made or formed in that shape by man to serve his purpose, and that was to give light." I assented to this by saying, "Yes." Then I saw that the candle had commenced to melt, and would soon perish if not removed or used. The voice said to me, "Do you see that candle has commenced to perish and if not used immediately it will never serve the purpose of its maker." I answered to this by saying "Yes;" then the voice said, "That candle represents you, and if you do not suffer yourself to be lit you will go as you see that candle is going, and never fill the mission God created you for." It vanished at once. This brought to my mind the following scriptures, John 3:3-8; Prov. 20:27; Job 32:8. I soon after demanded baptism.

Alfred White.

#### TO ANOTHER PROPHECY BY THE SAME SPIRIT.

A prophecy of the death of Joseph Smith, the martyr.

Extract from the biography of Elder John Brush.

The gift of tongues still seemed to be poured out on Bro. Brush, and many were strengthened by prophecy or exhortation in this manner. It was a custom for the Saints in the different wards to hold their prayer meetings on nights differing from those in adjacent wards, and in this way many could attend more than the one meeting during the week. One time when Bro. Brush had gone to the prayer meeting of another ward, he was moved upon to speak in tongues, and the interpretation of the tongue was as follows: "Thus saith the Lord, except the people of my church do better and more faithfully keep my law, they shall be driven even from here, and Joseph the Prophet shall be taken."

This was a startling revelation to the Saints, as they could not know the hidden workings of the minds of all. They could not believe that Joseph, their Prophet, could be taken, and they doubted the source of the tongue. Grieved to the heart over the interpretation of the tongue, and unable to rest until he ascertained the truth concerning it, Bro. Brush

at last sent a man to Bro. Joseph, who, after repeating it, asked him if the tongue was of the Lord. Bro. Joseph replied, "Tell the brother to set his mind at rest. The tongue is too true; it is of the Lord."

—*Autumn Leaves*, Vol. 4, P. 175.

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"IN MY NAME SHALL THEY CAST OUT DEVILS."

Evil Spirit cast out. Extract from *Early Ministerial Experiences* by A. H. Smith.

During the winter of 1864 I had been laboring with Bro. W. W. Blair in western Iowa and eastern Nebraska, and was stopping at his home in Little Sioux, Iowa. He was away from home at the time on some missionary duty. One cold, dark night there came a loud rap on the door after we had all retired to rest. "Who is there?" was called out. "'Tis I," and the name of a brother was given. "Is Bro. Blair at home?" "No; why?" Bro. Vredenburg is very sick, and we want some one to administer to him." "Well, Bro. Blair is not here, but Bro. A. H. Smith is. Go and get Bro. S. W. Condit and Uncle David Gamet and come back this way and Alexander will go with you." I arose from my warm bed, put on my clothes, got ready to go out in the snow and cold to relieve the suffering of a brother. The brethren soon came and I went with them. Oh, how cold it was! I shiver now as I write of it. The cold wind pierced my clothing and froze the tears on my cheek as they rolled down, the keen air starting them freely. I will never forget it. Fortunately we had not far to go. We soon arrived and were ushered into an old fashioned dining room and kitchen combined as a living room. A large stove stood near one end of the room; a long table with benches on either side of it occupied the other end. As we came in from the outside and approached the stove from the end of the room farthest from the table, I was startled by seeing a strong man come rushing towards us, on his hands and knees, making a panting noise like a dog in great heat. Just as he became opposite to us, and between us and the stove, he dropped to the floor and straightened out as if in

great agony. I was a young man and was young in any such manifestation.

I am not ashamed now to confess that I was just a little bit frightened. Both the brethren with me were elderly men, and had been elders in former days. Of course I depended upon them. One of them produced a bottle of oil and said, "Let us administer to him." We knelt down by his side and one of the brethren anointed him, praying over him, and the other confirmed, we all laying on our hands. I was impressed to note carefully the words of both prayers, and noticed both Bro. Condit and Bro. Gamet prayed that God would rebuke the sickness so suddenly and severely afflicting our brother. While our hands were upon his head he was perfectly still, and I was in hopes he would receive instant relief. We arose to our feet and each chose a seat, to await the result of our administration. I walked past the stove and table and seated myself near the corner of the room. Our brother lay on the floor very quiet for a minute or two, and then he arose upon his hands and knees and started around the room again, only in the opposite direction from his former course, seemingly to avoid passing the brethren who sat next the stove. I confess I was startled, and began to pray silently that God would come to our aid by his Holy Spirit, that whatever influence that was causing such suffering might be rebuked. The brother ran the length of the room and butted his head against the wall, then turned and came towards me. I am conscious now, after these many years, I was trembling as he came toward me. Just as he came opposite me he sank upon the floor as if he had been struck, rolled over on his back, and muttered something in broken German, and seemed in much distress. I dropped down on my knees by his side and loosened his clothes, and tried to get him to tell me where he was in pain. He made me no answer, but began the panting noise again. The brethren came to my side and anointed him again, and administered as before, but reversing the order, the one who first anointed was the one to confirm the anointing in prayer. Again I was impressed to note the form of prayer. My readers must remember that this was one of my first experiences in

administration, and I was learning, but very timid; and I was also seeking some confirmation of my faith.

