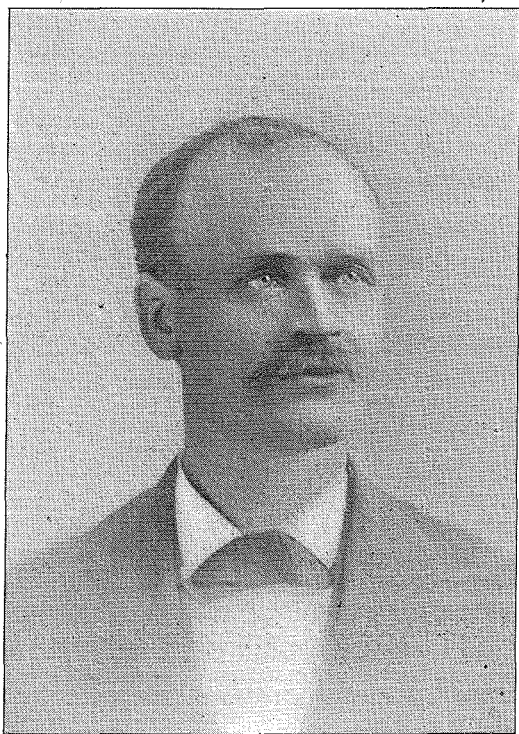


cut into
PRICE 10 CENTS.

He is
Just the Same
To-Day . . .

By J. J. CORNISH.



ELDER J. J. CORNISH.

PRICE 10 CENTS.

He is Just the

Same To-Day!

◆◆◆◆

**Miraculous Manifestations of the Power of God
in Connection with the Ministry of
the Author**

◆◆◆◆

Together with Scripture Texts and Arguments Showing that the Signs
Still Follow the Believers.

◆◆◆◆

By ELDER J. J. CORNISH.

◆◆◆◆

PUBLISHED BY
THE GLAD TIDINGS TRACT AND BOOK SOCIETY
1900

www.LatterDayTruth.org

HE IS JUST THE SAME TO-DAY.

Have you ever heard the story
Of the babe of Bethlehem,
Who was worshiped by the angels
And the wise and holy men ;
How he taught the learned doctors
In the temple far away ?
Oh! I'm glad, so glad to tell you,
He is just the same today.

CHORUS.

He is just the same today,
He is just the same today ;
Seeking those who've gone astray,
Saving souls along the way ;
Thank God, he's just the same today.

Have you ever heard the story
How he walked upon the sea
To his dear disciples, tossing
On the waves of Galilee ;
How the angry waves and motion
Quickly at his word obey ?
Oh! I'm glad, so glad to tell you,
He is just the same today.

Have you ever heard the story
How our Lord before he died
Laid his blessed hands of healing
Upon all who to him cried ;

How the sick and the oppressed ones
He rejoicing sent away ?
This he came to do, beloved,
And he's just the same today.

Have you ever heard of Jesus
Praying in Gethsemane,
And the ever thrilling story
How he died upon the tree,
Cruel thorns his forehead piercing
As his spirit passed away ?
This he did for you, my brother,
And he's just the same today.

Have you ever heard the story
Of the Pentecostal day,
How the Holy Ghost descended
And with power held the sway,
And with cloven tongues of fire,
As the Saints did humbly pray,
Gave to them divine assurance ?
He is just the same today.

Have you ever heard the story
How our risen Lord will come
Down to earth to dwell in Zion
When the saints are gathered home ?
Oh, he says he's surely coming,
We must watch as well as pray ;
God declares his word unchanging,
And he's just the same today.

He is Just the Same To-Day.

It is the desire of the writer of this little pamphlet to present to the public some of the evidences found in the Scriptures where in God manifested himself to man in the past by granting unto him certain gifts and blessings in healings and other manifestations, and by so doing assist, if possible, those who may be seeking for truth, and who have a desire to know more about God, the plan of salvation, and the power of his saving might among men.

True, we are living in an age when there are a great many who claim to be "divine healers," "faith healers," etc., but that furnishes no evidence that God's power is not now on earth as it was in former days.

There has always been more than one power at work among men—the good and the evil—the power of God and the power of the evil one. Both have always existed in this world more or less. It existed in heaven, and resulted in the casting out of the third part of the host thereof. See Rev. 12: 7-10.

At the commencement of the world, when Cain and Abel grew to manhood we plainly see the good and evil existing, and the evil trying to subdue the good; and why? Let the Scriptures answer: "Because his own works were evil, and his brother's righteous."—I. John 3: 12. Yet both claimed to be worshipers of God—both religious. Cain, however, had the religion of Satan who fell, "who was a murderer from the beginning," (John 8: 44), while Abel had the true religion.

Usually when a person speaks disrespectfully of another's religion, persecuting, abusing them, etc., it is because they have not the true religion themselves. But let the reader remember that the

true doctrine, or religion, spoken of in the Scriptures as given by the Saviour was not intended to become the popular religion of the day, neither would it be accepted by the majority. "Many" go the broad way, and but "few" find the narrow way.

But some might enquire: "If the blessings of healing from God followed those who believed, would it not soon become popular?" I answer, No; I do not think so, because when the Master was on earth and had been performing miracles among them, they again would ask signs. The former ones did not convince them. They would ask for more. Nowhere did Jesus say the signs were to be given to make men believe, but he said: "These signs shall follow them that believe."—Mark 16: 17-20.

Now, when such a promise as that given by the Saviour as found in his word was made to all believers in him, why should so many who claim to believe in him and his word, and ministers especially, fight against it and ridicule those who believe? If all are true ministers for Christ who claim to preach him, why do they not all preach the same now as Christ and his apostles did then?

No wonder so many claim to be infidels when they hear the minister say that the signs are done away with, that these blessings which formerly were in the church have ceased because they are no longer needed, etc.

Christ says they "shall follow," and nowhere does he or any of his apostles say they shall not follow those who believe.

Some, to help themselves out of the trouble they are in, sometimes demand that we show a sign to prove that they follow. Ah, yes; they (or their kind) asked the Saviour for the same thing; but Jesus said it was bad and wicked people who asked for signs to make them believe.

I wish now to call the attention of the reader to certain blessings the Lord has bestowed upon us in this age, which have come under my own administration, all of which are in harmony with that which we read of in the time of the Saviour's ministry.

A LIGHT FROM HEAVEN.

In the year 1875, late in the evening of Dec. 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,” 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 the 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. 7th, 1894.

MR. I. N. WHITE, Independence, Missouri.

My Dear Brother,—Yours of Nov. 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 Co., 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., and 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. Russel 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 awhile 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 Sundays preached twice assisted by others, also took charge of the Sunday school, being the superintendent, and also took charge of one prayer

meeting—four meetings on Sunday (being the 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. On 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. Geo. 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 annointed the afflicted limb with oil, also poured a little upon 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 at 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. 5th, 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. 3rd, 1894.

“ To all to whom it may concern,—This is to certify that I, Russel Lampkin, was administered to in May, the year of our Lord 1878; I being annointed, hands laid on, and prayer made for my recovery, by Elders John Cornish and Mr. Mottashed of the Latter Day Saints' church in Loudon, 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, RUSSEL 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 never was.

“ Signed, R. & D. LAMPKIN.”

I still hold their letters.

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. 5th, 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 or 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 if I had the doctor I would die. I then sent for

the Elders J. J. Cornish, 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 the 10th, 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 Mich. 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.

