

THE HISTORY OF

HEALTH AND

ITS DERANGEMENTS

By DIVINE REVELATION DELIVERED TO

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CHAPTER ONE

The History of Health is a subject which leads into various ramifications and becomes the history of departures from it, of derangements of that harmonious operation of the animal economy known as healthy action. The causes which produce these derangements, the essential bearing of circumstances controllable by man, the long, and sometimes very prevalent changes of mankind in matters of little apparent moment, have all to be considered; and the true cause, and relationship to effect which these considerations have, must be detailed and dwelt upon in an apparent unnecessary prolixity, which will to some be tedious, to others tiresome and to all trying as a dispensation which is good or evil to a man as he receives it with faith and submission, or with desire to find in it something which to his finite reason, is unreasonable.

The next subject of our "*History*" having been thus announced, let us look back and see from what course of instruction I have led you, and how far you have profited by it. I have had patience; have you? I have led you to God; have you followed? I have sacrificed My will to Him; have you done so? Let us lead again, for we who act are many and yet One. We are thousands and ten thousands beyond computation, and yet we have One Voice and One Mind, and that is to do our Heavenly Father's Will here or elsewhere, even as perfectly as it is done anywhere, as long as you are submissive and perfectly passive to the monitions and perfectly ambitious to overcome the imperfections which you perceive! I am to be subject to here or elsewhere, I, or we and you, are One.

There is in all ages and in all men a desire for health. The young and the old pray for it, and value it. Not that they fully value its possession, but that they feel a consciousness, and in some instances an intuitive conception of its vast importance to them. The last state of every man is, generally speaking, disease, and consequent death; but the death of the body which is its natural consequence, is after all but a less evil to the body than life distorted by disease or derangement of the powers and capacities of the body; for I am not to be left a wreck of power and capacity of usefulness upon the earth, but must arise and go to My Father and your Father, My God and your God. The end of life is death; but the object of ending life is salvation of the spirit, and comfort of the true inner man. Let us then strive to live in health and die with composure. The one is a State of healthy action of body and mind, and the other is the casting off of an obstacle to healthy action of the mind, and consequent soul progress. Let us welcome that change, which thus occurring leads us toward Him from whom we came, and whose power or arm ever encircles and controls us. Let us be once more resolved to sustain life and health by every means God has been pleased to bestow upon us, for so shall we live to His glory and be ready to die in His chosen time. So shall we seek to avoid disease, but welcome death. The one is a frequent consequent of violation of His laws and the other is His reliance for cutting off an unnecessary, or a wasteful process of experience, which leaves its traces in deep marks upon the soul, which must only hope for their removal by a long course of right action. Thus the spirit and the mind of man are not to judge that God has not further use for them in the body, but to be passive to His will, and resigned to the performances of duties He may impose. Thus the healthy action of the body is desirable,

and the disordered action of which death is the consequence, is the next most desirable. The one and the other are but preparations for another state or condition of action of that inner man which alone is the conscious man. There is then first, Health to be desired and sought for or preserved. Second, Life to be guarded as a sacred trust confided by God to man in a body, which has duties connected with it, many of which are beyond man's foresight or comprehension, but which he fulfills unconsciously as consequents upon visible or known duties. Third, there is also death to be welcomed as the close of life, the end of probation, the completion of a work, the period which denotes a change of existence from life dependent upon the body, to a life dependent upon the spirit. By this, matter becomes passive and Spirit more active. Matter is acted upon and decays. Spirit acts and lives. Thus, death is a change merely from one kind of life to another. Not, properly speaking, from a lower to a higher, but from one stage of action to another, from one form of existence to another, from one period in eternity, to another, from one phase of God's action to another, not interior or superior, but of His ordination, and willed by Him to be the course of separate personal experience of each individuality, separately ushered from one phase of existence to the next, all useful and all conducive to eternal and nearly infinite happiness. Death is the process by which the body is disconnected from the soul and spirit. It releases the body from that action sustained by the "odic force" which the soul of man evolves from the spirit body, which maintains its relations to itself, and prevents it from undergoing the physical and chemical changes which speedily dissolve or destroy its complicated structure, and leave it free to combine with such other forms of matter as may by their possession of life, act with attractive force upon it, or by the general laws of condensation of matter by its action upon itself as declared in my "second series" of this work, "[*The History of the Origin of All Things.*](#)"

This then, is not a change to be dreaded, nor reluctantly entered upon. It is to be borne with calmness and resignation to the Will of Him who is All Wise and All Powerful, as well as Good and Benevolent in the highest or infinite degree.

Let us then be led, first, to the preservation of health and life; and next, to the cheerful surrender of both to that course of existence wisely ordained for us to encounter. So shall we manifest our passiveness and our freedom from reliance on ourselves or other men. Not that we are not to seek the aid of other men to maintain or restore health, but that we may with cheerfulness rest quietly expecting the will of Him who is supreme to be done in and upon us, we having done our duty by doing all we could to preserve the life He gave and to maintain the body He willed us to possess for a brief moment of existence, illimitable, to man's comprehension in its whole. Let us then look well to the teachings of this book and be the willing recipients of its truths and the unpretending judge of its claims. It is not declared by miracles though miraculously delivered. It is not established by signs though its existence is a sign: neither is its style lofty though delivered by a Son of God. Language is formed to convey ideas to man in the body and spirits use it for that purpose without regard to mere elegance of rhetorical structure. Let us not expect a miracle of language, or a hyperbolical structure of style. Be content with simplicity, dignity, and evident sense. Be willing to receive the language because of the ideas, not the ideas because of their elegant clothing. It is the last that persuades so many people to disobey, and partake of forbidden fruit. It is that which leads men to sin, suffering, and death many times endured by each individual; for there is a death of the soul to God whilst in the body, which is an absence of communion with God, or with

Him indirectly by His Holy Spirit. For the Spirit of God pervades all yet acts by other individualities in influencing men and responding to their calls upon Him for aid, for guidance. The Soul of man, though in the body, and mostly confined by it is yet beyond the tangible contact of the mind of man. How then shall man by this mind or reason, find out God though God is in him? God cannot be found by man except as He chooses to let himself be manifest, but God is nevertheless there, and never absent even though the man is desperately wicked, and though all consciousness of His presence be absent from man either mentally or bodily. The subject of Health is negative. It depends upon known conditions of body, which is preceded by regular action and maintained by continued action of all the bodily functions, but the want of Health is positive and is the existence of disease, though man may not have a name or description of symptoms for its particular kind. So some are pronounced by physicians incurable, without detecting the cause of that incurability to be that they do not know the seat of or the origin of the derangement which is the cause of the disease. So the patient has not even the chance of being restored by Nature as the laws of structure are called, which would often relieve the derangement or disease if not interfered with by manipulations or doses of whose real effects the physician is totally ignorant. The utmost the physician can do is to assist Nature and he cannot assist Nature except by understanding what Nature is doing and what Nature proposes to effect. The last state of that disease will be in general, an unaccountable decline of vital power and prostration of strength ending at last in exhaustion or Death. From this we should infer that understanding and appreciation of disease and its causes as well as its remedy, is as necessary to a physician as a Scene to a painter. The one and the other are necessary as the beginning upon which all must rest. At best the physician can do little, the true reliance is the recuperative power of the bodily organization and the mental confidence which reacts upon the body increasing its energy of action, recovering itself from the extraneous attacks or overpowering the internal assault which might be called a rebellion.

CHAPTER TWO

The last chapter having opened our subject, we will declare the view of the human system to be taken by a professed healer of diseases, working under the supervision of Spirits and in the Will of God, the Father Almighty. Having then brought you to this point of view, I shall soon after teach you how you may be an efficient healer of diseases, and work in the will of God such cures as will be in fact, as well as in name, miraculous. The body is a lamp of light, and so luminous that Clairvoyants may and do see every part and portion of it, either its externals or internals. Every nerve, every vein, every organ, has its appropriate manifestation to them; and the whole is distinct and clear as a picture to their vision. They see each organ, and viewing its condition and watching its action, can form a reasonable and correct opinion of its state, and the proper remedy for its disorder if it be disordered; but having said this, I would not have you infer that the Clairvoyant is the prescriber from his own knowledge of cause and effect, and selects his medicines by any intuitive or acquired knowledge of their properties and action. He does, indeed, see and prescribe; but he sees the body as it is, and delivers the prescription from the dictation of such Spirit as he finds in attendance upon the body affected. The Spirit thus in attendance as a guardian angel or spirit to the patient, is not always well informed upon these points; and therefore the prescription may be evil or good, truthful or unreliable. In some cases, too, the Clairvoyant may mistake the primary cause of the disease, viewing only the condition of the organs, and that perhaps with slight experience. Thus, there is still room for error, both in the diagnosis and in the Super-theory or practice of the superinduced means of cure. The super-theory is the theory based on the erroneous basis or supposed diagnosis of the supposed disease by which the Clairvoyant is misled. By this the patient is sometimes injured, and the Clairvoyant blamed for a fault which is in fact an inherent one of the system of practice in the will of men, by means of guardian angels or spirits declaring diseases and remedies through Clairvoyants. The true course is to seek Divine Direction by means of prayer to God and reliance on His protecting care. By this, the guardian angel or spirit is saved from error which otherwise than by God's aid that spirit is as liable to as any human authority. The true course is prayer, sincerely offered and ardently expressed to God, that He will be pleased to permit the disease and remedy to be made known to the Clairvoyant or medium. For God can as well cause it to be made known through one medium as another and the examination of the patient can be as well made in one place as another, whether the examiner or the medium be present or not. Such is the abstract truth but the practical action of God may seem discordant with this, for with some mediums the requirement of the patient's presence may seem to exist, because with some, God will not show so marvelous a miracle, with others, it will please Him to have it manifested. God does not choose to have sameness exist in manifestations, for though He is one and the same He is ever producing variety, and leading men to admire His magnificence as shown not only in the extent, but in the infinite variation of His works from every standard which can be formed out of the imagination of mankind. Let us then, in all cases, seek first for the care and guardianship of God, rather than of any of His Creatures, but let us receive the

command of God through such channel or medium as He may choose to select. He is wise and good, shall He not act in His wisdom and show forth His goodness as He pleases? He is ever present. Shall He not manifest Himself as He will, and withhold His manifestation as He will? Who shall say, "Thou shalt do this?" or that? Thou shalt answer now, or be silent hereafter! Who shall make laws for God's action upon themselves or others? And who shall declare Him wrong who chooses to act in God's will and seeking God's direction follows that which he receives? No! Oh, reader! Fall not into the too prevalent error that God can only act by ways men have, devised or in some way they have before experienced to be His own. God will work in His own way and time, and the true seeker will be passive and receive God's coming in His own way and welcome Him at any time. For the Kingdom of God cometh not with observation; neither does watchfulness consist in observing the signs of the times outwardly, so much as a watchful submission of our every desire and thought, wish and action to the will of God with a perfect passiveness, which I have so often inculcated and which so many find it so hard to achieve. Then seek a passive state, in which you can receive God as He pleases to be manifest and obey Him as He chooses to command, or in any way direct. God is always ready to work as is required for a man's own good, but it is as God Himself views the man's good to be. You may want one thing, whilst God perceives you would be benefited by another, either more, or not only more but exclusively. Then bow to God's will and wisdom, and let no repining show or manifest your sinful rejection of His bounty. Let no repining show you the ungrateful recipient of His blessing and favor. For God bestows good gifts to mankind individually and collectively. All His works are good and evil is only found in perversion of His gifts and distortions of His wisdom. Man creates the evil by destruction or rejection of good and man destroys evil and obliterates its existence when he submits fully to God and leaves his own wisdom to suffer passively the operation of God's will and pleasure. The truly wise man is he who seeing his own want of knowledge submits passively to God and His direction and only uses his own wisdom for reason in saving himself, by prayer to God, from deception or error in seeking God's will or manifestation. He does not say God is not here, or not there, but that wherever God is, there it is good to be; wherever God directs, there it is well to proceed. Such is the way to be passive, such is obedience to God. Can you be brought to this state, or have you arrived at it, oh reader? If you think you can or have been, try yourself and watch yourself, for without great care you will be found asleep, or without oil. Be careful to be led always by God's voice in each call you follow, for the true followers of God know His voice even as a shepherd is known to his flock; and I, who am the medium of His government, the everlasting Counsellor and Prince of Peace, will not suffer the elect of God to be deceived or their hearts to be cast down by deep discouragement. I will raise up the lowly and bind up the brokenhearted, I will make the crooked paths straight, and lay no burden upon you which I will not carry for him, if he asks My help. God is All in All, but I am God's servant and His Holy Son. I do His will and I ask you to do His will. Be ye perfect, even as I am perfect. Follow Me, I am meek and lowly and have not, humanly speaking; where to lay My head; but I have overcome the world, and its temptations no longer assail or disturb Me. Let us all seek to do God's will here on earth, as it is done there in Heaven. Let us all be His Servants, and we shall all be His Sons; not only His Sons, but His High and Holy Sons, united to Him as One with Him.