As before, while we had our hands upon the sufferer's head he was very still and quiet. We again resumed our seats, in perfect silence. It seemed to me I could hear my own heart beat. How vivid the impression was, and how lasting you can only imagine; for now as I write I seem to live over those few moments again. I felt if relief did not come, our brother could not live till morning, as he seemed to suffer severely; and to see a strong, robust young man die in such agony, and not be able to relieve him, was terrible. Perhaps two minutes passed, when he again started on his round, seemingly with more intense suffering than before, but as he came round to the spot where he fell, on our coming into the room, he fell again, as if some power had crushed him to the floor. We gathered around him. Bro. Condit now said, "After I anoint him, we will each pray, and rebuke as the Spirit may lead." He led; Bro. Gamet followed. Again I noticed, as I thought, they both evaded the one thing necessary—they rebuked sickness, when I thought they ought to rebuke the evil one. It came my turn. I was all in a tremor; but as I began to pray, the tremor or timidity all left me, and seemingly without my own volition, my words came clear and distinct, as I rebuked the evil spirit, and bid it depart, to trouble the young man no more. I was surprised at myself; but it was done.

We took our hands off from his head, he put his hands up to his forehead, arose, walked around the stove and lay down on a pallet they had spread for him on the floor. He lay there for a few minutes, then arose and said, "I guess I'll go to bed," and he retired to the next room and to bed. In a few minutes he was sleeping soundly, and on the morrow arose and went to his work, seemingly as well as ever in his life. I returned to Bro. Blair's and to bed; but it was long before I went to sleep. Here was a manifestation I could not account for upon any rules of logic or science of which I was master. I thought over the matter long and deeply; but the only conclusion I could arrive at was that Jesus our Lord had said it, and it was just as true now as when he told his disciples,

"They shall lay hands on the sick and they shall recover; they shall cast out devils," etc. I knew God had restored the ancient faith. I was glad; but I trembled at the responsibility thus placed upon me, weak and erring as I was. It is the power of God. Can I be wise enough and faithful enough to make a proper use of it? Although years have come and gone, the events of that night remain with me, and in meekness I thank God he comes to our aid.

—*Autumn Leaves*, Vol. 2, P. 49.

### A LIGHT FROM HEAVEN.

In the year 1875, late in the evening of December 29th (an intensely dark night), after our prayer meeting, Mrs. John Taylor and Miss Sarah Lively who had attended our meetings in the city of London, Ontario, Canada, were baptized by me in the river Thames (South branch), when suddenly there came a very bright light from heaven, which rested upon us all—both members and non-members—brighter than the sun at noonday in all its splendor. I judge there were about thirty persons present; and I feel sure none of them can ever forget that night. It came with a sound like as of a rushing mighty wind. We could hear it in the distance far above, and as it reached the place where we stood we were encircled in that beautiful light—the glory of the Lord. I took the hand of those dear sisters, led them into the water and baptized them "in the name of the Father, and of the Son, and of the Holy Ghost," and burying them in the water for the remission of their sins, and while I stood in that water to thus baptize, with my hand raised towards heaven, I glanced up towards heaven; Oh, how far it seemed I could see! And while administering the ordinance, I thought of the words I used: "Having been commissioned of Jesus Christ, I baptize you," etc., the Spirit of God thrilled through me, as much as to say: "Yes, you have been commissioned to thus act."

Among that number of people who witnessed that scene, were John Taylor, husband of Mrs. Taylor, who was then being baptized. He came from among the crowd of people who were present, kneeled down by my side, with his arms around

my body, and said: O, Bro. Cornish, pray for me, this is enough to convince anyone that this gospel is true." He as well as all the company who were not then baptized, afterward came into the church by baptism.

No greater light did the Apostle Paul see when he was on his way to Damascus to persecute the saints. We were not struck blind as was Paul. We were not on a mission to persecute the saints, as was he, but to do the will of God only.

I will now present a few cases of healing which occurred under my own administration, and to which I made an affidavit in the year 1894, which I sent to Elder I. N. White at that time, and which I give verbatim, which will account for it being published with some grammatical errors. It is as follows:

#### SWORN TESTIMONY.

Reed City, Mich., Dec. 7, 1894.

Mr. I. N. White, Independence, Mo.