EVIL SPIRITS CAST OUT.

While residing in the city of London, Ont., a certain lady came to the church to our meeting one Sunday evening, and some time after the preaching had begun, she acted demon-like, or like some we read of in the Scriptures who were possessed of evil spirits, and although a small woman, when in those fits or spells over which she had no control, the power was so great that she could not be kept quiet, and it took two or three strong persons to hold her. At this meeting in the presence of two or three hundred people, believing her to be possessed, I walked down the aisle, rebuked the evil spirit in the name of Jeaus Christ, and it left her. She was not then a member of the church. I am informed by Elder Arthur Leverton, of Bothwell, Ont., that he had administer-

ed to the same party some years previous, and it left in the same way. Some time after I had rebuked that spirit we held a conference in the city of London. That same lady attended together with her husband. She was in a meeting over which I at that time presided. As soon as the meeting was opened and I saw her come in, fearing the same spirit might manifest itself and unless it was rebuked would break up the meeting (as it had done some time before while I was absent from the city in the township of Usborne, county of Huron, which was the Sunday previous to my rebuking it), I at once appointed a committee of three elders to attend to the matter, viz., Joseph Luff, Arthur Leverton and Robert Davis. A few minutes after the meeting began that same spirit began also as on former occasions, but it left immediately at the rebuke of the elders. Some time after that the lady was baptized, and that was the end of that trouble until she transgressed the law of God by leaving her husband and marrying and living with another man some years later in Chicago, when Bro. J. R. Lambert was called to administer to her with the same results. (I make the last statements to the best of my knowledge, as I obtained them from those who were known to the facts.) I was telegraphed for to come to see her just before she died in Big Rapids hospital. That spirit was cast out many times, or many spirits cast out at different times.

ONE CAST OUT OF A LADY IN MICHIGAN.

I wrote to Bro. Wiltsie of Whittemore for his testimony of the rebuking of the evil spirit from Mrs. Wismer, and received the following letter in reply :

“Whittemore, Mich., Dec. 4, 1894.

“While attending a meeting at Moses Robinsons' house Feb. 9th, 1883, a lady there by the name of Elizabeth Wismer that had been subject to fits for two months, fell in one of those fits and was carried out doors and snow rubbed in her face and on her hands to no avail, and when Elder J. J. Cornish administered to her and rebuked the evil spirit in the name of Jesus Christ, she opened her eyes. My wife, Mrs. Robinson, and Mrs. Wm. Burch raised her up, and she walked into the house ahead of them. And I, A. H. Wiltsie, was working where I saw her every day for weeks, and she never had a symptom while she lived in that place. She was not

a member at that time. Neither was my wife, but I was.

“Signed { A. H. WILTSIE.
 } ELIZABETH WILTSIE.”

I will also add to the foregoing that when I was called to administer to her as she lay flat on the floor, that she was almost black in the face, and she frothed and foamed at the mouth, but was restored immediately; and that it was done in the presence of several people. She, with eight others, were baptized that same day, after that administration and the preaching of the sermon.

A BROTHER HEALED OF THE BRIGHT'S DISEASE.

I further testify that in January of 1889, I received a letter from a brother in Minnesota, telling me that he was sorely afflicted with the Brights' disease, had been for years, that he had employed medical aid, and had spent much on physicians; also that he had been administered to by elders, and received no benefit, but was getting worse; and further that he had heard and read of the power of God made manifest through my administrations, etc., and requested that I pray for him that he might be healed. (I quote the import of his letter from memory, as the letter is missing, likely got burned in my last fire.) On receiving the letter I complied with his request—praying earnestly that our kind Father in Heaven would rebuke the disease and heal the brother. And I felt the power of God's Holy Spirit with me while praying for him. I immediately wrote to him telling him that I had received his letter, had complied with his request, and that I believed that before he received my letter he would be better. I also told him that I had gotten up a “Bible Synopsis,” which if he had one, it would be very useful to him in defending the gospel to his neighbors, etc., to which I received the following letter, which I still hold in my possession:

“Conrad Grove, Grundy Co., Iowa, Jan. 10th, 1890.

“Dear Bro. Cornish,—I wish to bear testimony to you and all others to whom you see fit to show this letter, that through your administration to me one year ago while I was in Minnesota hundreds of miles from you, I was instantly cured of a very grievous disease with which I had been afflicted for years. I would like to see you, and often pray that our kind Master may ever sustain you.

Send me the price of your book, and I will forward the money.

“Please remember me once more in your prayers.

“WILLIAM J. GRAVES.”

I do not know the brother, having never met him.

A HANDKERCHIEF SENT, AND PRAYER ASKED THAT HEALTH
MIGHT BE GRANTED THE OWNER.

Following is a copy of a letter I hold which explains itself :

“Conrad, Grundy Co., Iowa, July 22nd, 1890.

“Dear Bro. Cornish,—Enclosed you will find two dollars, one for your book, which please send to me in this place, and one dollar for your own use which is a small return of gratitude indeed from me, and my wish is that it could be multiplied by 100 for no doubt you often need it.

“I have a lady friend, a good saint, who is troubled with sick headache, and the doctors give her little or no help. I told her of you, and that I thought you could cure her, and that I would send for some oil or a kerchief. Now oil is costly, and hard to get through the mail, &c. So I thought that as he heard your prayer in my behalf without oil or ordinance, he surely would have respect to your asking and returning this kerchief which I will give to her. I almost think she will be well before she gets the handkerchief.

Well, you are a stranger to my eyes, but not to my spirit in prayer, for I always remember you.

“Please answer soon and oblige,

“WILLIAM J. GRAVES,

“Conrad, Grundy Co., Iowa.”

I bear testimony that I did receive the handkerchief, and prayed to the Creator of all flesh that he would heal that afflicted sister whoever she might be, and that some months after I received a letter (which in my movements I have lost somehow) stating that that sister was healed and had not been troubled with that affliction since. And for all of which I feel thankful to our Heavenly Father for his goodness and mercies to his people.

ONE HEALED WHO WAS THROWN OUT OF A WAGON AND
BADLY HURT.

In addition to the above I testify that in about the summer of

1879 Mrs. Wm. Provoast was thrown from a wagon and was hurt in the back so much so that she was unable to stand alone; she was put in bed and nursed by her husband and some neighbors, but grew worse. I was called for and administered to her. After the administration I came out of the room and sat on the doorstep, as I was very warm (having traveled on foot some distance), and to my surprise I found several people standing at the door, and some still coming. They had heard that I was sent for to administer to her, and as the latter day gospel was new to them, some no doubt wanted to see if there was any power in the church, etc. I had not been sitting on the step only about two minutes when all at once I heard some lady in the room say in a loud voice, "Glory to God." I arose, went in, and the sister walked out of the room, healed. Years later the sister died, but on being asked for witnesses to some cases of healing, I wrote for William Provosts' testimony (who was her husband) and received the following letter, which I have in my possession.

"December the 3rd, 1894.

"Dear Sir,—To all whom it may concern, this is to certify that my wife was thrown out of the wagon and was hurt pretty bad. Elder Cornish was called to administer to her, and she got well. That was in the year 1879, as near as I can remember. The statement is all true. I am ready to swear to the truth. And as for the child, it was better when I got back from Richmondville, but I cannot tell the year it was, but it was after the administering to my wife. From a non-member.

"WILLIAM PROVOAST."

"I am no member. S. PROVOAST."