I am not to proceed in so straightforward a manner as some will expect in declaring the Origin of Health and its derangements, for I am resolved to communicate herewith much spiritual instruction. Indeed, I shall show that health and spiritual advancement have relation to each other, which are as extraordinary as anything known of either, for the health which men enjoy depends not only on bodily ease and arrangement, but the mind and the soul both derange the state of health and keep up too often a confusion of elements which waste their forces upon each other, and lead to strange results, which very generally are to the physician unaccountable. The true health is a composed mind and stayed mind on God or else the latter is a holy confidence in God, as good, honest, and faithful to Himself, and to all men, by which all men are sustained and kept in the condition best for themselves and their fellowmen. Such is the result of a perfect confidence in God. Born of this confidence is the long-suffering which God declares He will have for His people and for all mankind. Let us proceed to view Health as an abstract form of existence, for none can be said to enjoy it in perfection. The body and mind are harmonious and the mind yields to the body's wants without being burdened by the body's grossness. Still, the mind thus yielding, controls the wants of the body so much that the body is not allowed to indulge unnecessarily in pleasures of sense, or leave the mind enthralled without power to extricate itself. The true course is to be submissive to God, for He alone is All Wise, all Powerful and All Competent to know every act and deed we shall or will commit. Let us then be led to a confidence in Him, unfailing and unyielding. Let us seek to be His servant every time we doubt our faith or work, and be the unfailing, prayerful seeker of His Will. So shall Health of body and mind, and soul, visit and remain with you always. Not that, so shall you live forever bodily, or mentally, but so shall health and body and mind be continued to the time of change from one stage of existence to the next, and the passing through these bodily or mental changes shall not disturb the soul. Let us then seek to find this peaceful reliance on God's Holy Son and Fatherly Care, for in that is peace on earth and good will to men. Behold the way, the truth and the life, for I am these, because I have their reliance and am the Son of God, adopted by Him as His agent and Christ, sent to the sons of men as their Savior and Redeemer from sin and from every kind of suffering if they will only cast on Me the burden of their oppression and yield to Me the leadership of their wills.

The next point is that Health of body is to be secured for others than those who thus sacrifice their wills to God by the exercise of the benevolence of the servants of God in performing upon the bodies of these willful men the means of cure. These means are or may be operations performed in the will of God, upon their bodies, and prayers to God to deliver them for His honor and glory from the evils which affect them. The means may also be in His will the administrations of outward remedies, for God acts by means evident to men, through agents chosen of Him, and with economy of miracle. God does all, but He accomplishes it by simple laws, which men do not always understand though they have greatly studied and traced them. Thus it is that men have applied medicine systematically, and have what they call laws of medicine, whilst they are continually disappointed in the effects of their chosen remedies, but God gives the result as He wills and He wills that result to be by His laws, not by men's laws, and simple as those laws are, man, by wisdom can never find them out. Be then attentive to the wisdom here recorded, which is not man's wisdom, though it passes through the mind of a man in its transmission from the Lord Jesus Christ to the pages of the book in which you see it.

Word for word, I dictate it and my servant records it, without fee or reward, other than that equal penny which every laborer in the workhouse or vineyard of God shall receive at the last account and the satisfaction which every man may equally enjoy in feeling that he has performed his duty to his fellowmen and tried to serve his God with earnest prayers for acceptance and earnest and sincere willingness to be used in God's own will and pleasure, at any and all times here or hereafter. Amen.

CHAPTER THREE

Having thus told you what Health is, and led you to infer what its Derangement must be, I shall particularize some of the Derangements more fully than others, and point out the proper treatment for their cure or removal. Having led you to see that Health consists in a Divine Harmony of the body, Soul and Spirit, you will naturally suppose the Derangement of Health to be Derangement of that Harmony. This inference is a correct one, for where that Harmony is established and maintained, health exists. When disturbed in part, all suffer deprivation in part. The body of Health. The Soul of peace. The mind or intellectual or Spiritual of its clearness and vigor. That often the mind retains its vigor and energy in some particulars to the very last, conscious existence of the body is not a disproof of this. It only shows the mind is unaffected by the derangement of the body in this particular, and that the derangement was not a severe or fatal one in all respects. It may be fatal to the mind and not to the body, or to the body and not to the mind. It also sometimes particularly affects the soul as that is separated from God without fully destroying, or indeed visibly impairing the harmonious working of the bodily life. How, then, do we account for our assertion that each part of man suffers from the derangement of its Harmonious relationship to God? By again saying that each part suffers, but not all at once. Sometimes all, sometimes only one perceptibly suffers. But the derangement partakes of the nature of its cause. If the disturbance of the Harmony be connected principally with a bodily act, or with a mental resolution, or determination, or with a soul's reformatory action, or repentance, or estrangement from God or His fellowmen, the extent will be most evident to the observer in the condition of that part in which the disturbance originated. The other parts sympathize, sometimes more fully than others, in some individuals greatly, in others very slightly. It is then not a detrimental point to man whether the derangement of harmony occurred in one or the other part. Whether the sin of the body, mind or soul is the cause of the disease or derangement or how great was that sin. Besides, the sin is not really great or small according to man's measurements, but is judged by God, only in this respect. Here, then, God leaves man in darkness, when man undertakes to cure disease or restore harmony of the body.

Here man meets with the errors or discrepancies in his medical experience which so greatly impede his progress in the art as he loves to call it. Here is the remedy: Act in all respects in God's will yourself, oh, Physician! And you will have no longer to record failures. Your course of practice will have unprecedented success. Be then willing to rely on God and call upon Him to help you in every time of doubt or fear, or hesitation from any or all causes, and God will make known His will through you to yourself. How this is to be done I will explain, for a want of knowledge of what a communion with God is, has kept many from hearing within themselves that Still Small Voice, which Adam heard first in Paradise, next in the toilsome days of earth's first fruits.

A true communion with God or with His authorized Servant or Son is to be first passive, willing to receive truth for its own sake: second, to seek to know from God His Will respecting a doubtful duty or act, in which you are at a loss to know what you should do. First, to be willing as above, you must be willing to say in truth and in heart as

well as with words outwardly, Not my will, but Thine, Oh God, be done! Second, you must be willing to make some sacrifice to do this will. Third, you must be led to sacrifice your desire for knowledge so far as to give up all will respecting the kind of information you would receive, or the manner and form in which it should come to be received by you as Divine in its Origin. Secondly, as regards the desire to possess knowledge you must confine your desire to the thing which you find yourself called upon to do and you must submit unhesitatingly to the direction which you may receive. Again, there is another clause of direction to be studied. You must seek by prayer to purify your desires to the furtherance of God's glory, honor, and praise. You must desire to be led by the Holy Spirits, or by the Lord Jesus Christ, or by God Himself, to the knowledge of a Spiritual communion by an experimental knowledge, or attempt to know. The true communion is internal. It is best described as a Still Small Voice, which is almost heard, not quite felt, but fully evident to yourself as being in you, but not of you; and which is different from your ordinary conscience voice, which however, ought not to be neglected. God's word being thus placed in every man's heart, the man may know they are from God by their internal evidence, and this is unmistakable; for man can distinguish good from evil and the just and wise declaration from those that originate in ignorance and tyranny. The true communion is rarely understood till it is experienced, and it is often overlooked when presented, because it is not appreciated. So the blessings of God often fall on barren ground, and thus waste away or are destroyed because they are not received into the moist and congenial earth. The term of existence on earth is short and many never discover what communion with God is, though they seek for it, but without intelligence sufficient respecting it to enable them to discover its appearance or presentation to them. The long course of experience which a man goes through is therefore seldom blessed and favored with this aid to his happiness, this happy bond of union between the outward man and the inward Spirit, the Soul and its Maker. True it is that the medium or transmission to the Soul is often used, and that the Soul receives help and strength from God, during its obscurity in the outward body. But the mind, the intelligence, the acting man, refuses to hear the words of God in his internal or heart as it is usually expressed, and so rejects the approaches of the Spirit or God towards himself, and marches on self-complacent to the silent receptacle of the body, the opening by which the Spirit becomes conscious of further views of existence, and of the communion with other Spirits without sound or even word. Be then attentive, ye who would progress, and be even more faithful ye who would improve what you already have. To him that hath shall be given and from him who hath not shall be taken that which is an approach toward having. Amen.

So be it, for so saith the Scriptures. In them ye think ye have eternal life; and they are they that testify of Me. Amen.

The last part of the supposed basis of the Soul for rejecting inspiration is that it comes from within itself, but that it proceeds from some foreign or evil influence, or originates by some compound, or unknown concatenation of mental power unconsciously exerting undirected even by a consciousness of its object, yet affected by the desire or the unconscious bias of the mind, and so placed measurably beyond the control of the conscious will of the medium or subject of hallucination. This is an absurd idea yet as man knows so little of himself, and is so unwilling to believe what he has not some tangible evidence of, I shall deliberately show by reason and analogy, that this basis is an

untenable one and that this inspiration or movement, can have no other origin than God, the Father, the Creator, Preserver, the Almighty and the All Wise. Amen. The next chapter will give the argument. In this I shall expatiate on the former named subject of the soul's ecstasy, or the long-sought communion with God. Under the supposition that the good men of various ages have not been deceived, either Numa, in relying upon what he received in the grove of Egeira or the inspired Christian of our own or Apostolic times.

The communion of the Soul and thereby the mind of man with God, the Father and Creator is usually through a mediator, and that mediator is the Christ. The Lord Jesus Christ, it may be, but it is often some other departed man or Spirit of a man, which is the mediator. The soul of the recipient is refreshed by the communion which should exist always between man and his Maker.

The Soul is strengthened by its action as well as by its reception of action. Let us then see plainly how this action or reception is to be realized and brought into view as the one thing which is all important and deserving of close attention. So that we shall know more clearly how it is to be obtained, and how its continuance is to be prolonged or forever retained. In the first place how it is to be obtained has been set forth at considerable length in the books heretofore given through this medium. By diligent study of them you will see how to ask for, pray for, and seek for in every possible way the reception of God's presence manifest in you. God is always in man, but He does not always manifest Himself. Be then diligent and untiring in seeking and faithful in holding or sustaining the continuance of the manifestation. The satisfaction with which you receive it is only a small part of the pleasure you will enjoy from it. You will find a tenfold satisfaction in observing that you are benefited in an increase of happiness, of purity and of peace. Peace which years of continuance will not obliterate or dim, even which will not be lessened or lost in eternity. Such peace has come from Heaven, as can be carried to Heaven again, and as the treasure which never leaves its possessor, so long as its possessor is the same seeker and finder that he originally was. Be then desirous to possess this peace and the Son of God will lead and guide you to it and keep you satisfied with it forever. But then shall no progress be made or desired? Not as an individual should it be desired, but as a part of God's whole, infinite to us as it is well calculated to appear when viewed with our limited capacities. The last and the greatest of the born or unborn shall never be beyond perfection either in one or another particular, much less than in all. So man is allowed, and created to progress toward perfection infinitely in part; and more than infinitely according to finite ideas. Having thus shown the capacity of man to improve, we will here after look to the means of improvement, the sources of happiness, and the joys of progress.

CHAPTER FOUR

Let us see what improvement means! Does it mean anything else than approach to harmony with God, a slow moving toward perfection? Nothing else is improvement but approaching nearer to God in knowledge, or Power, or Love or some other attribute or quality possessed by God, Infinitely and by man in a finite degree. In thus stating what improvement means, I want you to see that it is worthy of pursuit, and that it can be pursued by a communion with God; which is obtainable through His Son the Lord Jesus Christ or some Spirit in harmony and joint heirship with Him, for He is the High and Mighty Prince of Peace, the Wonderful, the Counsellor and Son of God; and so are all who are in the Seventh Circle of the Seventh Sphere, because they are all as one with each other, and all as one with God, though they are also Separate beings, well defined, and restricted in power because finite. God though is Infinite and they act in His Power infinitely when they are infinitely united to Him. But they are finite and never can be infinite and be separate things, for there can be but One infinite. And God is that One, and these Sons of His are greatly to man's ideas infinitely in harmony with Him, so they have a degree of His Power for exercise equal to that which is, though limited, so nearly infinite as to be conceived of by men as equal to it.