My Dear Brother:—Yours of the 26th is at hand. Pleased to hear from you. You ask me to furnish you with proof of one or two cases of healing which came under my observation and administration, attested under the seal of a notary, etc., to which I willingly and freely respond; but on account of having passed through the forest fire of 1881 in Sanilac county, this state, and also being burned out again in Reed City three years ago, or thereabout, my diaries and daily journals all burned, and I could not give the dates correctly, so I sent immediately to some of the parties whom I knew could give them better than I could, and who could also bear testimony to many cases themselves. There are also several members of the church now living in London, Ontario; Independence, Mo.; Kansas City, Mo.; Kansas City, Kan., and elsewhere, who will also give their names to some of the testimonies I will here give, as some of them happened in their midst.

#### A RUNNING SORE HEALED.

I testify, that in the year 1878, I visited Mr. Russell Lampkin of London, Ontario (I resided in London at that time), who was very sick, and who had been ailing for years. He



told me that about twenty years before that time he cut his leg and that it was never entirely healed, but it would heal up and appear nearly well, and then become sore, swell up again, break out; discharge a large quantity of corruption, and would be so for several weeks, then after a while heal up and break out again, etc., and that it had been so off and on for twenty years.

He also told me that for the last ten years he had been getting worse all the time, that he doctored a great deal, had spent nearly all his living and was getting worse all the time. And at the time I visited him he was sick in bed with other ailments, very likely caused partly from his afflicted limb. I at that time was laboring at manual labor in the week on working days, and on Sunday preached twice assisted by others, also took charge of the Sunday School; being the superintendant, and also took charge of one prayer meeting—four meetings on Sunday (being presiding elder of the London branch) making it a busy day for me. so that my visits with Mr Lampkin were usually after my day's work was done. About my second visit I conversed freely upon the gospel restored by an angel to Joseph Smith, etc. I endeavored to prove to him and his lady who sat with me by his bedside, that God was unchangeable and that his gospel was again on earth with all its powers—that the gifts of healing, etc., as anciently taught were in the church again, and I told him of many cases of healing which had come under my notice, and added, "If you could only exercise unshaken faith in God, in his mighty power to heal and save, and call for the elders of the Latter Day Saint church to administer to you in the name of Jesus Christ that you may be healed. God can, and I believe he will heal your body," etc., (words to that effect.)

On having the faith explained to him, first by a sister—a washer woman—then by me, he told me he did believe, and asked me to administer to him. I told him I would, and the following Saturday evening I called upon Bro. George Mottashed, a brother who had lately been baptized and ordained an elder, and we went, and I gave him an introduction to Mr. Lampkin. We had a good conversation together, and all agreed that in the morning we would come together fasting

and praying that God would heal him. In the morning Bro. Mottashed and I met at the gate promptly on time. We rang the bell; it was answered very promptly by Mrs. Lampkin, and we chatted only a few minutes, and only upon the one object in view, viz., that Mr. Lampkin should be healed. We each prayed separately, then anointed the afflicted limb with oil, also poured a little on his head, laid our hands upon him, and prayed Almighty God to heal the afflicted man and we all felt the power of God's Spirit. There was indeed power in that room—power that caused the tears to freely flow, and the lady even sobbed aloud. Elder Mottashed and I left, and went to the church for Sunday School about nine o'clock; after that preached, went home for dinner, then afternoon prayer meeting, home again for tea, then back for evening preaching service, after which we returned with a few of the Saints to Mr. Lampkin's home, and found him dressed and sitting in a chair, and he was feeling excellent. We chatted very freely, sang and prayed and left late in the evening for our homes. And on receiving word that my affidavit was required to some cases of healing, and other names as witnesses, I wrote to Bro. Mottashed in a letter to Bro. R. C. Evans (not knowing M's. address) and received the following:

London, Ont., Dec. 5, 1894.

"Dear Brother:—I received a communication through R. C. Evans that you wanted me to send you a testimony of the administration to Mr. Lampkin, and I thought it better to get his own and send it to you (which I now enclose to you,) because he is not a member of the Latter Day Saints church, and your opponent cannot say he is one of the Mormon crew. I may add that his leg is sound and well this day, and it is sixteen years ago since that we administered to him.

Geo. Mottashed."

Following is the one from Mr. Lampkin himself:

"No. 311 Queen's Ave., London, Ont., Dec. 3, 1894.

"To all whom it may concern:—This is to certify that I, Russell Lampkin, was administered to in May, the year of our Lord, 1878; I being anointed, hands laid on, and prayer made for my recovery, by Elders John Cornish and Mr. Mottashed of the Latter Day Saints' church in London, Ont., I

having a bad limb caused from a cut some twenty years previous to the administering, I being speedily restored after the administration. To God be all the praise.

“Signed, Russell Lampkin.”

Mrs. Lampkin, his wife, also signs the same paper and adds:—“I might just add, we are not in connection with the Latter Day Saints, nor ever was. Signed, R. & D. Lampkin.”

I still hold their letters.