This S. Provoast is William's brother, whose name appears on the letter after William's. Samuel was sent to Richmondville for me to come and administer to the child spoken of in the foregoing letter of William Provoast. When he came I was about ready to go to preach a distance of twenty-five to thirty miles away, and had to walk, and to go to administer to the child would make several miles further, beside taking up my time, which would make me late for meeting. I went into my room and prayed for the child, and received evidence that it would recover. I came out

and told him to go back, that the child would be all right. And I went on and filled the appointment.

Enclosed in the same envelope from William is the following from his brother Samuel :

“I say to all whom it may concern, I was not in the house when my brother’s wife was administered to, but I know she was thrown out of the wagon and got hurt bad, and was administered to, and I was in the house a little while after, and she was up, and never went back to bed [I presume he means did not go back to bed again on account of the hurt.—J. J. C.] and had no doctor either.

“And I was the one who went for you when the child was sick and did not know whether she would live or not, and you had to go to preach, and you went in a room and came out and told me to go home and the child would be all right. I asked you how you knew, and you smiled and told me you knew, and when I got back she was playing, and was well right along.

“S. PROVOAST.”

He also added the following : “If you want me to swear to it, I am ready.”

The above two cases occurred in a settlement between Richmondville and Deckerville, in Sanilac county, Mich., and there are those living there who will testify to the same, as well as many other cases. I also testify that I have administered to hundreds of people who were sick and afflicted, many of whom were given up by the physicians to die, and who said that they could not live, and many of them were healed by the power of God.

J. J. CORNISH.

STATE OF MICHIGAN, {
COUNTY OF MASON. } ss.

On this 8th day of December, 1894, personally appeared before me, a Notary Public in and for said County and State, John J. Cornish, a resident of Reed City, Mich., who being duly sworn according to law, deposes and says that the statement hereunto attached and by him made is true to the best of his knowledge and belief, and that the letters referred to in said statement, and copied are fac

similies of the original ones now in his possession, further deponent saith not.

JOHN J. CORNISH.

Subscribed and sworn to before me this 8th day of
December, 1894.

O. S. DEAN,
Notary Public.



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 association with them, etc. But whether that is true or not I do not know. The fact of his being healed remains the same.

The same might be said of Mr. Provoast and his brother. Their testimony is none the less true because they were not baptized.

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 say, "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 VanVoltenburgh, 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, assuring 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 that 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 leg and knee joint, and standing on one limb swung the other, and said in the 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 heal-

ed," 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 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.

AN INFANT HEALED.

When I first entered the ministry as an elder while in the city of London, Canada, and before I went into the ministerial field, on returning home from my daily labor one evening, when about one or two blocks away from the house, I heard a little babe screaming and crying as though in great pain. My first thought was that that was my child (our eldest was then less than a year old). I stopped and listened, my heart beating fast. I knew it was my child. I hastened on, and upon entering the house, I found my wife with the darling child upon her lap, its face purple, and it seemed to be in great agony—screaching, crying, etc. Said I to

my wife, "Why, what is the matter with it?" She answered, "I do not know; it commenced to get bad about three o'clock, and it has been getting worse ever since." Thought I, "What shall I do?". Something seemed to answer, "These signs shall follow—they shall lay hands on the sick, and they shall recover,—haven't you been ordained an elder, then why not administer to it?" These thoughts passed quicker than I can say them, and I said to my wife, "Shall I administer to it, Janey?" She answered, "Yes, I wish you would." I went into the room, took the oil, kneeled down by the side of the chair where my wife sat with the babe, put a drop or two on its little head, placed my hands upon it and asked Almighty God in the name of Jesus, to remove the pain and heal our child. That minute it ceased to cry. She set her up upon her lap with her face toward me while I was yet upon my knees, and the dear little child laughed while the tear-drops were yet on its cheeks. I know God heard our prayers, and I know he healed our child, and we gave him the praise. Oh, why will people sing, "Nearer, my God to thee," and at the same time go away farther from him all the time?

I have heard people say, "O, it is put on; then they get administered to and say they are healed." But was it put on in the case of that little child? Was it put on in the days of the Saviour? Have faith in the Saviour. "He is just the same to-day."

TWO CASES OF FITS CURED.

I remember in my early days in the church, while I resided in Canada, that a sister by the name of Cambridge, in London, who was troubled with falling fits, which would come on her suddenly, and she would fall to the ground immediately, on the street or wherever she might be at the time, and the physicians were unable to help her; but when the gospel was preached in the city, she

heard it, believed it, and when a proper opportunity offered itself, she was baptized, and she was at once relieved of these fits, and has not had any since. This was done by the Lord, without the ordinance of the laying on of hands and anointing.

Now, while some have said that might be done "because she went into the water at a certain time." Then why should not another sister (Miss Parker) who lived in the same city, and who was baptized at the same place be healed of the same kind of an affliction? That sister was not healed at the time of her baptism as was Sr. Cambridge. Sr. Parker used to have those fits almost every week. When taken with a fit she would fall and remain in an insensible condition for two or three hours. It would not be just to charge the Lord with dealing unjustly with this sister. God is the giver of all good gifts, and we must bide his time. In the spring of 1876 I was called to the home of Bro. Parker, the father of this young lady, who is now the wife of Bro. G. E. Harrington of Independence, Mo., to administer to an old man who was at the time stopping at Bro. Parkers'. As soon as I had administered to the old gentleman, this young lady was in the act of falling off her chair in one of these fits, when her father sprang and caught her, and called for water. I walked across the room, placed my hands upon her head, and prayed to our kind Father in heaven, who had so often heard and answered our prayers and granted us such wonderful blessings in the past, that he would in his mercy bless us and heal our sister. I asked him to rebuke all evil power, and heal her of that affliction from which she had so long suffered. She revived in about five minutes, and looked around. I said to her, "Sister, I feel that if you are faithful, you will never have that again," and so far as I can learn, she has never been troubled with the like since.

BLOOD STOPPED BY PRAYER.

While working at manual labor (after my ordination and before I entered the ministerial field) in the biscuit and confectionery establishment of Messrs. Perrin & Keenleyside in London, the two middle fingers on the right hand of Bro. John Harvey (then of that place, now of Kansas City, Kan.) were cut off while he was sawing box stuff; also the bone of his little finger was broken, and some of the flesh of the forefinger sawn to the bone. He was working upstairs, and I was running the engine down on the ground floor. As I came up from the fireplace after putting in a large fire, I noticed Bro. Harvey coming down, but paid no attention until he was by my side, holding his right hand with his left, and said, "I have cut my hand." Being startled for the moment, I looked around and said, "What shall we do?" We paused for a moment. Finally he said, "Unite your faith." I immediately laid my left hand upon his head, and raising my right hand, said, "O, God, in the name of Jesus Christ, I pray thee to stop the blood." It immediately stopped. Praise God! It was marvellous in our eyes. It indeed was truly wonderful. As I write it seems to bring the early days of my first love for the beautiful gospel anew with all of its loveliness fresh to my mind. I will never forget it! In the midst of our sorrow, our hearts were made to rejoice while God made his goodness manifest to us, as he did to others in the ages past. This occurred in the shop where there were about sixty men and women working, many of whom were laughing and making light of the administration, when at the same time they knew that the hand with those fresh cuts had ceased to bleed, and that it was not done by any charm or witchery, but by an unseen power to them. I afterward anointed the hand with oil in connection with Elders A. Leverton and R. Davis that it might speedily recover, which it did. Much comment was made over it. Some of our