We will therefore see, if the power of God is exercised thus through finite being, that Power though Infinite, is exerted in a finite degree. Because though God is Infinite, and His Power like each and every attribute of His nature, is also Infinite, yet His Wisdom, also Infinite, established laws by which matter and Soul are governed. These laws being thus the result of Infinite Wisdom, are the established rules which govern the manifestation of His Infinite Power; and this Power, even by His own Will, is never made to counteract or overbear those laws till He wills to change them. And why should He will to change them? Evidently only because they have fulfilled the purpose for which they were made. No other can be conceived of as sufficient to induce the exercise of His Will and Power, because any other would contradict His Infinite Wisdom and show Him to be an experimental operator who knows not what results or consequences will follow His Laws, as they unfold in operation upon man and His attendant matter. To His Sons then is given all power in Heaven and on earth to execute His Laws, to show forth His mercy and to establish His Wisdom and Power and the knowledge of it in the minds of men, their brethren who are joint heirs with them to the great and glorious inheritance of God's Power, Will, Love, Wisdom and Mercy. Such is the condition we or I bear and sustain. So we work in subjection to God, yet having all Power to act in His Will in accordance with His Laws which are His Wisdom, and in and with His Power which is His Will. So we act for God, and as God; and to you are as God, because we act in His Will, Power, Love, Mercy and Laws; such being our power, we choose now to unfold so much of the Knowledge we possess to the sons of men in bodies as shall enable them to triumph over disease in many cases which might otherwise produce death, or lasting distress and affliction to themselves and others. Death, to be sure, is a blessing. When a man has prepared his mind for it, but life is a blessing when man resolves to devote it to God's service, for then he rapidly advances in his submission to and reconciliation with

God and prepares himself to enter those Heavenly Spheres at a more advanced position, to progress more rapidly and receive the blessings God continually offers to all at a price, which price they are willing to pay who have ardent desires to give all they have to God's Service. And being so prepared they will surrender to God their Free Will more readily and more fully than those who not having had these desires to serve God, have delighted most especially in exercising that Free Will and gratifying self, serving the lusts of the body or of the animal or intellectual mind but neglecting the aspirations of the Soul. True knowledge is that which leads to God, the Fountain of all honor, glory, and love. True faith is that which depends not upon reason but is satisfied to rely on intuition or things unseen, which present themselves to the consciousness of mankind and are more sure reliance than outward of bodily proofs can be. Thus it is that I have refrained from presenting to this medium any outward tests or proof that I am He whom I claim to be; thus it is that I do not yet give outward evidence to others, through him, that he is my chosen medium to declare to the world what glory and knowledge I do reveal, and a faint indication of that which will be revealed in due time. Thus it is that more blessings are prepared for those who believe by faith than for those who insist on bodily proof thus denying the power of God till their senses are convinced, and receiving knowledge not from God by the highest faculties of their being, but by the lowest. Such is the end of my teaching, to lead you to cultivate the higher, the highest faculties you possess, and to use the others only as stepping stones to reach the higher; not to test the higher by the lower, but to let the lower lead to or confirm the higher. Such is the higher, the noble faculty of communion with Spirits, Saints, Christ, God, Word or Holy Spirit, as men variously denominate that reception which they perceive to be above their own minds, or at least foreign to them. Names are inconsequent. The thing desirable is the communion, which if attended to and cultivated in prayerful submission to God will increase in distinctiveness and force and frequency, and will become indeed your light, which cannot be hid, and which will lead you to God whether you call it by one or the other name.

We will again return to Health as a blessing full of God's Love as a manifestation of His Wisdom by which His Power and foresight are revealed. God must have foreseen all the various changes, by climates, seasons, food, government and religious wandering from truth, which man would encounter; and provided remedies or antidotes in His system for all such, and for similar changes in animal and vegetables in nearly as great a degree. God has prepared man to enjoy health under the most varied circumstances, but man may pervert the gifts he has and destroy that balance of action in his body which is called health, by acting in disobedience to evident laws of being or principles of right. Man may bring disease upon him or derangement of that balanced action. Man may be born in health and live and die in health. But the sins of the parents are visited upon the mental and bodily organization of their offspring and the rule of compensation acts upon him continually. As he sows, so he reaps. He deranges his bodily recuperative action by excesses of action, or indulgence of appetite or passion, and the inevitable consequences of bodily disorder follow. He then aids or endeavors to aid Nature, as he calls his organization, in returning to its normal state of action. But often his medicines, as he calls these assistants, are more injurious than the first cause of derangement, and so he is prostrated by sickness and sometimes prematurely laid into death, by this error. Again, man from want of knowledge or skill in interpreting symptoms often mistakes his disease, and so administers that which is injurious. It is these errors I wish to relieve man

from, and induce him to seek for and obtain that Divine Aid and Direction which will be to him a more sure guide than all his reason can furnish notwithstanding the falsities and errors which his imperfect submission will sometimes entail upon him. For God cannot by His laws relieve man from a consequence of a violation of those laws, without an interference by a powerful helper, a Son or Spirit, which may apply a remedy so that to man's perception the consequence does not follow, yet the consequence does follow, though in a different appearance to man; which man, therefore, does not observe or else calls a miracle. But miracles require Submission, and willingness to receive them and to be their object. Thus to be benefited fully by this Divine Aid, man must be passive and unresistant, willing to be helped and desirous to be strengthened into a pure and holy reliance on God. Man must be willing to be a Servant, or the help cannot come through him; he must be willing to be a recipient of God's favors or he cannot have them bestowed out of the usual course of His laws of action, by which the consequences of violations of those laws are not suspended, turned aside, modified or pardoned. Strictly speaking pardons are not granted for those violations. Pardon implies a release of consequences. God's mercy is bestowed in a different manner—that is, by counteracting the consequences, or substituting such as do not usually follow, but yet legitimate and substantial. Such are the means by which God, by His Spirit or Son relieves disease or restores health. Such are the miracles recorded as having been at various times performed by various persons in the body as means or mediums of Spiritual action and demonstration of power. Such will be the appearance of the action of God in this present and coming day of His Glory amongst men, for God rules and reigns always, but sometimes His governmental action is more apparent than at other times.

So having led you to the vestibule of knowledge of curative means, let us once more give God thanks that His mercy endureth forever, He is never weary of bestowing good gifts upon His Children, but viewing all with love, and some with great pity because they need pity, He blesses all with the wise government He has established from the foundation of the world, and lays upon man no command so hard to obey, that, His pleasure and enjoyment will not be increased by obedience. Such is the wisdom and love of God, and such our relations to Him. Be thankful; that is all you can give God except your Free Will and to give God thanks heartily and sincerely is a partial yielding of self, and of your Free Will. Be thankful.

CHAPTER FIVE

There is in every man a desire for knowledge, and advancement, under some name or form of manifestation. Were such desire always well directed, man would individually, and collectively, rapidly advance. But his desire is generally selfish, and in his own will, which is not at all a favorable condition of reception of God's Special Gifts. So it is that his nature often leads him from Truth. so it is that My Will is seldom long followed by any man. But man, thus following his own selfish will, walks not peacefully, and is often spurred to endeavors to obtain heavenly peace by sacrifices and returns to obedience. Thus the theory of man's continued progress, from his first condition or state, upon earth, collectively, or in the body individually is often disturbed in the view of men by discordances and retrogression. Thus the way to Heaven, though plain to him who walks therein, or enters in the straight gate and once walks the narrow way that turneth neither to the right nor to the left, is to those who seek it not with earnestness, unfound, and therefore difficult, and to those who wander from the straight path it becomes tortuous and divergent. Thus the road is ever the same, but the mode of traveling upon it is as various as the characters of the travelers. Thus it is that men seek good oftentimes unknowingly, and are not rewarded for it; thus it is that men sometimes seek good by evil courses, and are rewarded for their good desires and pure efforts. So it is that evil appears to men, to prosper at times, and good to be down. No man seeth to the end. But God has provided compensation for all, every evil desire shall perish, and every evil thought shall vanish, when God has obtained the victory by man's surrender of his Free Will. No man experiences his full reward or punishment in this life; and as Paul says, if there were no resurrection, we who have trusted in God, are of all men most miserable, because God has not rewarded the good or punished the evil sufficiently in this life to make plain that virtue is its own reward. Because the assertion of Truth, and the work of serving God in this life, is often a continued sacrifice of outward ease and comfort, a constant state of bodily and even mental torture, whilst the consolation of the Soul, or Spiritual consciousness in man, is only enough to sustain him in that good fight by its promises of a bright and glorious future, of a union and harmony with good in the world to come, unending, ever progressive, fully compensative, and reconciling God's Love, Mercy, Justice and unending Power, and unfailing Government, and Wisdom. If this hope be delusive, then also the heavenly peace which man here experiences, must be delusive; and the upright, Sacrificing, and by-man-misunderstood, man is of all others most miserable. But the reality of this heavenly peace is apparent, and that being a sure and certain fact to him who has it, it is an evidence on which his faith in the future can rest undisturbed by the conflicts of time or the passage to eternity. So it is that joys unnumbered cluster round the good man, and he has an existence within himself which the evil or selfish man can no more conceive of than he can of the joys of that State of which Paul says, that eye hath not seen nor ear heard, nor the heart of man conceived of, of that state to which God invites all His children with loving persuasions and with unfailing love, inexhaustible mercy. The way to heaven then, viewed by man, is not always peaceful or prosperous in an outward view. All that the righteous man undertakes;

so far from succeeding as a rule, is most generally unsuccessful. So all the incitements which the world, as outwards are called, presents, can never lead a man to heaven, or to pursue virtue for the sake of outward or earthly reward. The temptation and trials that are the consequence of life in the body can never be resisted or borne by any such promises, for distrust will overtake him who relies on outwards for his virtue's reward. But he who places his hopes and rests his regard upon the future, can never be disappointed in this world, and shall not be in the world to come. To him though, shall be the ever present reward of that peace which comes down from heaven, which is heaven as much as a part can be all, which never leaves a righteous man or departs from any man who possesses it till he drives it away by seeking some other reward. Is this reward enough? Is it a real, tangible, effectual reward? It is enough if it gives you what its possessors declare it gives them, for peace is not enjoyed without it, and the peace they enjoy is more or less perfect as they are satisfied with it, or as they seek to add to it some other reward. It is real, and tangible, and effectual, because no man can be persuaded he has it not when he has it; and he can as easily know its existence, as the thought that he entertains or words with which he expresses his satisfaction. The one and the other are unappreciable by the body as an animal; but the mind, as existent here and hereafter, knows and feels them all equally; yea feels the reaction of the soul's consciousness in addition to its own appreciation of the former. For the soul has an intellect or intelligence apart from the mental or spiritual, and the soul can, when acted upon, react upon the mind, whilst the mind does not act upon the soul positively, but has a negative or passive condition by which it permits the soul to act. Such is the relation of soul, body, and spirit, that the former may commune with God, or with His Christ or with His Holy Spirit, or Spirits, Son or Sons. All these are as God to the soul, because they are all harmonious with God and act not for themselves, but in God's Will with desires for His glory and honor. Having then this glorious nature, this inestimable power, having this capacity to rise above earth and its forces and conditions, should it not exercise it? Should not the mind and the body, by order and control of the mind, seek to be in that negative or passive state, that quiet and withdrawn-from-things-of-time condition, that unresistant and welcoming State, in which the reception of the soul may be made known to it, and the man be conscious as a whole that he has a God? A Saviour? A Redeemer, A helper within himself that desires to lead him to God, and therefore to peace and happiness, to joy everlasting, unheard of and inconceivable? So answer, oh, man! As you love Heaven or earth! Joy or affliction! Love or discord! Peace or War! So answer as you love God or man! Christ or self, or rather body; for your whole self if truly loved, would be the object of God's Action and the Servant of His Will.

Such being the call, let every man resolve to hear, to obey, to walk humbly before God. Walking humbly before God is not merely walking humbly before men, either in reality, which seldom happens, or in pretense, which is often performed. But it is walking so humbly before God as to listen with aching or desiring or internal ears or perceptions for that Voice which speaks to all who hear or earnestly and perseveringly endeavor to hear it and who let themselves be governed by it, thereby becoming true spiritual Servants of God. So seek, so find, so have peace and so become a Son of God, for the Sonship is the next step from the servant's position. Such, oh man! is the urgency of my call to you, to hear and to follow Christ who, thus heard and followed, that I beseech you earnestly in season and as appears to you, out of season; I urge you upon every occasion

and at all times. For this is the one great prize, the pearl of great price, the possession of which includes and excludes all else.

There is in every man a desire to advance in knowledge and love of God, but some are unwilling to make any sacrifice to obtain this progress and others are willing only to make slight ones. Few or none surrender all to God's Will unrepiningly. Few or none become the true servants of God, and therefore are not worthy in the bodily life to be called His Son but to him who obtaineth the victory over the flesh will I give a crown immortal, and he shall have it here in the body and retain it to the end of time to the period of eternity, beyond which is no time, for it never ends or ceases to be.

So we conclude that man can advance if he will, and that his desire to advance is given him to urge him to make sacrifices of his Free Will, of his earthly inclinations, of his selfish gratifications. These are the sacrifices acceptable to God, these are the antitypes of burnt offerings and legal ceremonies. These are the antitypes of the sacraments, and the true worship which is only performed in spirit and truth. Such is the plan of redemption, not that falsely so-called which teaches you to rely on another's sacrifice and atonement for your pardon and reward, but that requires of you a pure and perfect sacrifice, an atonement made by you, by which you become one with the nature and sacrifice of Jesus of Nazareth, and as His joint heir inherit eternal life.

Such is the end of this condition of life, and thus life in the body is but a means to the increase of the happiness of the soul. When it may well be that bodily affliction and mental distress may be employed to incite you to make this sacrifice of your heart, of your love for the things of time, of all that appertains to the body. Then if God sends sickness to you or death to your friend or child, believe God does it because He would have you lean more on Him, less on yourself or man whose breath is in his nostrils. Less on outward, more on inward; less on the body, more on the Soul. The soul is of God, a part of God; His image, finite, whilst He is infinite. By the Soul, then, God may be reached, communed with, entreated and loved. By the Soul we may be raised above earth and its temptations; and by the Soul we enter heaven, even whilst we dwell on earth in the body. All diseases, then are not the mere consequences of an act of the body; of an imprudence or a passionate gratification; because some are for the teaching of the Soul. But the sins of the Soul, or its omissions of duty, lead to acts of the body which receive a compensation by disease. So pain, which afflicts oftentimes the body, is necessary even to its preservation; as without its manifestation, fatal injuries, as well as the most annoying ones, would be perpetually occurring from the want of sensation. Pain is only intense repugnance of the body to certain acts or circumstances, and is wisely ordained to prevent an abuse of the body or its neglect when it needs attention. It is pain which makes known the existence of disease, and forms the strongest motive for seeking cure for relief. So the longer the disease exists, the more intense the pain, in general, unless remedial measures are pursued. What those remedial measures should be, I shall in a degree unfold in this book, notwithstanding you are impatient at my preliminary, and to your perception, apparent wandering from my subject. But I teach not as others teach, and choose not to act according to the will of men, or in gratification of their worldly expectations. You would like to have me tell you how to be relieved from pain and suffering, not that you might praise God continually, but that you might forget Him altogether. So you would ask a favor or a blessing to be made a curse, and the bread you ask for would prove to be

a stone. Ye know not what is good for you as knoweth your Heavenly Father, and He will bestow out of His rich treasures most abundantly.