Some might ask (especially those of a doubtful mind), “Why did not Mr. and Mrs. Lampkin obey the gospel when they knew the healing power was manifested in their behalf.” I answer, I do not know. I think they believed it, and no doubt do yet. I was, however, informed that inasmuch as their former associates were among the higher class (considered so at least because of their apparent wealth) that they were informed that if they associated with Latter Day Saints, they would sever their connection with them, etc. But whether that is true or not I do not know. The fact of his being healed remains the same.

#### A CASE OF DROPSY.

I will now give the testimony of Sr. Goodwin, who was healed of the dropsy in 1881. On asking for her testimony by writing to her, I received the following:

“Whittemore, Dec. 5, 1894

“Testimony of the healing power of the Lord. In October I was taken sick with dropsy. My neighbors all said I could not get better, and would surely die. I certainly got so I could not turn myself in bed, nor feed myself, neither could I lay down nor sit in a sitting position. Two weeks I was in this state. I prayed to the Lord to show me if it was right for me to have the doctor. It was shown me that if I had the doctor I would die. I then sent for the Elders J. J. Cornish and Andrew Barr. They laid hands on me that I might be healed according to the laws of God. While Elder Barr was praying, I could feel the warm water passing over my body. When Elder Cornish rebuked the disease the water ran out of my flesh and down my hair as it hung down my shoulders,

also down my arm which rested on the chair, and wet my clothes to such an extent that I had to change them, and I was healed immediately, and got up and walked around the room and ate dinner with my family and the elders, and was as well as I ever was—have never had a symptom of the disease from that day until now. Can take my oath to the above if necessary. This happened in Forester, Sanilac county, November 10, 1881.

“Mrs. Christian Goodwin.

“Witness, Mrs. John Cataline.”

She also adds the following:

“Bro. Cornish, if it is necessary I can give you testimony outside of mine, of my own family and neighbors.

C. M. Goodwin.”

I also testify that I did administer to Sister Goodwin in connection with Elder Barr for the dropsy, and she was healed; and at the last North Michigan district conference held at Whittemore, Mich., I was at her home and found her in good health. Bro. Andrew Barr resides at Forester, Mich., and no doubt if requested will also testify to the same.

The C. M. Goodwin mentioned in this article as having been healed of dropsy, is the mother of Bro. E. A. Goodwin, who is now a minister for Christ among the people of God. He was blessed by me when he was a babe, baptized, confirmed, and a few years after his baptism was ordained a minister for Christ.

Many have asked, “where do you get the power to heal?” To such we answer that we have that power only as God may give it to his ministers.

Others said, “I don’t believe it; it is all of the devil,” etc. I will relate one instance. When I began my ministerial work in Coleman, Mich., a like remark was made concerning a brother who had been healed. It came about as follows: I began preaching in the town hall, many came to hear, and among them was a crippled man by the name of Van Voltenburgh, a member of the M. E. church. He seemed to enjoy my meetings, but finally ceased to attend. On my second visit to that place, I called at the home of that gentleman, visited with him, and learned that his minister was opposed to his attending our meetings, but I advised him to attend, assur-

ing him that it would be to his best interest both physically and spiritually. On my next visit to his place he told me he believed the gospel, and that Joseph Smith was a prophet as much as he believed Moses was, or any other man. I told him I thought he was not very far from the kingdom. Finally he said, "If I could get down to the water I would be baptized." I told him that Bro. J. H. Peters would let his team go for that purpose at any time. Finally the time for baptism was named, and we went, he being drawn to the water accompanied by some of the brethren and sisters, and after the opening exercises—singing, prayer, etc., I went into the water with him, and being assisted by two brethren, I baptized him, and he for the first time for about ten years raised his right hand straight up above his head, and right there while in the water felt of his legs and knee joint, and standing on one limb, swung the other, and said in hearing of all present, "Thank God, I'm healed!" After he, with those who were on the bank with us, got up on the road, I said, "Brother, here is your stick." "O," he said, "I don't want it now; I am healed." "Well," said I, "take it along anyway." He took it and threw it away across the road among the logs and brush, saying, "I will not need it any more." That brother walked home with me and some others of the brethren.

When he arrived in the town he was so overjoyed because of his being healed, that he would run and jump, and explain to those who saw him, that the Lord had healed him. The next day he met the elder of the M. E. Church, and reaching out his hand to shake hands with him, said, "Well, Elder, I am healed;" to which the elder replied, "I see you are, but the devil did it." Some time afterward I met the brother and he told me what the elder had said to him, and said he, "I did not know what to say in return." I said, "Why did you not say to him, 'Well, elder, if you think God could not do it, and that the devil has more power than God,' say, 'Glory to the devil.'" A grand work had been performed, and yet the "reverend" gentleman, who claims to be sent of God, yet disbelieving in his power, would attribute it to the devil! That minister knew he had been a cripple for years, and that he was now healed, but like others of that class of

old, would not give glory to God. Much comment was made over it. Some claimed that it was going into the water that did it. Well, if so, why do not all others who are cripples as he was do likewise? If that healed one, why will it not heal others? Naaman, the leper, dipped and was healed, but the same manner of dipping would not cleanse others, only by the command of God. It is by the power of God these things are done to those who have faith and are obedient to his will, unless it should be children, such as are not able to exercise faith in him.