shopmates said, "If that does not start bleeding I will join the church." Others, "If his hand gets well I will believe there is something in your church more than others." Some demanded that we get a doctor. After about fifteen or twenty minutes Mr. Perrin, one of the members of the firm, came in in great haste and said, "Where's Harvey?" I answered, "Upstairs hunting for the other finger." He rushed up and said something about a doctor, and in great haste came down stairs and out on the sidewalk, up the street, and shortly returned with Dr. Wang to dress the hand. They rushed upstairs and I after them. I knew that Bro. Harvey had enough to bear, and for them to try to make him go through a surgical operation, when we knew God had caused the flowing of the blood to stop, I made up my mind he would heal the hand, and so far as I was concerned I should object to any operation being performed. I made up my mind I would do the talking. Mr. Perrin ordered the cloths to be taken off to let the doctor examine it. I said, "No; it will be all right. The God who stopped the blood will heal the hand." Bro. Harvey said, "Yes." Then the doctor raged and said, "I'll bet five hundred dollars that the two cords that were cut off will draw up to the wrist joint, and it will mortify, and he will have to have his arm taken off." I said, "No; the God of Israel who stopped the blood will heal the hand." Bro. John and I stuck to it. Mr. Perrin said he would discharge us if we were so foolish. We said, "All right; we will leave rather than go against our convictions." In about a week Bro. Harvey returned to work to the astonishment of many. The news of this was published in the three daily papers printed in London at that time, viz., the Advertiser, Free Press, and Herald, and no doubt if the hand had not been healed we would have heard more about it, but because it was healed so quickly nothing was said. Now, dear reader, thousands knew of that case, and if seeing or knowing

of miracles being performed would make believers, why did not many believe and obey the gospel. Christ performed many signs and wonders, so also did the disciples, and yet the world rejected him and killed the most of his disciples. One gentleman told me that he thought it likely that Mr. Harvey was a healthy man, had good blood, and naturally his hand would soon heal. Yes; but if the Lord had not stopped the flowing of the blood, before the doctor got through with it there would not have been much blood left. There was another gentleman by the name of John Pincomb in the same city had his hand cut in much the same manner, and the doctors cut, carved, sewed, etc., and yet he was not able to do any work for over six months, and suffered much pain, putting in many sleepless nights; yet he was strong and healthy and had good blood. Let mankind be honest and consistent, and give God the glory. Own his hand in all good and perfect gifts.

DIPHTHERIA HEALED.

In the spring of 1884 I received a dispatch from Bro. Lyman Whitford, of Pt. Huron, Mich., asking me to come immediately to administer to his children who were sick with diphtheria. I went, and upon my arrival I found a large card tacked up near the door, and the word "Diphtheria" printed on it in large letters. Upon entering I found five children down with the disease, and the mother almost sick. I could scarcely keep the tears from flowing down my cheeks, I felt so sorry for my brother and sister and their dear family. But the God of saints bestowed his Holy Spirit upon me, and I took courage. I felt that we needed faith, and the Lord gave it. I thank God he heard our united prayers in behalf of the children and healed them all.

Some fifteen years ago I arranged a small synopsis of the Bible, and when arranging the subject of faith, I wrote to Bro. and

Sr. Whitford for their testimony in the foregoing case of healing, and received the following reply :

“Pt. Huron, Mich.

“In the spring of 1884, we had five children seized with that unwelcome visitor called diphtheria. The neighbors became alarmed, and knowing that we were poor, and unable to employ medical aid, notified some of the members of the board of health, and Dr. Northup came and examined them, and pronounced it diphtheria, and a large card was tacked up on the house by the door, with the word in large letters, ‘diphtheria.’ The doctor offered to attend them, but we told him ‘No.’ We immediately telegraphed to Deckerville for Elder J. J. Cornish, and he came and administered to them, and the Lord raised them up, just as he said he would in James 5: 14-15. We feel very thankful to the Lord for his goodness and mercy to us.

“We remain, your brother and sister in the Gospel of Christ,

“LYMAN D. WHITFORD.

“SARAH L. WHITFORD.”

I remained with the family that night, and ate my breakfast with nearly all of the family the next morning, to the astonishment of their friends and neighbors. Now, for the unbeliever to say, as we often hear them do, “O, they would have got well anyway.” Well, even if that is true (yet we have no means of knowing it) does that prove the Lord did not heal them? Not by any means.

Mr. E. B. Harrington of the same place had a child sick about the same time, and although a man of much means, who was able to and did employ different physicians, and they no doubt did all in their power—all that their means, medicine, and care could do—but the child died.

One might ask, “Are all to whom you administer healed?” I answer, No. I have administered to many who have died, but would that prove that no one was ever healed? No. All must die. See Rom. 5: 12, and I. Cor. 15: 22. They died all around

the Saviour while he was on the earth. He suffered death himself. So must every man and woman, or pass through a change equivalent to death.

I have been informed that some person wrote to Dr. Northup, asking if it were true that five children were healed as stated in my "Bible Synopsis," and claimed that the doctor answered and said that he did not remember anything about such a case. I would suggest to persons who are skeptical in this matter that they call upon Mr. and Mrs. Whitford, who still reside in Port Huron, Mich., and they will go with you to the doctor's office. You may in this way obtain full information.

A few years ago I was asked to make oath to some cases of healing. I did so, as before stated in this pamphlet, and at that time I obtained Bro. and Sr. Whitford's sworn testimony to the truthfulness of the matter.

THE BOY WHO TOOK POISON.

At one time while engaged in secular work, I was sent for in great haste to go to the home of Bro. and Sr. Cambridge in London, Ont., whose child had accidentally taken poison, two drops of which, it was said by a physician, would so burn the inside of a child as to cause death in a few hours. Leaving one of my shop-mates in charge of the engine, I took the street car, and in a few minutes was at the home of Bro. Cambridge, and found the child lying on the father's lap, apparently dying. It was groaning faintly, and gasping for breath, a pale, deathly look being upon its face. I immediately administered to it, asking God to manifest his power in our behalf, destroy the power of the poison, and cause that it should not hurt him. Uniting our faith with that of the parents, I asked God to make the little fellow well. I immediately returned to my work. The following evening I saw the mother

of the child, who told me her child was all right in a few minutes, and in less than ten minutes it was running around with other children, and ate a slice of bread and butter to the astonishment of their excited neighbors.

Years after I visited the city, after being away from the association of those people so long, and the younger ones had grown up beyond my recollection. One day upon crossing the street, a boy (almost a young man) came running up to me, who said "Hello, Bro. Cornish, do you know me?" I said "No, my boy, I do not." "Well," said he, "I am the little boy who took poison and you administered to me, and I was healed. I'm a brother now." The reader may judge the joy, comfort, and satisfaction, that boy would have in knowing what God had done for him, and what satisfaction he would have in communicating that news to me, as well as to any others who might be anxious to know what power was manifested in his behalf. What God has promised to one, he will grant to all who obey his commands. Jesus said "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

Oh, how much might be said, how many cases of healing and other wonderful manifestations might be mentioned, all of which are in harmony with the word of the Lord! Jesus said, "These signs shall follow them that believe."—Mark 16: 17; Mark 5: 21-28; Matt. 25: 21-20; Luke 8: 41-56; Luke 17: 11-19; Acts 3: 1-9, 16; 4: 52; James 5: 12-18, etc. Take a reference Bible and from those references you may find a host of others.