We will once more then urge you to attend carefully to the internal Voice, which is only discoverable by him to whom it may be directed within whom it may be manifest. Look for it, pray for it, search your heart and see if you are willing to hear God in it, calling you as Adam was called and as Adam is called, "Where art thou?" "What hast thou done?" The soul can respond, and blessed is that Soul that can say, "here am I, oh, Lord! ready to obey Thy command, and try to keep Thy Statutes! I give up to Thee my own plans and desires to Thy direction! I will no more work in my Will, if Thou, Oh, Heavenly Father, will be pleased to make known to me Thine!" Let every one that thirsteth to do God's will come unto this fountain, and I will give them drink, and he that drinketh from this fountain shall thirst no more. Not because the one draught satisfies forever, but because the fountain flows perpetually, and he who has drunk of it in his heart, may drink eternally without exhausting the supply. Such is my call, who will heed it? Will you, Oh, sectarian, who are Pharisaical? Will you, oh skeptic, who are a Sadducee? Will you, oh sinner, who are rejected of men? Who are the believers now in the outward manifestations? Are they generally the wise in their own wisdom, the satisfied with their own righteousness? Are they not rather Sadducees, although they believe in the resurrection, for they believe too often that their work is not necessary to secure the benefit appertaining to resurrection. Who are the rejectors of them but the Pharisaical part of the community who have Moses and the prophets and their creeds and their Churches, their eloquent ministers, their happy society, wise in its own wisdom as an interpreter of the Bible, which in its generation as a means of salvation, 'which they declare cannot come except according to their established and proven laws. They reject all new manifestations of God's power and say, "Thus hath God done, thus will He ever do." Thus are men saying, but in no other form will men be saved. True it is that there is one way to be saved, but that does not depend on sacrament or form, or creed or belief, on profession or practice of any set of rules or moral law; but on a full and perfect surrender of Free Will, of self glory, of self aggrandizement, of everything but the one great self denying sacrifice of Free of the one great saving atonement which unites with the sacrifice of the cross, and enter into such harmony with it that it, too, says, "Father, forgive them, they know not what they do", who oppose Thy son revealed in their hearts, or opposed my obedience to Thee and Thy Son operating, guiding, and helping me in my heart! Who is more ready to make this sacrifice than the sinner who men condemn, the outcast that society will not own, who has lost all earthly hope and must choose between despair and reception of Christ in the heart, as such chose between despair and His consolation when He preached outwardly long, long ago. I will consort with such now as I did then, not by joining in their practices, by which they come so near despair, but by calling, urging and teaching them to seek God and the Kingdom of Heaven, for though their sins be as scarlet, they shall be washed white, through their sacrifice of themselves by which they partake of my sacrifice and are accepted by the Father, as brethren of Mine, as joint heirs with Me.

And who shall take rank above the sinner: the sinner whose only hope is humility and becoming a little child before God and in the reception of His revelation. Shall it be the Pharisee thanking God that he belongs to the church and gives alms of all he possesses to the maintenance of the pomp and the vigor of the church policy? Shall it be

the Sadducee who scoffs at believers in religious progress, who eats and drinks because tomorrow he will die, and enter upon a matter-of-course progress to eternal and perfect happiness, during which he will give himself glory that he is disturbed by no fear of God or the future, and will surely enter the Kingdom of Heaven with foul desires, his earthly affections, his unwashed sins, his unatoned-for crimes?

God seeth in secret. He rewardeth openly. The last shall be first here, but hereafter, it shall not be so. God invites all, but He first accepts those who first call on Him, next He entreats those who did not come, last, He compels those who would not come. Entreats by His servants, compels by His dispensations, till all are assembled at the marriage feast, where the Soul is united to God by harmony and because it has no longer any will of its own. Such is the preaching I make and have made and if any man will be taught of Me, I will lead him to God. And if any man will not be taught of Me, he will lead himself to death, or destruction, or unhappiness, all synonymous, all States or separation from God, the only Saviour by His own power, the only Redeemer of man by doubt from doubt, by affliction from affliction, by sorrow from sorrow, and by love from hate, separation, death or self-will of man. Amen.

CHAPTER SIX

The subject of health is a broad one. I have shown or at least set forth that it is dependent on morals and on faith. I have declared that it is sometimes impaired by dispensation, and that Divine Action is thus exerted upon the body to improve the Soul, or lead the mind to God. I have also stated that its derangements arise frequently from dereliction of duty appertaining to the body, called sometimes physiological laws. I have also—let it be understood—that the faith of a man can affect his body as well as his mind, and that he can thus triumph over death in more than one way, or by more than submitting cheerfully to it when it comes and rising a freed spirit to another condition of existence. I have also shown that the longest life but ends in this change, and that we may not shorten any life without interfering with wise provisions of God's ordaining, by which the soul makes, or has opportunity to make progress here, which cannot so well be made hereafter. Let us then endeavor to be patient whilst we look over the ground once more, and see what object can be secured when men, having led themselves to destruction of their harmony, are brought face to face to destroy each other. This can only occur when the rulers or controllers of men are corrupt or senseless; they cannot be on both sides actuated by pure desires for God's glory and peace, and for the happiness of mankind. One side may act in self-defense but then if pure desires fully pervaded their hearts, if with each desire to resist wrong or obtain right in or from others was a careful watch over the desire to obtain more than justice, fairness and strict equity would warrant, asking therefore nothing but what the other party could, with propriety grant, there would be less occasion for wars, there would be fewer battles. But if, after this modified and strictly benevolent course were adopted, conjoined with a willingness to yield something which could be spared without real injury to mankind, there might be an exercise of faith, by which mountains of opposition would be removed, by which the Power of God would maintain the right, and His arm protect the feeble, uphold the downcast, and lead the world to peace. Faith is the one thing needful. Greater things than I did when *in* the body may you do now, if only you have faith, if only you surrender your own wills and walk in God's ways, doing His Will. Such power has faith; and yet faith is not founded on reason, and can never be produced in a man by reason or argument. It is the one thing that is lacking when a man is called upon to surrender everything he has or thinks he has, to the Will of God, to a direction he regards as Divine. Few there are who can receive this faith by any means, but none can obtain it from earth or things pertaining to earth. All who will have it must take it without outward demonstration, for it always remains to be the evidence of that which is unseen, and is also derived only from the unseen. Conviction and belief may be obtained by outwards, but Faith is altogether Spiritual and cannot be affected by outwards, either for its increase or diminution. Many think if they could remove a mountain once, they could do it again by faith. This is an error. Faith could no more result from it, than from a failure to accomplish the intention or desire. The mover of the mountain might be convinced and might believe he could do it again, but Faith and Belief are as different as body and spirit, and as Faith is Spiritual its basis of support can only be Spiritual, and the belief will

waver and subside if it be not continually supported by facts and circumstances. Faith is of God, and in its fullness is unshakable. Few attain to it in a bodily condition; but the Sons of God reach it when they have arrived at that nearness of God which is the fact by which they are united to His nature.

Faith is the one great requisite of remedial cure of disease; or of derangement of health. Faith is the evidence of cure by God's assistance, whether medicine be used or not. Faith will receive its reward, if not by cure, in some other way. Faith is a reliable means of cure in a more perfect degree than medicine as usually employed. The usual curative agents are noxious substances, which derange some other part of the system than was at first affected, and thus induce two or more derangements of true and proper action. Exactly as calomel avowedly does. But the necessity of this is not proven; it is assumed; and it assists nature undoubtedly, because the intensity of the deranged action is reduced, and the means of cure are affective, by the vigorous attempts of nature to overcome all derangements and by Faith. The patient's mind is affected by the belief that he is to be benefited in some mysterious, unknown to him, way. The way is equally unknown to the physician; and allopathy, with all its boasts is as empirical as homeopathy. But the prescriptions of the former are in general untraceable to their empirical origin, whilst in the latter they are avowed. So the boast of the former is a proof of ignorance, and the pride of homeopathy has no better foundation for the very empiricism is a proof of ignorance, and of unlearned or uninquired into modes of action. The law of "*Similia similibus*" has no foundation better than the proverb "that the hair of the dog will cure his bite." The one lacks proof as much as the other. The cures supposed to be evidence of the truth of the theory, are only proofs that faith meets its reward, in a fuller action of nature, perhaps sometimes assisted by a division of the deranged action. The allopathic theory that two diseases cannot co-exist, by which calomel is made to play such an important part in their modes of cure is not true. The true explanation being that the disease or derangement is spread over more of the animal system, and nature brings more healthy action in contact with the deranged action, by which the derangement is overcome. Faith assists this through the action of the mind or spirit upon the body, by which an unconscious aid is rendered to these efforts or this healthy action. By this the cure is performed if the effort of cure does not exhaust the vitality of the body. The mental action sustains the body's vitality, and attracts to it invisible and intangible forces and agents, existing in and about all animals and all inanimate matter. These forces, or agents of force are found abundantly, and medicines or means of cure employed by the physician of any or every school, or system of practice, contain them. These, then, are placed in the body where the spirit of the man may act upon them, and where their chemical form being exposed to change by the action of the fluids of the body, they are left free to enter into new combinations. Such is the real nature of the operation of medicine. It is not a specific action but a means by which a variety of action is produced, from amongst which the derangement receives that aid which tends to make its action more healthy, and to produce in the end, by the attraction of these forces or agents, a similar action to the healthy action yet existent in the body. This healthy action then may properly be said to overcome the deranged action as a large or powerful magnet overcomes a weaker one, and reverses its action, or as it is usually expressed, its poles are reversed. Thus are derangements, or reverse actions of the human or animal system overcome by the power of the healthy action, by the true natural action; whilst the

deranged action is properly an artificial action being a consequent of some violation of natural material or moral law.

Health is a result of a correct moral and sensual action of good or harmonious action by body and mind, or, more properly speaking, it is consistent with these and inconsistent with their opposite, or with their defective existence. Health is one of the rewards of a consistent course of life, But you will say, health cannot be a test of moral or correct deportment, for we see too many pious well-intentioned men, feeble and diseased, and too many wicked actors upon the scene of life who enjoy the perfection of health, to receive such announcement with faith. In saying this you misapply the word Faith. Conviction is the word which would express your meaning; for Faith as I have said, does not depend on observation or facts or argument. It is by Divine Action of the Divine part of man, the Divine part of the Soul upon the mind with which it is connected or in contact. Faith calls a man to act unreasonably sometimes, as Abraham was called to sacrifice Isaac. Faith, however, acts in accordance with Reason, when Reason has its full and perfect action, but Reason can seldom obtain this perfect action; it is so much biased by former conclusions, so much warped by education or authority of others, and so liable to be swayed by inclination or passion. Thus it is that man rejects Revelation because his Reason cannot see its truth. whilst Reason cannot see its truth because action is not unbiased or full and perfect. Thus it is that Prophets, if true, have so generally been rejected by their contemporaries, and thus it is that My revelations through this Medium have been so generally rejected as not yet to have one understanding believer or follower. Yet they have many partial believers, and yet I place Myself so broadly upon the ground of Revelation by and through unerring Sources and Channels that I do not ask for, or in reason permit, any partial belief. I ask for Faith, Reason will not disagree with My Revelation. Reason will not say Faith is wrong. But true Faith is so little understood that men do not yield to its action, and often think they have faith when they have it not. So the man who looks around to find My proposition true or untrue, by his experience or knowledge or facts, becomes bewildered. He sees apparent contradictions to My truth, and yet when viewed by the light of Revelation these objections will no longer cast a shadow upon My truth, and you may be convinced. But conviction is not Faith, and thereby you do not obtain Faith. That may be arrived at by a course of reasoning, and the assistance Reason will urge you to perceive. Thus it is that I have urged you by Reason to Believe, and thus it is that I have urged you to obtain from God, by prayer, Faith. Thus it is that I call you to exert yourselves to obtain Faith, to know God, and to know what He would have you to do to please Him. Thus it is I endeavor to teach you what will please Him. and urge you to receive it. With faith, by Reason, and as Revelation.