#### EYES BURNED OUT—RESTORED.

"This is to certify that while in Chatham, Ontario, on Thursday, December 1, 1887, I went to the home of Bro. and Sr. George Walker. Bro. Walker had been working on the new Catholic church in Chatham, and had got some kind of cement with lime in his eyes. They went for the doctor, but by the time the physicians reached him his eyes were literally burned out; I was informed by Sr. Walker in the presence of her husband that the eyeballs were burned away, and the doctor had hard work to get the lids open wide enough to see the eye, and that all there was where the eye once was, was red lumps a little larger than a wintergreen berry. The doctor said there was no hope of his ever seeing again. He was in a room blindfolded when I arrived. He had been blind for several weeks. We talked some time, when all of a sudden silence reigned, and I heard a voice say, 'He who spat upon the clay can heal this man today.' The Spirit of the Lord rested upon me in power, and I walked over to Bro. Walker, led him to the lounge, laid him down, poured the consecrated oil in his sunken sockets. I laid my hands on his head and prayed for just a moment, when a power rested upon me and I said, 'In the name of Jesus Christ I say unto thee, 'Receive thy sight.' I took my hands off his head and he sat up, opened his eyes and did see. I bear my testimony to this in the name of Jesus Christ, before whom I must appear. George Walker is now enjoying his eyesight, and is living in Chatham, Kent County, Ontario. When I first wrote the above for publication in *Autumn Leaves* for November 1890, Bro. and Sr. Walker both signed their names as evidence of the truthfulness of the

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above, George Walker and Fannie Walker, and many times since its publication have they borne testimony both by letter and word of mouth regarding it.

(Signed) Elder R. C. Evans."

"Chatham, Kent Co., Ont., Dec. 1894.

"This is to certify that the testimony borne by Elder R. C. Evans, regarding my being blind and being healed and restored to sight as sworn to by said R. C. Evans, is true.

"(Signed) George Walker,

Fannie Walker.

"Sworn to and subscribed before me on this 5th day of Dec. 1894.

M Anderson,

"Justice of the Peace, in and for the County of Middlesex, Dominion of Canada."

To the foregoing is appended the following:

"Dominion of Canada,  
County of Kent.

{ In the matter of the  
book, *Autumn Leaves*,  
written by Elder R.  
C. Evans.

"To-wit: We, George Walker of the town of Chatham, in the County of Kent, and Fannie Walker, of the said town of Chatham, his wife, do solemnly declare that we have read the testimony of Elder R. C. Evans contained in the book written by him, entitled *Autumn Leaves*, and published in 1890, relating to the cure of blindness effected by the said R. C. Evans, of the said Geo. Walker, a copy of which testimony is hereto annexed. That I, this deponent, Geo. Walker, am the person referred to in the said testimony, and was cured of blindness by the said Elder R. C. Evans in the manner herein stated, and that the said testimony of Elder R. C. Evans is true.

"That I, this deponent, Fannie Walker, am the wife of the said George Walker, and that the testimony of the said Elder R. C. Evans aforesaid is true.

"And we make this solemn declaration conscientiously, believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of the Canada Evidence Act, 1893.

"George Walker,

"Fannie Walker.

"Declared before me at the town of Chatham, in the County of Kent, this 10th day of December, A. D. 1894.

W. G. Richards,

"A Commissioner of County Kent."

### HEALED OF BLINDNESS.

Baxter, Iowa, July 9, 1908. Le.

To one and all:—This is for the purpose of testifying to the wonderful love of God shown to me.

I came to Des Moines, Iowa, Feb. 19, 1908, for the purpose of consulting with a specialist in regard to my eyes which were causing me much suffering, and I had to be led wherever I went on account of blindness, and no hope of relief, for I was getting worse every day. My faith was in God, whom I was trusting in my weakness to serve, and I had a longing to seek him instead of a specialist, and in accordance with this desire I went to the home of Elder J. F. Mintun to seek advice in regard to what I should do. He advised me to seek the Lord in fasting and prayer, and at the prayer meeting held in the Saint's Chapel that evening to be administered to in accordance with James 5:14, 15, which I did.

I was suffering intense pain in my head as a result of the condition of my eyes, and could not see, so I had to be led to the chair where the ordinance was attended to. After being anointed with oil, and the Elders had laid their hands upon my head and prayed for me, I arose seeing, and without pain I went to my mother in the audience, and I have been enjoying my sight since.