We have said that all who are administered to are not healed. There is a time when every person must die. Neither doctor, medicine, oil, nor elder can save them. Some ask, "What then is the difference. Why not get a doctor in the first place?" Well, there are different reasons.

1st.—We have known cases where doctors are at a loss to know what ails the patient, and administer some kind of medicine, which perhaps is more of an injury than a benefit.

2nd.—How many times has it been known, that when one doctor has been called, and after he has done all he could, gave the patient up to die, the second doctor has been called, etc., until four or five have doctored, and all gave the patient up to die, and I have administered to such, and they have been healed. Then why not have them administered to in the first place?

3rd.—It has been proven that one has doctored a patient, and No. 2 has been called, who on examining the patient, and also the medicine doctor No. 1 gave, declares that was the wrong medicine for that disease, and finally doctor No. 3 has been called and he examines both the patient and the medicines of the two former doctors and declares that the patient would soon die if he had continued to take that kind of medicine, etc.

4th.—It has been proven to the satisfaction of many, and by some doctors admitted, that it was the medicine that killed the patient.

Many other reasons might be adduced.

I have never heard any one yet claim that the elders ever killed any one by praying for them, and anointing them with pure olive oil. By this order the members of Christ who are sick have two chances to the non-members' one. If they have not faith sufficient to receive the blessing from the Almighty they still have the privilege to call for a physician.

We have heard it said that Latter Day Saints "Won't allow you to get a doctor if you are sick." This is not true. All are allowed to do as they please, but the word of the Lord says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing them with oil in the name

of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up; and if he has committed sins they shall be forgiven him."—James 5: 14, 15. "They shall lay hands on the sick, and they shall recover."—(Jesus) Mark 16: 17.

If God does not heal, it is not any use for the doctors to try. Then the reader might say, "If God does not heal, what would be the use of the elders trying?" I answer, we have done our duty for our sick brother or sister, and having thus complied with the law of God, we have a promise that, "if they have committed sins they shall be forgiven."—James 5: 15. Nowhere in the Bible does it say, get the doctor, and if you have committed sins they shall be forgiven!

I have nothing against doctors, there are many noble men among them, and in their study and practice have attained wonderful achievements and usually it is their desire, as well as it is to their credit, to cure the sick, etc.

CHOLERA INFANTUM CURED.

I once heard a gentleman say, "Wait till Cornish or some of his family gets sick, then see how quick he'll send for a doctor!" That statement was made in the little village of Deckerville, Sanilac Co., Mich., where I resided a few years, after the forest fire of 1881, and one summer while there, many little children died with the cholera infantum. I remember administering to nine children who were taken with this disease, one of them was my own child. Eight of those nine were healed, five of whom were given up by the doctors of that place (there were three doctors residing there at that time). The child that died was mine. Why it should die, I do not know. God knows best. Those doctors were my neighbors, they knew of my administering to those children, knew they were healed, and knew that mine was not. One of them has, with

his wife been baptized into the church. During the sickness of my child, some would ask how the child was getting along, and one day one of them said, "How was it that those others were healed and not yours?" I told him I did not know. I did all I could for it, and said I, "Doctor, you know my faith, and you know I am just like you, have but little faith in doctors or their medicine, but if you know of anything that will help my child I wish you would put it up for me." He said, "I can only do the same as I did for those others." He put it up in a little bottle, giving me directions how to use it, etc. He charged me fifty cents for it. I paid it, went home and told my wife what I had done. Said she, "It will not do it any good, when you administered and did not have the Spirit to heal, I know that medicine will not do it." "Well," said I, "let us try it." We did, and in two minutes the child was much worse than before. After some time, I said, "Let us give it another dose according to the doctor's orders." "Well," said she, "it will do no good." I gave it, and to my sorrow, my child was much worse than before. I said to myself "It is no use to give it the medicine, it gets worse every time!" I finally gave it up, and took the little one into my arms, and breathed a silent prayer to God for it, and for the first time during its sickness, I said "Father, thy will be done, and not mine." I willed it otherwise until then. Then and there it closed its eyes in death, and passed peacefully away.

Now while I do not consider that I sent for a doctor, or doctored very much in this case, yet if it is so claimed by the reader, I must say that was the only one of my children for whom I employed a doctor, and it died; while I have seven still living, and some of them have seemingly been just as sick as the one who died, yet through the ordinances of the gospel they are all well, strong and healthy, for which I thank my Heavenly Father. Some of the readers may wonder if the writer never did any doctoring. I

answer yes, before I became a member of the church, while residing in the city of London about thirty years ago I was very ill, and Dr. Woodruff said I was far gone in consumption. I finally became acquainted with an uncle of mine (John Taylor by name) who resided about forty miles west of London, near the village of Bothwell, who came to London to visit my sister and me. My sister was taking care of me at that time. I being unable to do but little work. During that visit my uncle induced me to visit his family in Bothwell, I did so that following Christmas, and it was there and then I first heard of the gospel having been restored by an angel (Rev. 14: 6, 7) to Joseph Smith and others. As I heard the elders preach I believed it, and on the 22nd of Feb., 1872, I was baptized for the remission of my sins (Acts 2: 37, 38) and confirmed a member of the church, and from that time forward I began to get better. The Lord healed me, and although (as others) I have been sick a few days at a time, I have generally been raised up through the ordinances of the gospel, and never from the time of my baptism, until the fall of 1897, had I been induced to have any thing to do with doctors or their medicine. I had been alone so far as ministerial help was concerned nearly all the fall at gospel tent work and it was hard work for me, and in the winding up of the tent work I was quite sick, every day I had a high fever. I was administered to but did not get any help. I finally had a young man who had been a minister of some other faith (but who had been baptized into the church two or three days previous) offer up a special prayer for me that I might be healed; from that prayer I was helped much, but having to preach so much, and go into the water and baptize when that fever was upon me, etc., I soon saw I must stop and take a rest, or I would not be able to do anything. In a few days, as it began to get too cold for night meetings, we pulled down and packed the tent for the winter. I

attended the conference held that fall at South Boardman, but was quite sick. I was again administered to by the elders, but received no help. I then was called to Cadillac to make a reply to a Methodist minister who had lectured against us and who ridiculed our faith etc. After the reply I returned home for a rest, and to recuperate. But during the latter part of my stay at Farewell in the tent, one would give me some simple remedy which they thought would cure me, then another, etc. I took any and everything that was recommended, but had little faith in any of it. At the Conference at South Boardman they did likewise, but nothing helped me. Finally I arrived at home, thinking if I could rest a week or so, and come before God from time to time, and lay my case before him, and ask for his divine aid I would get well. I was home only two or three days, when a doctor from Big Rapids came to my home, introduced himself, and said: "Elder, having been informed that you were sick, and had been for some time, I thought I would call and see you. I am Dr. —, a specialist, from Big Rapids. I see you are looking very bad." I replied, "Yes, I have been ailing for nearly two months, but especially the last three weeks; I caught a hard cold while preaching in the tent at Farwell, and I have had a fever off and on every since, and I can't seem to break it up. I have but little faith in doctors and their medicine. Different ones of our people have given me one kind or another, telling me if that would not cure me nothing would, etc., but if any of it has helped me I do not know it, I am at any rate getting worse all the time." "Well," said he, "I was informed that you did not believe very much in medicine, but I think I know just what ails you, and I also think I know what will cure you. Now, for three dollars I will put you up a six ounce bottle of stuff which will cure you in a few weeks." I told him "No; I would not lay out one dollar. I have been taking all manner of stuff, and nothing has done me any