The next point I shall urge upon your attention is that the way to practice medicine successfully is to do it with Faith. with reliance on God for His aid, and as far as possible taking His guidance. The least among men may have this guidance, but the greatest also may. There is no distinction of high or low, bound or free, amongst the servants of God. They are found regarding one another as brethren whatever relation they may individually bear to others. But as brethren may also sustain various relations to others, whilst they cease not to be willing to know and regard affectionately their brothers, so the true servants of God are to be known by their affections for each other. Thus it is that the Love of God will be evidenced in man by love for his fellowman: the only part of God he can come into an intimate relation with, is man, or what is found

within man. He may act or receive the acts of God in His soul, or he may act upon or receive the actions of the fellow creature with whom he sympathizes, and thus being taught the love of his brother by a willingness to do justice, to love mercy, and walk humbly before God, and be desirous to render to men what he desires to receive from men and also measurably what he desires to receive from God, he becomes faithful in the service of God by sacrificing self and living for others in the hope and confident expectation that thereby the general happiness will be promoted, and the particular happiness of his own soul be elevated higher and higher till the grossness of the body shall be trodden under foot, as it were, and the Soul on its release from the body, shall find itself without these animal desires and mistaken affections which require ages perhaps, to become purified in the next stage of existence. These stains affect the soul there as it is affected here, by a part of the mind or affections of the mind, by which it is kept from soaring above earthly ties, earthly thoughts, earthly desires or earthly hopes. Till the soul is released from the body or earthly ties and bondage, by the Free Will action of the individual mind, with which it is thus intimately united, it is left in bondage and cannot elevate itself, and will not be elevated, in that blissful progression on which is the reward of sacrifice, the blessed peace and eternal joy which God prepares for all who love and serve Him. Who love and serve Him, I say, but I might say only one of these performances since the one cannot be without the other. So he who loves God truly must really be His Servant, whilst he who serves God, necessarily is already a lover of God, as no service but a willing and living service is an acceptable one.

There is then in the mind of him who desires to serve God a willingness to love mankind, for love to God is only active or manifested by love for man. Man, then, has no surer path of duty, inclination and religious service of God, than to be a physician. He then may serve God by loving and serving men, and his inclination, his interest and his duty, all conspire to produce in him an ardent desire to benefit the patient, to relieve him from disease or deranged action. But men should be careful to have these motives acting, or they will more often fail than succeed in affecting cures. The best preparation for success is prayer, and the best medicine is Faith, Faith both in physician and in patient. In the physician, as then it acts upon the system of the patient, and aids the patient's faith; in the patient because it acts upon his own system, and reacts on the physician's faith, by which both are strengthened and united in the work of restoration of the healthy action. So it is that medicine acts violently or mildly, whether it be taken or received with faith, so it is that the same medicine will cure various diseases, because it aids faith. The patient and the physician by long custom and prejudice and education, require a material substance to act upon their imagination, and by it they expect a cure, whilst without it, none would be likely to occur; because none would be hoped for, and the mind would weaken the healthy action yet in the system, by its despondency and its faith that it would be worse. Thus the administration of almost any medicine produces a favorable change, whilst if it does not, it at least satisfies for the time during which its operation was confided in and the action of nature or of faith proceeds with the attempted cure. Then the patient receives a different medicine with greater faith, perhaps, and then again the process of restoration of health goes on as at first and often results in a cure, not from any inherent virtue of the medicine, but from faith, and the recuperative action of the powers of mind and body called nature. Thus it is that the most opposite systems of practice perform cures, or as we should say, suffer cures to be made, by faith. Thus it is that

medicine is required and neglect of the patient become dangerous to him. Thus it is that health depends on mental action and spiritual faith; and thus it is that man's diseases are more complex than those of animals.

But you will say, why then need we any medicine; why will not a pretense of medicine do as well, as the most powerful drug? And why need our physicians be so learned if they require but faith and reliance on the help of higher Intelligence? Why is it set forth above; they have faith by that process, and their patient's faith rests also upon such basis. But the medicine-man amongst the North American Indians, the Fetish in Africa, performs as wonderful cures as the learned Hahneman or the profoundest allopathist. So a Priesnitz cures with water only, when all else has been ineffectually tried; so the unlearned Thompson was as successful in desperate cases as in slight attacks. Faith was the great restorative, so that man took the credit, but God did the work.

But there is another view to be taken of the matter. If faith is so effectual, how is it that many die who expect to recover and many recover who expect to die? and these expectations, too, often pervade physician and patient and those who may be in communication with them! This is a formidable objection, but only so to reason. Faith jumps over such obstacles. Let us however, address ourselves to reason, and see whether the reply is not satisfactory to that arrogant faculty. Reason tells us that diseases differ much in violence, that they are often incurable, being hereditary or inherent to the existence of the body; and Faith, being only that which induces an exertion of the healthy action of the system, must sometimes meet with such widespread or deep-seated disease, such wasted organs or such weakened tissues, that the derangement preponderates, the good or healthful action is reversed by the power of the disease. Again, faith is sometimes unperceived, yet active; again faith may be non-existent, yet the cure follows by the action of other forces, by dispersion of the diseased action as I have described, or by the aid of other magnetizing action, such as the operation of departed men or Spirits, upon the diseased system.

These often act upon men, for though their communion with men has lately become evident, to men, it existed before, though not so generally because the Spirits themselves did not know that they produced an effect, or how to produce the effect desired by them. The Spirits in the Second Sphere having an unreal existence or experience, were peculiarly liable to error in all communication with or action upon men, because they were also restrained by laws which they did not understand and even yet this is much the case with them and their action in regard to men in the body. Sometimes higher spirits interfered, and this being done in the will of Him who is Lord of All, effected His purpose, whether that purpose was the destruction of the body or its restoration to entire or partial health. God, then, or this "Higher Intelligence", sometimes caused death to the body? Yes, His Power executed His Will, and His Will was the product of His Wisdom and His Mercy. Many men are withdrawn from the Vale of Experience, as the bodily existence may be termed, because their longer continuance would be injurious to themselves and others. They would receive greater corruption, be less happy in their next condition. But if God thus interferes why does He not interfere more? Why does He not evidently restore the Good, remove the Evil! Because if God were to do this by general action it would cease to be viewed as a miracle or action from Him, it would be regarded as a Natural consequent upon a certain condition, because if He thus acted, He would often remove the good who would in their future bodily life

more often fall than improve, and retain in the bodily condition the Evil, who thus would have opportunity for restoration to a more healthy mental or spiritual action. God interferes much. He knows every hair of every mans head, and the most insignificant body of animal life does not perish without His notice. Do you doubt this? Do you think I spoke hyperbolically to My disciples 1800 years ago on this Subject? Reflect on your idea of what God is and if you have not given Him power enough, assign more to Him, add all power and Love to the extent of your imagination or conception, and then consider how weak is man, how feeble his conceptions, how infinite is God and how far beyond the ability of any finite being to conceive of. Then, have faith for Faith is the evidence of things unseen, and reaches as far beyond the flight of Reason as the Spirit of man soars above the loftiest position a body can attain to. It is a sure guide to truth, if founded in truth and submission or passiveness and resting on the Rock of Revelation. Its structure will be a glorious one even reaching to Heaven. The builders by Reason must be confounded as Babel builders were, and those whose power is their own cannot be the sons of God. Such is the way, the Truth and the Life; such is the work, and such the reward; well done, good and faithful servant, I will employ you longer and in a more effective position. Be at peace, have Faith; be patient, have Faith; be passive, have Faith; be very prayerful, and you shall have Life, and be the Son of God. Amen.

Having thus opened My subject, I shall proceed to more practical information respecting the treatment of disease, or derangement of normal action of the bodily system. I shall perhaps disappoint your expectation, but if you have read My other books, you are prepared for that, and ought to have Faith enough to receive what is given as being the best you are prepared for; but I shall tell you much that was unknown to mankind, and enough to pay you for earnest inquiry and careful study, enough to induce you to read again and again this book for every time you thus carefully, studiously read it, you will find something decidedly new. which you have not before observed. Proceed then with care, caution, prudence, submission, passiveness, prayer to God, reliance on His care and Power and Love and Mercy, never dying, ever active as they are and eternally will be; proceed in Love of God and Love of man; in Love and kindness to all present or to be present. First, to those nearest you, next to more distant, till your love embraces all that have lived or will live on the earth, all that you will meet in heaven at any time, which will be eventually the whole human race. Amen.

CHAPTER SEVEN

The course of medicine which may be administered to the patient is of little consequence, as I have already made you understand. It is necessary that the patient should have faith, and that the physician or prescriber should assist that faith, if good results are expected or desired. But I have also to point out that the last expectation must be strong or the effect will be weak, and that other things being equal, faith will make itself manifest in proportion to its degree. Let us see now how reconcilable this is to experience. The reformer, or the originator of a new Scheme or System with curative practice is usually enthusiastic, and impresses that ardor and energy, that will and mode of action upon his hearers, who become willing to be experimented upon, and to experiment on others in the same way. This ardor or enthusiasm is derived from faith, a high degree of it. The most absurd theory, the most unreasonable argument is sufficient to maintain this faith in the face of reason and experience of other men. True it is though that they have the support of success, which is the reward of faith; and this guarantees their faith and continues their reward. When the enthusiasm subsides in the followers, or when the system is pursued as a mere matter of reason, or speculation, of profit or gain of some kind, its success is rare, and the delusion subsides, the folly is exposed, the humbug exploded as its opponents best like to approbriously declare it. But inasmuch as Faith performs the cures, and the want of Faith became evident by ill success, so some other system soon takes its place by having that Faith, that enthusiasm, that earnest conviction and unfailing ardor which is the accompaniment of discovery or fancied discovery. The faith of the patient must be passive, or active in favor of the system pursued. Children are generally passive; they do not take medicine willingly, but they do not desire a different plan of operations. They sometimes have faith through the assurances of those they love and respect, in which case their faith is very useful as a means of cure. Faith acts by means, and is a means of action. Faith acts by means thus: it causes a healthy action of the unaffected part of the system to predominate and to overpower the deranged action. It causes the Soul to act by drawing magnetic-od and electric-od to help to revivify and maintain the healthy action; it causes Od itself to assist this action; and by means of its faith it draws in the help of those organized Spirit bodies which have had earthly relations to it, and which therefore continue to be near those they loved when in the body, and which from their supervisory regard, and desires to aid and protect the individual with whom they are called Guardian Spirits. Faith calls them to aid, because the faith is a quality of the Soul above the earthly mind and through that, they can work and affect the body when the two or more individuals agree as to the means or end to be used or attained. Through Faith, the Guardian Spirits become able to affect the outward body. But do they not also affect outward without the aid of faith on the part of any living man or rather living earthly body? They do, but by a different process and less effectively. The various Spiritual manifestations of former periods of time were very generally without the aid of the earthly body of any, but they were less effective, more disturbing to the minds of men in the body, than those mild and genial influences, which fall like a gentle dew upon the diseased body, whose Soul has faith and unites in a desire with the

guardian Spirit of Spirits. Thus it was that the rappings commenced in New York without power of good, without useful result, till faith arose in the minds of hearers and thinkers upon the mysterious sounds. Those who had faith in its good purposes, in its knowledge, in its harmlessness to say the least of its disposition to act upon visibilities, were those who became mediums; and through them faith has been distributed in an ever widening circle. Such is the process of action of Spirits where they harmonize with a man or men in the outward. But then you ask, "Why will these sounds and outward manifestations cease, as You have declared they would in the future at a not distant period?" Because the Spirits of the Second Sphere will have new relations to the bodies of men and the unity of will, will not exist then, as now! So I shall establish My kingdom in an unexpected way, and yet fulfill all expectations of men in relation to its establishment; so I shall reign by influences and processes not yet known to you and yet in whatever way you may resolve to have Me rule over you, I will act. Not that I shall yield to your base desires, but that I will use and improve your Holy desires, and produce by my action upon and with them a general yielding of will to Me, by which you will become, indeed, subject to Me, and the Servant of God.

But Faith is also a means of action by which the earthly magnetism and electricity are brought to aid and restore the normal action of the human or animal body. By the action of the mind of man, by intense desire, by ardent aspiration, by unceasing will, the Sent Spirit of God becomes resident in the heart of man; by the same action of the mind conjoined, as it necessarily is with Faith that there is balm in Gilead, it controls its body's action so much as to secure its reception of this material action of electricity and magnetism, imperceptible, perhaps, to any observer, or even to the subject himself, but yet affecting him in many instances favorably, and sometimes unfavorably; causing people to say: "How great is the power of imagination!" Whereas, imagination is a different action of the mind, powerful, indeed, but not by such action. Faith is as different from imagination as both are from reason. Imagination depends on Faith, only as Faith depends on God. Imagination is a possession of the earthly mind, founded, generally, on desire, sometimes on apprehension; involving the exercise of memory, the combination of reason and intelligence, or rather of all the powers and faculties of the mind with a visionary mind with a visionary creative power, which builds and constructs a scene or an appearance of action or a condition of affections. Faith, I have already described to you, and you may see the difference between it and imagination, if you will study to do so. Faith is the evidence of things unseen; but Imagination builds from seen or experienced things, or an unseen combination of them, which it does not regard as a reality, but as a possibility, or a desirable, or as liable to occur in some supposed condition of circumstances or action or relation. Expectation is as different from Imagination, as the latter is from Faith. None of these terms should be confounded; and readers should be careful not to condemn Me or this book, from misunderstanding, or want of knowledge of the true meaning of words. I speak, or use, the true English language, generally in advance of the body of grammarians, or writers who are giving shape to it, and I am careful to use its familiar words when they will as correctly express the idea intended to be conveyed, for I do not ask you to believe because of style but because of My precepts.