I returned to my home without even consulting with the specialist, and my relatives and friends rejoiced with me in the goodness of God, in that I was almost blind when leaving home the day previous, and returned with my sight. To God be all the praise.

Respectfully in the truth,

Miss Lela Cushatt.

In behalf of truth, I testify that the above is as related. I was with my daughter on her journey to Des Moines, Iowa, and witnessed all that she has above testified to, and know it to be true.

Mrs. Sarah Cushatt, Mother of Lela Cushatt.



1205 Filmore St., Des Moines, Iowa, July 7, 1908.

To whom this may be read:—That all may know that God is showing his love and power through the gospel as in the New Testament times, we, whose names are hereto attached, do solemnly testify before God, the angels, and all men, that on February 19, 1908, Sr. Lela Cushatt and her mother, of Baxter, Iowa, came to our home in the city of Des Moines, Iowa, they having come to the city to consult a specialist in regard to the severe affliction of the eyes of Sr. Lela, which caused her extreme suffering, and almost total blindness.

She had previously treated with another specialist, but with no encouragement, her eyes getting worse. The faith of this young sister led her to desire help from the Lord in accord with his promise in the New Testament, and accordingly she came to our place to seek counsel relative to what she should do before going to see the specialist. Brn. M. H. Cook and N. V. Sheldon were called and after consultation the sister was advised to fast from the evening meal—and we who were present would fast with her—and at the prayer meeting to be held in the Saints' Chapel that evening she would receive the privilege of the ordinance of the laying on of hands with prayer and the anointing of oil, according to the instruction of James in chapter 5, verses 14, 15, which was agreed to. After the prayer meeting she was led to the chair where the ordinance was attended to, and she returned to her seat in the audience seeing, without any inconvenience from the bright gas lights in the room, while before she was suffering intensely, and was almost totally blind. She is enjoying her sight till the present.

With respect to the glory of God we are

J. F. Mintun,

Mary E. Mintun,

Ruth I. Mintun,

Guy F. Mintun.

Des Moines, Iowa, July 8, 1908.

We, the undersigned, certify before God that the above testimony relating to the healing of Sr. Lela Cushatt is true, for we know that wherein she was almost totally blind before she received the laying on of the hands of the elders with the anointing of oil and prayer, in the Saints' Chapel, in Des Moines, Iowa, on the evening of Feb. 19, 1908, and she had to be led to the chair on account of blindness. After the ordi-

nance was attended to she immediately arose, and walked to where her mother was in the audience seeing, and rejoicing in God, her eyes being bright and clear.

Respectfully in Christ,

Jennette Clark,

E. O. Clark,

Fanny Grows,

M. H. Cook,

Elizabeth Castings,

Sadie Castings.

And others.

### INVALID SIXTEEN YEARS.

St. Thomas, January 30th, 1897.

On the 14th of January, 1878, I was laid upon a bed of affliction which lasted eight months. My parents called in the best medical skill but all had the same story to tell—I would be a cripple for life with spinal curvature. I was compelled to use an invalid chair for one year, was completely powerless to help myself, but with the care of a loving mother my suffering was made as easy to bear as possible. What I suffered no tongue can tell. For one year and eight months I was in this state, then by the use of crutches I was able to help myself a little. I used these for three years. Then for one year was able to get around with the use of one. By this time my strength had so increased, that by the use of a cane and three lifts on the heel of my foot, I was able to get around, for you must understand that the spinal curvature had so drawn the cords that one limb was shorter than the other. I remained in this state twelve years. In the lapse of time I married and moved to St Thomas, where thank God, I was permitted to hear the gospel in its fulness, but, like many others, pride stood in my way, and I shut my ears to the truth, but during the year of 1894 and 5, more affliction came upon me and my limb was so drawn that I had to wear a cork sole on my foot. In this time my suffering had so increased that at times it was almost unbearable. In December, 1895, Elder R. C. Evans was laboring here, and the gospel was again presented to me, but pride still stood in my way, and I shut my ears to the truth. However, during one of my attacks I was administered to and received such relief that I knew it was the work of God. On the 28th of February, 1896, I was baptized by

Elder R. C. Evans, and from that hour my pain seemed easier to bear. When Conference convened at Kirtland, Ohio, April 6th, 1896, I sent a request for prayer in my behalf. On the morning of April the 8th prayer was offered in behalf of the afflicted. I felt the Spirit come upon me, but did not realize what it meant. At three o'clock in the afternoon I felt a strange power come over me, and I went and laid down, slipping off the heavy boot as I did so. Not five minutes had elapsed before I felt a hand laid upon the parts afflicted and the cords relax. For a few moments I felt afraid, but presently fear left me and I arose from my bed healed. The limb which for sixteen years I had not had the proper use of made whole as the other. I know that the hand of an angel was laid upon me. This hand was laid upon me a second time and since then I have been free from pain in hip or limb.