good." "Well," said he, "let me see what you have been taking." I went into the other room and brought out five or six little bottles, labeled "Pain killer," "Cough cure," "Dr. King's New Discovery," etc. "Oh," said the doctor, "Those are 'cure alls', they cannot reach your case. You are past that, you have got to have something more powerful than those. Now, you are farther gone than you think; I can tell you just where your aches and pains are, and all about your case." After describing to me just exactly how I was and where my worst pains were, when the fever would come on how long it would last, etc. I then said, "You have described it just as it is." "Well," said he, "don't you think if I can do that, I can also tell what will cure you?" I said, "It would seem as though you could." "Well now," said the doctor, "I will tell you what I will do, if you will pay me what the medicine will cost, I will put it up for you. I want to prove to you that I know what I am talking about. The cost will be about seventy-five cents." After some further talk, I said, "All right, go ahead." So the doctor got a tin pan, hot water, sugar, etc., from Mrs. Cornish, and boiled up some five or six different kinds of roots, herbs etc., and in about twenty minutes all was ready. "Now," said he, "when you have taken about one-third of the contents of that bottle, if that does not cure you, you are a gone goose." I paid the doctor the seventy-five cents, and took the medicine as per his instructions. I kept on getting worse all the time. My wife said, "John, what is the use of your taking that medicine, it won't do you a bit of good." "No," said one of my children, "why don't you take the oil and pray; that medicine won't do you any good!" Ah, I felt the smart of that lash. It was a rebuke to me. It was just. I continued to take that medicine a day or so longer until I could not take it seemingly any longer. It was so powerful that my teeth were all loose, and my mouth was nearly raw. I finally said to my wife, "That medicine

cannot be doing my stomach any good, when it causes my mouth to be so sore, and all my teeth to ache so, and all the consolation I received was, 'I told you it would not do you any good to take that medicine.'" "Well," said I, "something must be done pretty soon. I am getting weaker. I am failing fast." Different persons said, "I guess Bro. Cornish's work is about done," and "I don't think he will ever get over it." That terrible pain was in my side, back of my shoulders, across my breast, etc., almost constantly. I finally told my wife, that I had more than given it a fair trial, and I was no better, but worse." I then made up my mind I would now commence where I should have three weeks before, when I quit the tent work. I finally presented the matter before the Great Physician, and prayed that if it was his will he might rebuke the disease, stop all fever remove the pains, and heal my body. I took a little of the olive oil which was consecrated for the benefit of the sick and afflicted, prayed, and continued to do so from time to time, until about the third day, when I was lying on my bed, the Spirit of healing from God came upon my body, and thrilled through my entire system from head to foot, and after thrilling through my body in the same manner, three times in succession in a very sensible manner, it then seemed to remain on that part of my body which was so afflicted, seeming to move (as near as I can describe it) like electricity, only with a much more pleasant feeling, so calm and so soothing, that I fell asleep, and when I awoke I felt better. The pain was much less than before. I felt brighter, more easy in body, and in a few hours after the Spirit came again and did as before, repeating it three times, and I was healed. I began to eat heartily, and although I had lost several pounds in weight, I soon regained what I lost until I weighed one hundred and forty pounds—four pounds more than I ever did in my life before. I cannot but confess the hand of God in the healing of

my body. I did then, have since, and expect to own the hand of God in that manifestation. The Lord be praised for his goodness and mercy to me.

Now the law in some parts of the land, in some cases,—especially in case of contagious diseases—makes it obligatory upon the part of the heads of families to get a physician. They are some times quarantined, and none are allowed to go into the house, hence the question arises in the minds of some of the readers. What would you do in such cases? Would you send for the elders any way in spite of the law? I answer, No, while we are in our scattered condition we cannot do otherwise than to comply with the law. (See Luke 12: 11; Titus 3: 1, 2; 1. Peter 2: 17; Rom. 13: 1-7, etc.) In the book of revelations and commandments published by us called the “Doctrine and Covenants,” it says: “Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be,” etc. Comply with the law. Those laws are made for the safety of the people, and the general good of all. No law hinders any of God’s people from praying to the kind Master for help in such hours of trial. Call upon him in faith, administer the oil to them, etc., and others of the saints, knowing the affliction that is upon your family, will (as is their duty) assist in calling upon the God of Israel to help, and thus with the aid of the officers, or physicians, and their wisdom and advice in such matters, together with the help you may obtain from above, you will have done all you possibly can, and you may then well leave the result with him with whom we have to do, who doeth all things well, and for the good of all.

If we would observe more closely the “Word of Wisdom,” our bodies would not be subject to affliction and disease, and by

observing his law we are worthy recipients of our Heavenly Father's care and blessings.

Another asks, "Bro. Cornish, if a person does not believe the administration of the elders will do them any good, what would you advise in such cases?" I don't think an administration would do them much good if they did not have much faith in it. Just read James 1: 6. One may ask, "Then if they are not administered to how will that part of the scripture be fulfilled which says, 'And if he have committed sins they shall be forgiven him?' " I do not know. They could not expect God to forgive them by that ordinance when they did not comply with it. If they are forgiven at all it must be done by the mercy of God in some other way. In the Doctrine and Covenants the Lord tells us what would be wise to do in such cases, as follows:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs, and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter."—Sec. 42: par. 12.

Here the Lord explains to the church what to do in cases where people believe the gospel, and yet have not faith to be healed. See also same section, par. 13:

"And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to leap shall leap; and they who have not faith to do these things, but believe in

me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

Dear readers, the Lord's ways are the best. I have tried them and I know! You cannot depend fully upon man. Read what doctors say themselves as copied from "Magnetic Journal," Vol. 2, No. 10, published in Nevada, Mo., for July, 1899, as follows:

WHAT THE DOCTORS SAY.

The most intelligent and honest physicians that have lived have lost all confidence in medicine to cure, and have pronounced the entire system a snare and a delusion, and not worthy to be called a science at all.

Prof. Gregory, of the Edinburg Medical College, has the honesty to say: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Kimball, of New Hampshire, says: "There is a doctorcraft as well as a priestcraft. Physicians have slain more than war; the public would be infinitely better off without them."

Dr. Mason Good says: "My experience with materia medica has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it."

Dr. Cogswell, of Boston, says: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Prof. P. F. Parker, of New York, says: "Instead of investigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Prof. Jamison, of Edinburg, Scotland says: "Nine times out of ten our medical remedies are absolutely injurious to our patients."

John Mason, M. D. F. R. S., says: "The science of Medicine is a barbarous jargon."

Prof. Mott, the great surgeon, says: "Of all sciences, medicine is the most uncertain."

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

"Of the science of disease very little is known."—Prof. S. H. Gross, M. D.

Prof. Magende, of Paris, says: "Oh! you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentleman, nature does a great deal; imagination does a great deal. Doctors do develish little—when they don't do harm."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded upon conjecture and improved by murder."

Dr. Hufeland, the great German physician, says: "The greatest mortality of any of the professions is that of the doctors themselves."

Sir John Forbes, physician to Queen Victoria's household, says: "No classification of disease or therapeutic agents ever yet promulgated is true or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander Rose, F. R. S. L., of England, says: "The medical practice of today has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders often hidden by death."