Faith is a great agent of cure. Faith is the curative of disease, the restorer of healthy action, the corrector of derangements, by the aid of the Spirits of departed men, and by means of its forming the Spirit of its possessor, into a condition to obtain relief

from magnetic forces resident in the atmosphere and various bodies which may surround or be within its reach. Thus the cure takes place, nine times out of ten, without medicine producing any other curative effect than to induce Faith to act, its existence, even, being supported by the supposed or expected good action of the administered medicine. By faith success is often secured to the most absurd and contradictory remedies; and by Faith the most malignant disease, or the most violent derangement of healthy action may be relieved. Faith then, may supercede medicine, and yet it will not readily do so. There was a time in the history of the church that men had the power of conferring faith on the Sick, so that they were healed. Why this power Was lost has been explained in *The History of the Origin of All Things*; and why it shall be again in My servants at the time of My second coming, is evident, for it is one of the Signs of union and harmony with the Divine Action that the cure of disease is affected in an apparently miraculous manner. A manner not fully miraculous, because not fulfilling the expectation of miraculous action as formed to men's minds. They expect instantaneous action and perfect relief instantaneously, but I do not choose to act so now, but by laws which I have just described and which are now to mankind yet which can be found true, by reason and observation.

Let us then once more return to Faith, as the principle of cure, as the foundation of Love, as the evidence of wisdom, and as the light of dark parts of revelation. Let us no longer be doubters, but assurers. Let us follow Peter rather than Thomas, and though, like Peter, courage may fail, and faith be broken, we shall by repentance and tears be brought again to the point of steadfastness, at which we may dare the tempest of outward elements of nature or outward raging of men, and boldly step forth the advocate of our principles, of our faith. Such is the way, the truth, and the light. By faith you receive all, by faith all things are added to the Kingdom of God; which is to be first sought, and ever watchfully retained as an eternal refuge from sorrow, storm, and sunshine; from grief of our hearts, from opposition of men, from the beguilements of ease and luxury and power.

Such faith, I would have you possess as Abraham had when he offered his only begotten son, the promise of God being evidently before him and being about to be broken according to all human expectation by that sacrifice. By faith, he was brought to offer instead a ram which God, not he had provided, and to give God, not chance, or himself, glory for having thus provided an offering in place of his full grown son. How great was this trial, how few could bear it. A long course of reliance upon God upon revelation directed to himself, can alone bring a man to the possession of such faith under the deliberate and slow working agencies of reason and reflection. Such faith though, ought to be striven for and even greater faith, for perfect faith will enable its possessor to say to yon mountain: Be thou removed and cast into the sea; and it shall be done. Be thou transplanted from earth to heaven, from works to reward, and it shall be done; Be thou brought from visibles to invisibles and it shall be done! Amen.

CHAPTER EIGHT

Let us be then ready receivers of Revelation by Faith, if we would be profited by Faith; for Faith, being the evidence of things unseen, is the only evidence we can assuredly have of our relation to God, and of His commands. Without Faith, Reason undertakes to guide us to that which it cannot find out, to God, whom it cannot comprehend. Let Faith, then, be perseveringly sought for, unmistakably brought forward, as the one sure internal reliance for God's oversight and control of human affairs, by which Free Will of man, and sovereign rule and mastership of God is fully established as one. By these reconciled opposites, man has been arrayed against himself, and placed in opposition to God; for he has been led to believe God less wise, and powerful, or more regardless of him or man, as less a Free Agent. But all these errors and departures from true faith, which is as I have said, the reconciler of all opposition to truth, the one sure foundation for loving God and for serving men. Such is the desirability of faith and such is its use in the Divine Government. Such Faith I would have you possess, if you are to practice medicine or, as I would name it, heal the sick. Such faith will make you a successful practitioner, whether you undertake to cure souls or bodies.

When you shall have obtained this faith, be wise and maintain it; for you may then fall and be destroyed by unbelief or doubt. Be strong in reliance on God, be strong in faith, be strong in doing good; for this faith was not given for yourself alone. Be strong in exerting yourself for its useful exercise among men, for men are the representatives of God, His images, when you have love to show to God; and except you can feel this love for man as a duty to God you cannot have faith you will be but a withered tree that is incapable of bearing fruit, and as such shall be cut down. Such is the way to maintain faith, and so it may be lost. Be then faithful, attentive, to the Word in your heart; the revelation that God through Me or some other Son of His, will give you in such fullness as you can receive with faith, and with such power as you can use to advantage. So shall ye be led to victory over the combined power of all opposition, whether it be from within or without, and the house thus built upon the rock shall not fall, or be shaken upon its foundations; for God is mighty to save, ever ready to save, ever pleased to be asked to save, when a man is willing to be saved in any way God may be pleased to save him, and thus is passive, submissive and forever sacrificing his Free Will. Such is Faith; such are its requisites and such its attendants. Will you seek for it, strive for it, pray for it? If you do, earnestly, sincerely, perseveringly, I will help, you will succeed. God will accept you and your offering, your own heart, your Free Will. Be then exertive and untiring, ceaseless in prayer and devotion to God. Be ever the seeker until you find and the maintainer when you find. So shall you have peace which powers of darkness, principles of ignorance, doubts of uncertainty, or wisdom of man, cannot overthrow. Amen.

Be then My servant, because I am God's servant and Son, and appointed to help you and received your work, your obedience, your prayers. Address whom you will, Father, Son, or Spirit, or all united as one, still I regard you as Mine, and as My servant, and if you are sacrificing enough you will receive My commands. Be faithful unto death, unto martyrdom, but seek not turmoil, strife, or opposition; be wise as a serpent, harmless

as a dove, inoffensive to men, Unresistant to their outward buffetings, but strong and unfearing in maintaining your faith and avowing it when the occasion comes for it. Fear not those who can kill the body, but fear those whose persuasions may overcome your life, and cast your body and soul into destruction and suffering. Destruction of your peace, of your faith, and of your love of God, manifested in love of man. There are few who have any faith of the kind or extent that is available for the manifestation of God's love, and Mercy and Power. But such as have faith are not always willing to be passive and submissive. Such should seek to satisfy their faith by zeal for God's cause, by desire to benefit their fellowmen in temporals and eternal matters. Proceed then to cultivate faith and promote good, to be useful and active, and seek to know and to do God's will, for the sake of being of service to others, as well as saving yourself from error and crime, from departure from truth, or separation from God. There are few who are thus actuated, but I call you, Oh Reader! To be one of them, to give up all to God, who alone is worthy of all honor and praise, and who leads every soul to Him by persuasives and mercies and keeps every sincere seeker in the path that progresses towards eternal glory. And heed My admonitions and be not impatient at My wanderings from the care of bodily ailments to soul afflictions. Be not wrathful that I do not tell you what you cannot receive, but be thankful that I tell you what is most necessary for you. Have faith and you shall be established in power and love from on high, by which your brethren and sisters can be helped and by which you will be required to help them in submission to God's will. So will you be led to give God Himself the glory and honor of every cure, of every success, you may have, and take upon yourself the want of success, of failure, you may meet with. So shall you inherit eternal Life as the gift of God whilst He will accept you as His servant and lead you to greater power and higher trust. But I shall reveal to you in the progress of this Book a way of reception, a way of communion, by which the holy counsel of the Son of God may be accorded to you, by which you may, by attention and obedience, reach to greater purity, power and usefulness. I shall thus bring you to a fit condition of body and mind, of affection and desire, to receive my directions for the cure of disease, for restoration of bodily health, for salvation of souls, by directing them to Me and to God; for my directions shall be freely given to such as can receive them with faith, and the prescriptions for the sick shall be correctly stated to such as act in My will or by My direction. Yet many will say, Lo! Here is Christ! to whom I shall not speak then, and many will readily think they are serving Me who shall be but following their own earthly desire for fame or for profit, for power or for self. Choose your master, each of you, once for all if you will; but if you choose not wisely, behold Me ever at your heart, ready to enter in when you open the door and invite Me. Be then a follower of whom you will till you are ready to follow Me, for I am patient though loving, and joyfully receive the long-lost son though he has wasted his substance, ruined his health, corrupted his mind, and alienated his brother. I am ever ready to help him purify his heart, correct his desires, recover his lost affection; but I ask him to return to his first works to his father's house; from whence he departed before he suffered all these misfortunes or afflictions. From these he shall be rescued when he repents and returns to innocent labor and prayerful and peaceful recreation. Holy enjoyment of the higher faculties and the sacrifice of pride, of power, of self action, and of everything which leads to dissolution of harmony and love with his Father. Having thus adhered to your Master, having chosen Me, I will help you by Internal Revelation. I will bring you to be a Medium of reception in an unmistakable

way to yourself, though without evidence to others. And this should be sufficient for you, for you cannot save your brother, and you ought to save yourself so far as your own act can secure Salvation, which is only by yielding yourself passively to the holy influences God sends to you by His Son by His Holy Spirits. Be then desirous to save yourself by means of obedience and attention to the workings of Heavenly aid, counsel and advice, instruction and impulse. Let God save others as He is willing to save you, by giving them Holy counsel and instruction, directly to themselves in their hearts or minds. So God will speak to His people in these latter days, and old men shall dream dreams, and young men shall see Visions, and many shall seek wisdom of God and have their knowledge increased, whilst some will run to and fro, saying, Where is He? Whilst He is in them, if they would only receive Him, opening to Him their understanding, giving to Him their faith, yielding to Him their Free Will as a willing and acceptable sacrifice. I will help to secure to you this blessed communion, this blissful peace, this sure salvation, if you ask Me to help, or if you have anywhere in your heart a sure and unmixed desire to serve God and to sacrifice your Free Will. But lip service I do not accept any more than God does. Be then sincere; and remember that you may deceive yourselves, but you cannot deceive God, or Him whom He has sent. Thus shall you place yourself where you can be helped and so that you can receive it when offered. You are to work but your work alone will be of no avail. Strive then to take that good part which shall not be taken from you, and be wise in your generation, for in this generation knowledge shall be increased and the wise shall understand. Be then ready to receive Me at My coming, for in a day and an hour which ye know not, I will come, both fulfilling and disappointing the expectations and predictions of men, but fulfilling all My promises, and all God's promises, to men respecting Me and My coming, and teaching all men to regard God as their Father, love Him as their Friend, and cherish His Son's presence in their hearts as the love of Son or brother. So shall ye become a follower of Him who is meek and lowly, and despise the opinions of men and the seductions and temptations, luxury, ease, and social distinction. So shall you be led to fountains of living water, and to bread that cometh down from God, which shall sustain and invigorate your religious life, shall confer upon you that peace which the world cannot give nor take away by art, force, or seduction, unless you by your free will leave the first works, which are Submission to God of every desire and aspiration, every hope, and every attempt to realize an expectation. Amen.

CHAPTER NINE

Having led you, to expect in the preceding chapters what I have not given, having led you to disappointments and outcry against Me and Mine, I shall be obliged to refer you now to Books I have before caused to be published for explanations of My course, and for assurances and proofs that in thus trying you I have done well. Having led you to inquire thus into My antecedents, I shall have accomplished an object more important than the acquirement of health of body, namely, health of Mind or rather of Soul. Because the first great question is How shall I be saved from future want of happiness? And that answer will show, too, how the present is made comfortable or happy, so the next will be of far less consequence. The next then, is How shall I enjoy health of body, Sanity of mind being included in this.

This first question I have answered many times in the books which have preceded this, but unless you receive some, one or more of these answers with faith, unless you act upon them with resolution and determination to secure the happiness, the blessings they offer to you, by making the sacrifices they require, the answer is to you, as not given; except that you are responsible to God for your rejection of it, which is implied in your non-reception of it. Faith is not conviction, as I have explained, but conviction may lead to faith. Have Faith, then, and believe in the Lord Jesus Christ, and thou shalt be saved. Have Faith first, belief next, salvation last, and forever. This is the one pearl of great price, which is worth more than all else a man has or can have, and is also that which is attained by obedience to My advice. Sell that thou hast and follow Me. Follow Me in doing good to mankind, and being continually useful, ever seeking to serve God, by being the medium of His blessing to your fellowman. Such is the answer to the first question, again made in a different form, but in the one only substance, which will answer. Such is My call continually, and such it will be eternally if you do not accept and act upon it. Such is the effect and such is the price of hearing Me, the beloved Son, in whom God is well pleased.

How shall health of body be secured, and maintained, then, is the next question, far less important, and more evidently so, as you have profited by the answers to the first question. Health of body is often deranged that you may seek to know and act upon the answer to the first question. Then it is fair to presume the first question embraces the second in some cases, and I shall show that it measurably does in all cases. For whatever comes from God is to be borne with patience and resignation, if not with joy and thankfulness; and if God afflicts us, by which we mean, if He crosses our natural outward wills, He does it for our good and to secure more fully our future happiness. If health be deranged by excesses of body, or indulgence of mental passion, we but suffer the due punishment of our transgression. But we must all die. Then our bodies must dissolve, and return to earthly elements, which they are and always will be. The soul must put on immortality, and can only enter Heaven as a Spirit substance. It may be in a heavenly state without the body or in the body, but not by means of the body, nor does the body as such, partake of the enjoyment of heavenly bliss. This is reserved for the spirit of man, and it is only the spirit of man which renders acceptable work. The movements of the

body, the forms of worship, are at best, but aids to the spirit of its expression of its aspirations. Aids by which its attention is directed or maintained towards Heaven, towards God. God looks to man and views not so much what he does, as what he desires to do, not so much his actions or their results, as his intentions and his motives.

Here is the true point of view of the relationship of God and man. Here is the very gate to Heaven, and the road that is so plain that the wayfaring man cannot err in it. Doctrines are not regarded but desires are; faith is called for and obedience required, but God observes why the man has faith, why he yields obedience, why he is passive to the Holy influence that gathered around the good desires, the pure motives, that originate true obedience and service of God.