I know that this is the work of God for many blessings have been mine to enjoy, and I hope ever to be found faithful to the work, for I love it better than life! This is my testimony for Christ.

(Signed) Minnie B. Faulds,

W. S. Faulds,

142 Peter Street, Toronto.

### EYES PUT OUT—HEALED.

Philadelphia, Pa., October 10, 1910.

Editor's Herald:—

Much inquiry has been directed to us regarding the healing of Robert Fowler, which occurred during last December. The history of the occurrence was in this wise: Bro. Robert Fowler was working with his brother, George Asa Fowler, in setting up or rather testing out an acetylene gas generator which the firm they worked for had just finished for the Stiffle and Freeman Safe Works. The plant was to be used in welding and brazing metals in the manufacture of safes. When they had about finished their inspection an explosion occurred in the room in which their work was going on, they were both burned, and in the falling of the building, Bro. George Fowler was instantly killed and Bro. Robert seriously bruised.

As soon as they were dug out of the debris they were taken

to the Episcopal Hospital, only a few blocks from where they were working. I was notified by a son of Bro. A. D. Angus within a few minutes of the accident, and arrived at the hospital shortly after their arrival. The doctors and nurses were working on Bro. Robert Fowler when I went in. The chaplain of the institution welcomed me, as Robert was thought to be in a dangerous condition, and his brother, before referred to, was dead. I assisted what I could, which was but little, only to speak to Bro. Robert and cheer him up as much as one could. His hearing was much impaired by the concussion accompanying the terrible explosion,

I had no opportunity to administer at this time, but made diligent inquiry as to the extent of his wounds and was told by the staff doctor who dressed him and the intern who assisted him, and in the presence of the nurse, who helped, that he was terribly burned about the face and shoulders, so that he would be badly disfigured, and that both eyes were destroyed, having been both burned and broken, so much so that no hope would be entertained for his sight; that he might recover, but nothing could be certainly said as to that at that time.

I claimed the body of Bro. George Fowler, in the name of the family and hastened to tell the relatives, who as yet knew but little of it, only such as the bungling police had conveyed to them in death notices. This had occurred between 3 and 5 o'clock p. m., on December 7, 1909.

When I had visited the family of the deceased and injured I returned to the hospital and found Brother Robert resting, apparently asleep. I made no attempt to awaken him, but administered to him by anointing the side of his neck and top of his left shoulder, the only bare spots I could find near his head. I was particularly moved in the ordinance by the spirit of liberty in prayer and intrusted him by the ordinance to the care of our Father, and returned to the bereaved family.

On the next day when I visited him the compress on his eyes was removed and he recognized me at once. I was, of course, much surprised and greatly pleased. I had no opportunity that day to speak with the physician, but remarked to the nurse that it was wonderful that he could see. She said

it was wonderful, she could not understand, for surely his eyes were out when he was dressed.

Bro. Fowler recovered remarkably fast and was soon with us again in the church work, being one of our active Sunday school workers and a regular attendant at all church services. His eyes are perfect, which could not be said of them before the accident, as he had a disposition to near-sightedness and a bad defect in one eye, which rendered his vision rather indistinct. Now they are sharp and clear and perfectly free from any defects. His burnes healed without leaving a scar, the only marks of the accident being two or three cuts which were sewed, slight colorings of the skin reveal the places, but his recovery has been remarkable, and entirely complete. He is at work with the company filling the position his brother held before, and profoundly greatful to God for his recovery.

I have since called on the hospital authorities, and made inquiry into the history of the case, and in the presence of Bro. Joshua Fowler, the father of Brother Robert, the staff physician, who dressed him on the night of the accident, told us he would have sworn before any court on earth that Robert's eyeballs were both broken and burned when he dressed him, that he wiped the sockets out, and that there seemed no possible hope for his sight, as the eyes were broken; but that upon subsequent examination found that his eyes were absolutely perfect, not even injured, and he could not account for the discrepancy, that he had spoken of it to the house physician who assisted him, and he likewise could not account for it.

When asked to certify that the eyeballs were broken he said, "Well, in the light of subsequent and revised diagnosis, I could not do that. How could I account for the fine pair of eyes he has now?" He suggested that "if the days of miracles were not passed" he might understand it better.

It is wonderful how God has come to the rescue and so perfectly restored our brother. We rejoice with him in this great manifestation of God's care for his own. The brother who was killed was a beautiful character, clean and fresh in the bloom of young manhood, a priest, and a young man ap-  
 ently with a very bright future. We regret his sudden

departure, but hope and fully expect to meet him in the first resurrection.

I write this thus fully in answer to the many inquiries regarding the matter. If I had time and sufficient strength I would have answered all directly, with an individual letter, but hope this will suffice. I am, as ever, in full hope of success.