Dr. Benjamin Rush, of Philadelphia, says: "I am constantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our perscription. What mischief have we done under the belief of false facts and false theories? We have assisted in multiplying diseases, we have done more, we have increased their fatality."

Dr. Ramage, F. R. C. S., of London, says: "How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough

of the malpractice of my professional brethren to warrant the strong language I employ."

Dr. Talmage, F. R. C., says: "I fearlessly assert that in most cases our patients would be better without a physician than with one."

Dr. Abernethy, of London says: "There has been a great increase of medical men lately, but upon my life, diseases have increased in proportion."

From other-sources we gather the following :

Prof. N. Champman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, and declared a few years ago to be at the head of the medical profession in America, says, in "Materia Medica," Volume 1, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions! It is not necessary that I shall enforce this remark by the enumeration of any examples. No one who is conversant with the practice need be told how often his own deductions have proved erroneous, and how little confidence is to be reposed in those pompous recommendations with which medicines are promulgated."

On page 33 the same author says: "To trace the multiplied relations of medicine to disease, we at once introduce the spirit of speculation."

Again he says: "As it is, we are plunged into a labyrinth almost without a clew. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave."

And again he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction and falsehood."

Dr. Martyn Paine, in his great work, "Institutes of Medicine," page 541, declares: "The most violent poisons are among our best remedies. We do but substitute one morbid action for another." Dr Paine is authority, if there ever were any. He was Professor of Institutes of Medicine and Materia Medica in the University of

the City of New York, and member of any number of learned societies in Europe and America.

Dr. Hall, of Hall's Journal of Health, says: "Medicine, even the mildest, is a poison, and effects a result in proportion to its poisonous qualities. It cures by setting up a disease greater than the original which it seeks to cure."

"Men who are really sick die, and we cannot save them."—Prof. Frederick R. Marvin, M. D.

"I have no faith whatever in our medicine."—Dr. Bailey.

"The administration of our powerful medicines is the most fruitful source of deranged digestion."—Prof. E. R. Peaslee, M. D.

"So great is our ignorance of the physiological character of disease that it would be better to do nothing."—Prof. Magendie, France.

Prof. Armor, of the Long Island College Hospital, declares, in the New York Medical Journal for January, 1883, that "drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of drugs."

Sir James Johnson, formerly editor of the Medical Chirurgical Review, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there was not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and mortality than now prevail."

Dr. Oliver Wendal Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica, except opium, wine, ether, and chloroform, could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Prof. Magendie, the great French physician, whose experiments and teachings are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you

frankly that I know nothing about medicines. I repeat to you, there is no such a thing as medical science. I grant you people are cured, but how? Nature does a great deal, but doctors do devilish little."

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effect of our medicines in the highest degree unsatisfactory, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

"Medicine is so far from being a science that it is only conjecture."—Dr. Evans.

"Mercury has made more cripples than all wars combined."—Dr. McClintock, M. D.

"The physician mixes, combines and jumbles together vegetable, mineral and animal substance, and administers them right or wrong, without considering for a moment the cause of the disease, and without a single clear idea as to his conduct."—Prof. Magendie.

"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, nevertheless."—Sir Benjamin Brodie, M. D.

Dr. Martyn Pain, the noted professor and medical author, says in his "Institutes of Medicine": "Remedial agents can never transmute morbid into healthful conditions."

Dr. Franklin says that "nature cures, while the doctors asks the fees."

Another noted physician says that "medicine draws the patient's attention, while nature cuts in and makes the cure."

Dr. Wood, in his "Practice of Medicine," declares in the very first chapter that "we have not yet learned the essential nature of healthy actions, and cannot, therefore, understand their derangements."

Dr. F. L. Oswald says: "Many sicknesses are caused by poisons foisted upon the system under the name of tonics, beverages or remedial drugs; the only cure is to shun the poisons."

We have physicians in the church, some were physicians before they became members, and still practice. Some of those have been

ordained elders and are clothed with authority to preach the gospel and administer in the ordinances thereof. Those men sometimes when all their powers and knowledge of their profession failed them, have recommended that the patient be administered to according to the word of the Lord. Those physicians and brethren in Christ with us, know that the only way now is to call upon the Great Physician, who can heal when all other powers fail.

In the past I have been questioned with regard to one who may have broken an arm or some one of his limbs, or who may have cut himself and because of it is very likely to bleed to death, etc. "What would I do in such a case?" I answer, There is nothing too hard for God to do, and to that man or woman who has unshaken faith in God, and in his mighty power, and complies with his will, all things are possible. See Matt. 17: 20.

But to the person who has met with an accident of that kind, and who does not have sufficient faith in God that he will so help, I would advise him to call for a physician, or some person who may have had experience in that kind of work, and have them set the bone, or dress the wound, as the case may be, and then if you have any faith at all in God, ask him to help, strengthen, and heal you, and thus act the human part upon yourself, and honor and respect your Maker as you may have power, faith, and wisdom so to do. But never ask God to do any thing he has given you power to do yourself. Use wisdom in all things. God has created, fruits, herbs, etc., (Gen. 2: 5, 9) for the use of man, and beast. Let us use them with thanksgiving, judgment and skill. How beautiful the Lord explains in his law: "And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving."—Doc. and Cov., Sec. 86: par. 2. And again

the Lord says to the church in later years, as follows : " Bear the burden of body of which the spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all."—Doc. and Cov. Sec. 119, par. 9. Thus we find the Lord is directing his people to use such things as he has provided for them.

Another says little children or infants cannot have faith in God. Well is there anything to hinder their parents from having faith for their children as well as for themselves? You might as well say if you were in the habit of sending for a doctor every time any one was sick, " Well how can the little children ask for a doctor or exercise any judgment in what ought to be done for them?" The word reads, " The prayer of faith shall save the sick, and the Lord shall raise them up." As long as faith is exercised in God and the work is done we ought to feel satisfied, whether the faith was upon the part of the administrators or the parents of the child.

BLIND CHILD MADE TO SEE.

I will now make mention of one more case of healing, which occurred in the summer of 1899, right here in Michigan, an account of which was published in many of the leading dailies of Michigan and elsewhere, as well as in other secular papers at the time of the occurrence. About one year previous to the healing of his child, Bro. John Pennells called upon me to administer to his child, who was afflicted with some peculiar disease, seemingly unknown to the physicians. I administered in connection with the president of the branch, Bro. Joseph W. Shippy ; but from that administration it did not seem to be much better, and after some time a fast of the whole branch was called, and another adminis-

tration followed, but the child was not healed. Others administered but little relief was given. Some of their neighbors (one especially) seemed to interfere, and urge upon Bro. Pennells to call for a doctor. Being urged so much, and finally threatened, he decided to call a doctor, and to keep peace, the physician was called, and finally a second physician. Both doctored, but instead of rendering any relief, the child became much worse, until finally it became blind. The doctors gave it up; but the brother and sister still felt that something could be done for their child, and accordingly called for another administration. Being busy at the time and not being able to attend to it, I called upon other elders to perform the ordinance. They did so, and still the child remained blind and helpless. Finally, Bro. Pennells came to me again and we consulted together over the matter, but what was best to do he did not know and I as an elder was unable to tell him. At last I said, "Bro. John, in the past when I have done all that was in my power, and have asked for divine aid, and yet failed to accomplish that which we wished, I have asked the prophet of God, Bro. Joseph Smith, of Lamoni, Iowa, (who is also the president of the church), and every time he has said something that unlocked the door, by which I could enter, and accomplish the end desired; and if you think best I will write Bro. Joseph, lay the whole matter before him, and ask what shall be done in such a case." This seemed to agree with his mind, and he said, "All right, you write to him, lay the case before him, see what he says, and we will do whatever he thinks is best." I accordingly did so, and received an answer to my letter, which gave me comfort and courage, (as his letters always do). We were asked to "administer once more and then leave the result with the Lord." I was far from home at the time, but immediately forwarded the letter to them, with my instruction, etc., and the child was again administered to according to the order