Let each reader strive to be a servant of God, doing His will as it is done by His Holy Angels, doing His Will on earth as it is done in Heaven. Doing all he can to please God, seeking continually to know Him better and to serve Him more. So shall you have peace and health, for if the body be afflicted, the soul has peace; if the body be diseased, the soul has health; and what would it profit a man to gain the whole world and lose his own Soul. Even if he could remain on earth and possess the whole world? Alas! Nothing. For nothing but God and union and harmony with Him can confer real happiness upon the mind or soul of man; and nothing but God can prevent man from destroying his own and others' happiness by the pursuit of his ungodly lusts and unlawful desires. Man, who is outward, and desires the whole world, shall possess it, in that next condition of existence; for there, as I have explained, man shall have every desire gratified, and find that all is vanity except love of God and union with Him in harmony and will, which is obtainable only after sacrifice of the whole world of man, outward and inward. All else must be given up, then shall all be realized that the soul can enjoy, which is what the heart of man previously cannot conceive of.

Having then shown you that Health is not important, compared with life eternal, which is harmony with God. I shall not therefore refuse to give you rules for its maintenance or for its procurement, for I write this book that you may have such instructions, and I write it as I do, with directions to higher happiness interspersed, that you may be doubly benefited, and if possible, persuaded to follow after the things that be of God, eternal.

I will hereafter be found more interesting to those who look only for bodily health; but the true seeker for happiness, peace from God, will not regret his faithful study, and earnest endeavor to understand the before-written chapters.

CHAPTER TEN

In the beginning of this book I led you to expect Revelation as to the Origin of Disease, and the means of guarding against it and securing Health. In the preceding chapters I have already given much that will conduce to this end. The Health of the Soul and Body is one and the same in many particulars, and a good conscience is the best preservative of Health. But there are other considerations to be weighed, and related, other physical influences and agencies to be revealed, which may be modified in application to the human or animal system, so as to regulate and establish Health or its opposite condition. Having led you to expect this kind of revelation, I shall not wholly disappoint you, though you may feel disappointment and desire something more and somewhat different.

I have the power to reveal, but you have not the faith to receive, or I would reveal, the true source and foundation, the true channel and cause, of that which preserves Health till death comes in the fulfillment of the design of Life in the body. But I shall at least point you to the means of securing this knowledge, and being benefited by it. Come, then, study, compare, ponder; be at peace with me, with God, with man. Read and be profited, study and be advanced, ponder and be saved, by making sacrifice of your will, power, and hopes to God the Almighty Maker, Giver of all and everything you possess and the most loving Being with whom you have any relations. Be, is the word which is of the most importance: be kind, be loving, be thoughtful, be affectionate, be ever desirous to serve God, be His servant and become thereby His Son. Walk humbly, seeking to be thus, to be sacrificing ever to God your will and He will cause you to be advanced. Be what God calls you to be and be content with your wages. Amen. I shall call, you can follow; I shall walk humbly, you can follow; but all must make the sacrifice I made, the sacrifice of will, the daily and continual sacrifice of a broken heart, a relinquished desire, an active exertion for the good of others. Let not self be predominant, let not cares of the body consume your eternal life. Be at peace with men, and passive to the Holy influence which comes from God, and sheds upon the humble and contrite, and sacrificing spirit of man the holy and perfect peace, which is at once the reward and incentive of union and Harmony with God and His Son, by obedience, love and power. In this is life eternal, and I am the way, the light, and the truth, and in Me is life eternal, coexistent with the Father, and with Son, and with Holy Spirit; One in love, power, will and authority; and in substance the same primarily, but modified by God's pleasure at their separation from Him, so as to be capable of sustaining such relation to Him and to others as they do. God did not create the Word, or the Souls of men; but He established them as beings in union and harmony with Him, of which their real essence, their true immortal parts were of Him, and had been Him, and therefore co-existent, therefore eternal, one and the same, yet endowed with an office which they gladly, joyfully perform. In the beginning was the Word, but in the beginning the Word was God; so in the beginning The Father had the Son in Him unseparated; but after the Word was, the Son became separated from God by Individuality; and the Son was God, before that, by being unseparate, and is God, since that, by being in union, harmony, love, power and action One with God, the Eternal,

Ever-existing, All Powerful, the I Am. But before Abraham was I Am, said I to the captious Jews the Scoffing Sadducees and the Tyrannous Pharisees. What wonder was it that they misunderstood when all Christendom in 1800 years has been unable to understand the expression and explain clearly its meaning. True they have offered divers propositions and explanations relative to it, but not one that recognized the fact that Abraham was but a body, so the Spirit which was in Me was eternal, was God.

An image of God was the model of man. Let us make man in our own image, said God. to the Word. He spake, and it was done. Man existed in the image or likeness of God, a part of God, having finitely the Infinite attributes of God, and the eternal nature of being undestroyed, unimpaired, indestructible, God made man then in His own image, and conferred upon him life eternal. Such was the creation of man, a separation of a portion of God to be a separate or individualized being, provided with a created addition to the immortal or God portion of Himself, and placed in happiness and peace. Paradise held the souls of men, which were all there was of men; but, when man by virtue of his God-like power of will, resolved to experience action, God provided a created body, a material substance, suited to the use of Souls as a house of bondage, a prison in which the struggles of the soul should be harmless. Harmless to itself or to others, but happy in their consequences upon the soul; because they furnish, by memory, an unfailing knowledge of Good and Evil, an inexhaustible storehouse of experience, satisfactory to the soul when again purified from its connection with earthly matter, and again one with God. Satisfactory to the soul, as a complete evidence that God is the source of its happiness, of all good, and that the God-like Free-Will which it possesses is best used, most happily enjoyed, most pleasurably exercised, by being sacrificed, or yielded to God, so that it is the will of the soul that the Will of God should be done universally.

Before Abraham was in the body, I Am; and before Abraham was, you could say you ARE, because all were at one time brought into existence as souls, and afterwards provided with bodies. But, you will say, I was in the body, and Abraham was in the body, and that I spake a dark saying when, without explanation, I assured my hearers I was existent before Abraham, for, as a body, I did not exist before Abraham's body, and as a soul, I was only coexistent! This too, shall be answered, and then we will leave the subject, which can be further elucidated to your mind by reference to, and study of the Books I have already had published, called *"The History of the Origin of All Things,"* and my Life, or *"The Life of Jesus of Nazareth."*

The body of Abraham existed as a body, as a temple of His Spirit, before Mine; but his soul, by which it had life, existed co-equal with Me; and, as Abraham was a son of God, and I was a son of God, so before Abraham was a man, on Earth, I was as a Son of God. The Jews viewed Abraham as a man only, without assigning him a previous existence, and yet I had told them, I and My Father were one, and as such I claimed previous existence to their outward father Abraham. I claimed superiority over Abraham by claiming to have for My Father, God; I claimed, therefore of the Jews that reverence, that consideration for My precepts which My office, of Messiah, or Sent of God made Me rightfully entitled to. They rejected My claim without affording an opportunity for reconciliation or explanation, of the apparent contradiction. They led Me out for punishment, for death; but My time had not yet come, My mission was not perfected; I disappeared from them, to appear afterwards under more favorable circumstances, and to give an example that force is not to be resisted by force, but God's action is to be

accepted and waited for with patience, and evil actions of man avoided by flight or expostulation only. Let us then consider that the Jews were outward in their views, that I constantly preached Spiritual truths to them, by which they could have been taught dependence upon God and how to commune with Him if they had not been stubborn in their dependence on Moses and the outward forms he gave them as types of spiritual sacrifice; type which he understood but the common people did not, which he explained to those who had understanding and faith, but which they lost sight of in the generations which successively formed their Nation. Types which the prophets understood to be types, but which the greater part of the nation ever considered essential.

The reliance upon Abraham as a progenitor, and the promise made to him was one of these points; circumcision was nothing at any time, as Paul soon after that time boldly declared, but the Jews, corrupted as they were in blood by proselytism by the first great accession of the mixed multitude which followed Moses, when he led the defeated adherents out of Egypt, where he had aspired to rule as heir of Pharaoh's daughter, had small claims to pride themselves upon Abraham as their father. I and My Father were one, through Christ, through My passiveness and submission; therefore through that union and communion that submission and obedience, that fullness of power which, through action of God's Holy Spirit, resided in Me then, and by which I was all I then was and all I afterwards became, by these I was before Abraham. Before him as to time, by being One with God; whilst the Abraham of the Jews was but the man who had received the blessed promise of God, a part of which was that I should appear. He saw that I should appear; that is, by the faith he had in God's promise, *he saw My day and rejoiced*. I was before him in My office, as being the Sent to the world of men, instead of to a family, or a nation even. I was before him as to time, by being the fulfillment of prophetic promises made before he appeared in the body, and before any prophecies relating to him were delivered. Before Abraham was I Am; before Abraham, I was; I existed in promise, in faith, in the expectation of mankind; and I was as Abraham, pre-existent, in fact to all men as appearances on the earth in animal bodies

I shall tire you, Oh Reader, if you desire to obtain knowledge for yourself, for your own desires and especial good. I shall not tire you if you are seeking to know more of God and His action upon Mankind, and how you may be benefited by a better knowledge of His laws of intercourse and government, and the benefits of your knowledge extended to mankind in general. Let your desire be selfish and you must obtain your gratification by toil and distasteful exertions. Let your desires be benevolent and you shall find pleasure in your whole course, in your acquirement and in your rise to that knowledge.

God is acting in you, as in all men, offering you aid, comfort, peace and prosperity, if you will turn to Him, seek Him, and be found of Him as a submissive and a patient servant. God is ever present but will only be manifest as He wills to be, and as you are willing to have Him operate on you. We shall, then, Oh Reader, hereafter speak to you as to one who has decided to love God because He is good and deserving of love, because He is kind and benevolent and patient, and a Father who never ceases to love His children. If such be your views of His character you must always believe His children should imitate Him, and strive to be like Him.

What then remains for us to do? What shall we declare to you to bless you and others, to promote the happiness and eternal life of mankind? I will reveal what powers

man has through God's order and laws, and I shall be a fulfiller of expectations to those who know how to give to God the praise of all the good, they receive; and the excellency of His Laws and the glory of His government shall be exceedingly manifested to the children of God's Love. and God's love invites all to be His children; all that will come to Him may come. and if they come as little children, they shall be accepted and no one shall make them afraid.

CHAPTER ELEVEN

There is, in the pursuit of pleasure, in the maintenance of Health, a very long course of action required of mankind to train them to a knowledge of Good and Evil, to following of good and abandonment or avoidance of evil for their own sake, and because God and His attributes revealed in them, pronounced the one worthy to be followed, and the other injurious to man's happiness. We have already discoursed much upon this subject, and upon this or these branches of it, but we shall now proceed to show more plainly that evil produces disease and good heals it; that God is the author of Good and man the originator of Evil, that the one exists because God wills it, and the other because man wills it. Having shown the origin of evil and the goodness of God by this new phase of presentation, we will leave you to reflect on His Goodness and benevolence who causes all evil to result in good, and brings forth fruits from the barren and the unthrifty. Having led you to bless God for the happiness you enjoy and to be thankful to Him for all you have, I shall call you to be obedient unto death for His sake, from gratitude and from love. Let then all flesh keep silence and wait for the coming of God who will be their Guide and their King, who will teach them Himself and be their Saviour from sin, suffering, and consequent misery and disease. Mental, Spiritual, and bodily conditions assimilate, unless restrained by heavenly power or support, or man resolves to call for Divine Help to the support of his good resolutions.

Having now opened the subject so that you can see how constantly health may be affected by conduct, by motives of a man's heart, or will, having been led to sinful or to benevolent actions by that will, I shall proceed with a disquisition upon the evil nature of disease, and the blessed and life giving nature of good health. But it must be remembered that out of evil, good is produced by God's overruling Providence. The disease which is the consequent of evil action is the dispensation by which the soul or will becomes united with God, and induced to seek that which fadeth not away. Evil is then a consequent of evil, and out of evil comes good! Evil is the consequent of evil, because like produces like, and good is a consequent of good, which is God's action, God's laws, His government in general. But good comes from evil, not because evil produces it, but because the good so stated produces it, and because the growth or continuance of evil is prevented by the union of the will of the man with the will of God by which union the man is harmonized into God's image, more perfectly and partakes more fully of the Divine Attributes. Evil, then comes from evil, because evil generates itself; because there is but one source of good, and because the free action of the will of man places him in opposition to God, which opposition is the proof of, and definition of, evil. Evil never comes from good, but is sometimes or oftentimes mixed with good, because the opposition of Man's will is seldom persistent and seldom complete. God's call through the painful consequences of evil is often heard and often heeded. Man like all the works of God is good, was good, and will be ultimately good. At first good really and unmixed, now good, really as a whole, as a stage of development of growth; like a plant which has blossomed, but has not perfected its fruit; taken as an end, as a whole to be unchanged from that state, the plant or tree is useless, and its fruit bad; taken as a whole, to be, as

well as is, it is seen to be a necessary or expedient process of production of a perfect result. And such is to be in the final condition of man, a perfect fruit of the wisdom of God, and the power of His will and action, His law and order to persuade, to control a perfectly free agent. And this is the proof that God did not lie, or miscalculate, or in any way deceive Himself when He declared to the Word in the beginning that He had created Man GOOD. God, then has Fore-Knowledge, He was All-Wise. He was God; for that one word expresses what we mean, what we conceive of; as the perfect Being, who is, who was, and will be; by whom are all things and who is ONE. Creator, Preserver and Upholder; the Father of All, who, variously worshipped and regarded as He has been, is yet the Sovereign Deity Unchanged and Unchangeable.