Your brother in Christ,  
Walter W. Smith.

112 West Ontario Street.

### THE GIFT OF TONGUES.

Colton, Cal., May 15, 1906.

Bro. Rannie:—In response to your request for some miraculous manifestation, in regard to the gift of tongues, I can bear this testimony. And though it may not be miraculous, certainly is an evidence that God suits his mercies to all His children, according to their conditions.

I had been blessed with the gift of tongues several times before the Island Saints had made any inquiry about it, but they always spoke of enjoying the Spirit when tongues were given. They had not that gift among themselves, though they had heard Sr. Helen Smith speak in tongues. One day while Mr. Burton and Alfred Lanford, the President of Tarona Branch, were talking of the gift of the gospel, Alfred made this statement. "Why is it, that Erma (Emma) speaks by the Spirit in languages that she does not know, and yet cannot speak in our language? Why does not the Lord cause her to speak in our language, that we would understand without it being interpreted? My husband said he did not know why, other than her gift was to speak in unknown tongues, and to speak in the Tahitian language would not be an unknown tongue, for she knew the language when it was spoken i. e., knew what language it was, and also knew some words, could form a few broken sentences. "We don't doubt," said Alfred "that the tongue is from the true Spirit, for we can feel it, but we would like for the Lord to cause her to speak in our language."

About a week after the above conversation, the gift of tongues rested upon me again, and I exercised it freely and

joyously. The Saints, many of them present knew that it was a Polynesian tongue, but only one understood it—a man by the name of Taiai—and after meeting he said, “That was the language of my island.” He was a native of Penrhyn Island, about nine hundred miles northeast of Tahiti. He was greatly pleased as well as all the natives, for although the tongue was not that spoken on Tahiti, it was a native tongue, and one that I did not know, nor had I any possible way of learning it; therefore, all doubts, if any had existed, in regard to the genuineness of the gift would have been overcome. Shortly after that the Lord satisfied them entirely in their desire by causing me to speak in their own language. Now I had several times borne testimony very briefly in broken Tahitian, some could understand what I intended to say, and some could not. This time I refer to, and several times after, they say I spoke the plain, pure Tahitian, that all could understand. It was unknown to me, whether it was the true Tahitian or not, only I knew that the words came readily without my mentally translating English into Tahitian, as I usually did. It was a different manifestation of the Spirit, since it was neither to me a known tongue, nor an unknown tongue, but it was spoken by the Spirit and with the understanding, for I knew what I said, and said the things that I desired to.

One other experience in speaking in tongues, not long before we left the Islands, stands out brighter than all others in my life. It was upon one of our regular Tuesday evening prayer-meetings. I had felt unusually happy during those first few days of the week, and commenced to tell them of it in their own language. After getting fairly started, there came such a rush of words because the power of the Spirit rested on me, so that I could not speak Tahitian fast enough, nor was it sufficiently expressive, and it seemed to me as if I had stepped from a rough road to one on which I glided along as smooth as silver. Oh, how pleasant it was to talk in such a sweet, beautiful language, not like the ordinary unknown tongues. The whole house was filled with the Spirit and I had two distinct experiences while thus talking. One was as if a live coal had been laid upon my heart, that burned simi-

lar to that of a coal of fire, yet without the smart. The other was, I saw a soft white cloud suspended just below where the ceiling should have been, and overspread the entire room, as far towards the upper end of the room as the congregation was sitting. I saw it whether with my natural or my spiritual eyes, I know not, but it descended gradually about one foot, perhaps, in thickness, until it partly enveloped the head of each person. Before it touched them some were sitting straight, some leaned forward, some heads were lower than others, but when this beautiful white cloud rested upon them, all were brought on a level, and I knew by the Spirit that every spirit within the room was brought in harmony with that, that filled the room, and realized that it was a taste of the power of God, or the "world to come," that will bring all things in subjection to itself. The brethren and sisters were so filled with the Spirit that they could scarcely wait their turn to speak, and testify of the power, and happy influence of the Spirit. Mr. Burton readily gave the interpretation, being filled with the Spirit also. It was a song of praise to God, and a pleading entreaty to the natives to put from them all that was evil, all that hindered them from receiving the greater power of God among them, hindered them from receiving the blessings the Lord desired to bestow upon them as a people. When we had reluctantly left that consecrated place and returned to the missionary house, Joseph said, "Oh, that was beautiful!" I could find no better words to reply in than, "It was heavenly." My heart was still aglow with the holy fire, that did not vanish away immediately, but gradually grew less, until the close of the third day it was scarcely perceptible. The Spirit will bear its own witness to this instance, for the writing of it has revived the warmth and glow in my heart, witnessing to me that, that "Live coal from off the altar" did not go entirely out. To God be all the glory.

(Signed) Emma B. Burton.



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