of God, and, thank God, I am permitted to say, God healed the child! "Praise God from whom all blessings flow." "These signs shall follow," "They shall lay hands on the sick, and they shall recover." O, wonderful promise! O, glorious realization! Do not think I am boasting, I am not, but on receiving such glorious manifestations I wish to tell it, and for such I must praise his holy name. It was not because of some great good thing we had done that that dear child received the blessing of strength in the limbs and joints of her body from head to foot, and sight to the eyes, although she had been blind for eight months. In a few minutes after that administration that child walked across the room, looked out of the window, and exclaimed, "I can see the railroad!" The railroad track is several rods away. A few minutes later she sang some of the songs of Zion, and enjoyed life with others. O, I wish all who read this could have seen that child before God manifested his power upon her, and since! If the reader would ask why God did not heal at the first administration, I would answer, I cannot tell, I do not know all of God's ways. They are past finding out by me, I (like the clay) cannot say to the potter, "Why hast thou made me thus?" One asked me at one time if I did not think that the medicine which was given to the child by the doctor had something to do with the healing of the child. I told them I did not think so, or it would not have continued getting worse all the time for several months afterward. And further, let me say, why did not the doctor's medicine which was administered to Bro. Pennell's neighbor's child (who was taken with the same disease) heal it? They doctored and doctored, (this was the neighbor who threatened Bro. Pennell) but the child died. That child was not administered to, they not being members of Christ's church as was Bro. Pennell's.

If the objector should say, Well if that proves you are right why would it not prove the spiritualists right also, or the "divine

healers," "Christian science," and all others who claim to heal? I answer, we do not place those evidences before the public to show that we are the true church, altogether, but to show we are in harmony with the church that was established by Christ and his apostles, identical in doctrine and organization. Such blessings followed in New Testament times, and why not now? If his church is upon the earth now it will be like the one he left. Because some others claim to heal now, is no evidence that God does not heal in his church to day as in former days. When Moses performed his signs and wonders before Pharaoh, king of Egypt, the magicians did the same; and Aaron's rod swallowed up their rods. But because the magicians performed some of the same miracles such as was performed by Moses, it was no evidence that they were right and Moses was wrong! Neither did it prove that Moses was not a prophet sent from God, any more than the works of others of today prove that those blessings are not in the Church of Jesus Christ of Latter Day Saints, or that Joseph Smith was not a prophet of God. I have no objections to others believing that the departed spirits of some of their great physicians, or others, who have passed off, return to help them in curing their sick if they can, but I prefer leaving that all in the hands of him with whom we have to do.

Concerning those who try to cure you by making you believe you are not sick, when you are, I do not believe God sent them. "He whom God hath sent speaketh the words of God."—John 3: 34. There is not any need of trying to believe a lie to be cured. If I am sick, I am sick, and I cannot believe otherwise, and "If any are sick, send for the elders," not have some woman come to try to get you to believe a lie to be healed.

And further regarding those men and women who are today claiming to heal by faith, and by the power of mind over matter, and who promise to tell your disease if you send a lock of your

hair, etc., or even by putting their hands upon you, are not following in the order God has given. They did not believe and repent, neither were they baptized as the scripture directs "for the remission of sins." Neither did they have the elders lay their hands upon them for the power of the Holy Ghost, and we have noticed that many who claim to be healed, have admitted to be much worse afterward, than before; God had no hand in it. But some of those parties will say, "Do you think it is the devil's work?" I answer, If the devil can make them sick, can he not take that sickness away? And then those ministers, or operators can say, "We did it!" not thinking that the devil was using them as agents to offset the works of God. Thus he deceives them, that is his business—the work of deception. Let the reader turn to St. Luke and read: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"—Luke 13: 16. Satan has ministers, and they will in many ways imitate the ministers of Christ.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 13-15.

The devil works not only among the people of the outside, and through them does wonders to deceive those from within, but also among those from within to deceive themselves, as when he suggested to David to number Israel, and to Judas to betray his Master, and to Ananias and Sapphira to conceal the price of their land and lie to the Holy Ghost, etc., but he will work greater miracles in the future to even deceive if possible "the very elect." He is the enemy of God, and his children.—Luke 22:

3, 31; Acts 5: 3; II. Cor. 2: 11; I. Thess. 2: 18; Rev. 2: 9, 13, 24. Through his ministers he will cause fire to come down from heaven, and do miracles, etc. See Rev. 13: 11-18.

Then let every believer now out of the church obey the truth and enter it, and with those already inside, stand for the right "that ye be not deceived," and Christ-like, when the devil quoted scripture to him, stand by what "is written." "Live by every word that proceedeth out of the mouth of God."

Another may say, "Don't you believe that God has healed people in other churches?" I answer, yes, I have heard of an occasional case in some of the different churches, and do not see why it should not be, and have no disposition to believe otherwise. Jesus says, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me."—Mark 9: 39. And if all in the churches of Christ (so called), would come back to the true gospel as Christ taught it, we would have many more of the blessings of God upon us than we have been given in the past.

John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God."—John 1: 9. Reader can you not see that not only are you deprived of the blessings which are promised us in his word, but you are deprived of an inheritance in his kingdom by continuing in those man-made institutions, which do not abide in the doctrine of Christ. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8 and 9. "Contend earnestly for the faith which was once delivered unto the saints."—Jude 3rd verse. Dear reader, are you in that faith? If so, be faithful thereunto; If not, never rest satisfied until you have obeyed it in its fullness.

Now, "Let us hear the conclusion of the whole matter, Fear God, and keep his commandments; for this is the whole duty of man."—Eccl. 12: 13.

May the blessing of God, and the love of Christ, and the power of the Holy Ghost be upon all for good, is the prayer of one who wishes the welfare of his fellow men.

J. J. CORNISH.

WHAT WE SELL

- Joseph Smith; Who Was He? and Did He Practice and Teach Polygamy? by Elder W. J. Smith, 186 pages, per copy..... 25c
- Why God Does Not Kill the Devil, by Elder E. K. Evans, per copy, 5c
- Tithing Account Book, by Elder J. H. Peters. Explains how to tithe yourself and how to keep an account of it, with ruled blank paper enough to last a lifetime.... 15c
- Voice of Warning, paper cover.... 10c
- Rogers-Cornish Debate, and Scott-Cornish Debate, both in one book—arranged in poetry, with a great many Bible references.... 5c
- A Poem, by Bro. Geo. F. Weston, touching on apostacy, restoration, organization and doctrine, enameled paper, very pretty.... 5c
Six for..... 25c
- The Gospel Book Mark, silk ribbon, organization on one side, doctrine on the other..... 15c
Two for..... 25c
- Gospel Stamps, similar to postage stamps, with Bible verse on each, to stick on envelopes, writing paper, etc., 100 no two alike..... 25c

THE GLAD TIDINGS.

776 S. Div. St., Grand Rapids, Mich.