The process of cure of disease is, as I have led you to infer, one of faith, of reception of good. This is the true process, the process I desire men to use. Other forms of cure are permitted to succeed because of the prayers and the ignorance of men, because of their reliance on them, and their want of knowledge of any better system. But as I have stated, the most contradictory succeed equally well in similar cases and the medicine or the forms of administration is not the cause of cure. It is never the cause of cure. The addition and subtraction, multiplication and division, must be believed to be the same in effect, though apparently so opposite in practice. The medicine, or the absence of it, equally heals in answer to sincere prayer and the earnest effort of Physician and Patient, or Patient's representative, Good Spirits and there are none absolutely bad. Good Spirits watch over the patient and the medicine, and the physician, and the nurse, aid the patient's prayers; they also restrain evil effects of positively injurious potions, of neglect of the physician or oversight of the nurse. But some die, some are long sick, or incurably diseased? Such have fulfilled their appointed time; or they have reached that stage when life in the body, if continued would be injurious to them, or to others; or their liberty of action is restrained by the incurable disease so that they may no longer commit sin, or be exposed to some kind of temptation by which God's order and plan would be disturbed.

Long years may pass, years of suffering, years of patience, years of impatience, but at any rate, years in which God is securing the end, for which He created and brought upon the Earth the immortal Soul of the Patient, and by which in time to come, before true eternity shall have commenced to roll its unnumbered waves of periods over the human memory will be remembered as years of purification, as proof of God's mercy, love and kind care.

Such is disease in its present manifestation to the sons of men; such is its use, such will be its result. But in the time to come will be different. Will the soul cease to be afflicted through the body? Will the soul and the body hereafter harmonize? As God's laws are better understood, we may expect a more exact compliance with them. As the effect and intention of the dispensation or atonement of disease shall be better known, a more ready submission to God's decree, to His will, may be expected; and the object and the result of disease being sooner attained, man will be less subject to it; because he may with safety be sooner healed and may and will so live as to more seldom require its infliction. As pain is a great preservative of the body, and as the wise and the experienced man seldom experiences pain as a penalty for a violation of the laws of bodily being, so health will be the general accompaniment of such as follow the example of the great Teacher who went about doing good and sacrificing self, of being a servant and more than a servant of God, of being a follower of Him who had not where to lay His head, yet

lacked for nothing. Faith is the great cure-all, the great preventative of disease; faith in God's Providence; faith in His constant care; unremitting watchfulness; Undiminishing Love. Faith will sustain a man under every circumstance of prosperity or adversity; it will raise Him to heaven whilst he walks among men, and though few there be, or have been, who could ever cast themselves into the sea by faith, expecting to walk upon its waves, yet there may be those in time to come, who shall not only cast themselves upon its waves, but shall also keep upon its surface without fearing or having reason to fear, that sinking sensation which will ever accompany a reliance upon Self, and forgetfulness of God's power and promises and the loss of that Faith, amidst the violence of opposition or adverse circumstances which must try every man's faith, and make him look to his own foundation regardless of other's promises, persuasions, or entreaties. So useless a fact as walking upon the natural Material Water of a river, a pool, or a lake, may seldom or never occur; but as such has occurred, as the men of old, the companions of Daniel were permitted by faith to walk about the fiery furnace, whose natural heat was seven times greater than it was wont to be, but did it but once, and have never had followers in its performances, so other trials of Faith as severe will occur, will be borne, will be triumphantly but humbly sustained. God works by variety according to circumstances. His invention is Infinite. His circumstances to the relation to the man ever varied from all that previously existed. God is Infinite in all His manifestations and though His whole creation is perfect, no two things in it are or ever will be, perfectly alike. The derangements of Health, then, are useful and necessary as a part of the Divine Economy. Not that God cannot do without them, but that He chooses to employ them. How then shall we overcome them; how shall we assail their Causes, and prevent their occurrences; how shall we restore Health when it is deranged? If we accomplish the object for which they are dispensed to man, we shall obviate the necessity of the dispensation, for God does not establish them by His laws or cause them by His will, for no purpose, or for mere annoyance, or distress without benefit to the recipient. Disease is a benevolent gift of an Infinitely Good Being, and should be thankfully received as a preservative from some greater evil or deeper affliction as men would call them, some more powerful and more effective dispensation as it might more properly be termed. Disease, then, should if possible to the man, be prevented by strict compliance with the known laws of Health. There should be no unnecessary exposure to inclemency of weather, no useless eating, drinking or sleeping. No torpor of body, no stagnation of mind. All should be exercised and fully so, for the general welfare of the whole human race. Whether that race be viewed as existing only here on earth or as denizens of all the planetary and Celestial globes, or as those present now on these globes or as all who have and all who will and all who do exist, here, there, anywhere. But your views are not comprehensive enough for this, then begin with your neighbor, do him good, be useful to him, to all with whom you have relations of any kind, to everyone you perceive needing help you can render. Forget not duties to God, to man, to family, dependents; harmonize all these, act continually, sacrificing self, live for others. Then shall the prayers of men and angels be offered for you, for your health and strength, because you make the first, the legitimate use of it. Then though you may experience disease, you will say Not my will but thine, Oh God, be done! I have lived for Thy honor and glory; I am pleased to suffer because of Thy will; hear me in Thy own time; and to Thee shall be all the praise, honor and glory evermore!

What changes then must be made in your mode of treatment of disease! What changes in your habits of action, mode of thought, motives of action, considerations of duty! But can you be a child of God, a Son of His love, a joint heir with Jesus of Nazareth till you do this? And is it not better to begin to do it now than to postpone the intention? If it be well to do so at all, if it be ever a pleasure, a happiness, to be like Him, to follow His footsteps, it should be now. Do you think other employments, selfish gratifications, sensual pursuits, more attractive now? When will they cease to be? Do you desire to wait until you have passed through the portals of death and entered upon another plain of existence? Mankind in general assure you that there your probation has an end, that there you lie upon your character as you fall. Do you take my declarations for Truth? I assure you that it is easier to submit to God, and become united in harmony with Him here, than hereafter. Do you turn to rappers and preachers of so-called Harmonial Philosophy? Even they call you to progress, to abandon contentious pursuits, to be at peace with all, and to strive to imitate the attributes of the Deity, who does good continually without expectation of return of it, because no one can benefit Him. Since then you can find no one but the devil, that is your own free-will which incites you to a discordant and rebellious past, turn to God, and walk in the straight and narrow way; for those who seek God shall find Him and those who trust in Him shall never be ashamed. Amen.

Disease may be cured, too, by submission to God, by action in His Will, by sacrifice to His honor and glory. You, Oh reader; who desire to heal mankind, to bind up the wounds and dispel the afflictions to which they are subject, may be qualified with power from on high to do so. But why do you desire to do these things: Is it for God's glory and honor, is it purely that you may be useful as He may choose to have you useful? Or is it that men may exclaim Wonderful? And go about wondering at your power at your connection with God, or with the spirits with whom it may be you converse?

Here is the answer. Look within, try yourself; if any man's foundation be sandy, it shall fail; if any man's work be consumable by fire from heaven, it shall disappear, it shall not be a work.

Disappointment will weigh upon you like a disease; disease will perhaps be administered to you as an antidote to presumption, as a punishment for your selfish desire and gratification.

Watch and try then, that you enter not into temptation; and watch and pray continually, for you know not when the son of man shall come to you, and call on you to know how you have used and improved the talents you possess.

The time may be at hand, be ready, for it shall be in a day and an hour that you know not of, when you perhaps least expect Him, that He will call upon you for your heart and your trust. Then be ready. Be not anxious for this or that man, for this or that nation, tongue, or people. Ask not what they shall do. Be not concerned as to what others do, or ought to do. Do your part well; and as the first step, resolve to prepare to meet your God. Let not this appeal be supposed to be addressed to others more than to you; let it rather be supposed to be addressed especially to you, and that you are the one beloved apostle whom I have chosen to receive full instructions from me in this remarkable manner! Be then attentive and apply my instructions to yourself, and to your own course of action.

Look not for their effect, but watch and pray for yourself; for your own soul is the one you should save by the help of God's mercy, and that salvation can only be obtained by your own sacrifice. It is only your own surrender of will that makes the help of other beings who are willing to help useful. You are a Son of God, or a Sinner who ought to be a Son of God; be then active, earnest, self-denying, unfaltering, in seeking God, in seeking to be joint heir with Jesus of Nazareth, to the inheritance He has received from His father and your Father, from His God and your God.

In all I have taught you, in all I have attempted to teach, I have but declared what reason will tell you is proper, expedient, useful, good. Why then should you resist, doubt, or oppose with indifference? If you depend upon Reason, Reason says it is good; if you depend upon Faith, Faith more strongly appeals to you to obey God and give up all to Him. Not only your reasonable service, but to perform unreasonable actions, if such are called for by God. How then shall you escape condemnation if you resist the influx of the Holy Spirit, which I offer you, which God offers you, which the Bible urges you to receive, and which for thousands of years inspired men have declared has existed, was manifested, could be sought, might be found

Urge forward then your subjection to God's laws; be not contending about names, forms, or words of any kind; seek first the Kingdom of Heaven; all else shall be added, all else will soon be harmonized. I come not to destroy, but to fulfill, and not one of the divinely inspired words of former ages shall pass away, but all shall be fulfilled. So seek God wherever you can find Him, that you know instinctively that it can only be in you that you can perceive Him, feel Him, come in relation to Him. It is only there that you can submit to Him, know Him, feel that He has forgiven you. Then leave the outward to bury their dead forms, their dead ceremonies: live yourself in communion with God, and with Me His Son; and with the Saints who shall possess the kingdom, and hold it forever and ever, if you are willing. That kingdom is within, those Saints are God's spirits, that Son is one with God and God is All and is in All.

In all I taught you I have also taught you that a sacrifice of self was required, that your will must be surrendered, and that God thus made your King and yourself His subject, you would be prepared to work for others. Be then willing to work for your brother, your neighbor, your friend, your enemy. Be always willing and ready to do good, be always active, useful, industrious according to your best knowledge, and sacrificing your will and pleasure for the comfort or happiness of others. Be very careful to know God speaks to you by His Spirit, by His agent, by His servant or Son. Wait not for a grand opportunity to be useful, or active, begin at home, with the most trifling matter, if such presents itself. Be not dismayed if God does not make a great man of you, or deem it best to call you prominently before the world as His Servant. Do not desire to be a martyr, but do not fear it. Preserve your life and health with care that you may have an offering ready to make when God calls for action or suffering. Such I would have you become, and how far from Jesus' teaching is this? Did He ask any more of you, or say any less would introduce you to the Kingdom of God? So seek Him who sent Jesus that you may be joint heir with Him; with His glorified Spirit. His eternal progress. Happy are they who seek and who find; for upon them shall rest the blessing of "As ye seek ye shall find." More blessed is it to give than to receive; yet is the first easier and more in the power of the man. At last the follower shall be as the Master, and when he has neither silver nor gold to give, he may still bestow what he has, even the Power and Love of

God. The Father, through the Son. Many shall be healed, but few will give God the glory, honor and praise. So the Son of God shall be manifest, so the Sons of God shall have glory by the act of God, by and through His Son or Sons; by and through mediums of transmission, by whom the act shall appear to have been performed; yet who will cease to be mediums of such transmission if they give not to God the glory and honor, the praise and the merit of having done it. So as to divest themselves of glory and any claim or acceptance of offered honor. Such was my course, when on Earth that I disclaimed any glory, honor, or merit, in healing disease or doing good. I assured the people that the works I did were done, not of Me, but of the Father, of My Father and their Father, My God and their God. But they ceased not to insist that I did them and that I deserved the glory and honor for them in some conditions; whilst others, or the same individuals in other conditions, would declare them the works of devils or demons, or familiar spirits. Such was the action of mankind, such even opinions of men in those days, that few or none perceived the Truth, that all were under a cloud of prejudice or led astray by a mist of delusion arising from their expectation of a great and mighty temporal Prince, enjoying of himself, and in himself, the highest powers, the most mighty elements of success and triumph over all opposition. But amidst their conflicting opinions, I continually cried out "Not my Will, but Thine, Oh Heavenly Father, be done" and assured them all that the work which I did, I did not of Myself, but of God, That the works were not Mine, but His, not Mine in effect or in reality, but truly and perfectly His. Not Mine, because I and My Father were and are One, but His because where He and I were most perfectly One, I had no will of My own. I did not do My will, but His; and I acted so entirely and perfectly in His will that the act was His. Though My voice, My hands, My body, was used and every faculty I possessed, was yielded a willing sacrifice to God for His Holy acceptance, that sacrifice I was enabled to make by His Power, operating through a spirit sent by Him to Me, which description of Spirit is expressed by the term Christ or Messiah; to me the Spirit was sent and by that aid, which is also offered to any and all, I yielded My desires to God's Will. My will, My hopes, My wishes, My projects, My expectations, My gratifications, to Him as the Supreme Giver of every good gift and the True Owner of all that is, was, and shall be. But as I have said, My contemporaries refused to believe this statement or explanation. They continually called upon Me as the Son of David to assert My right to the throne or government of Israel, or they derided My claims to have been the means by which miracles were accomplished, and called on Me for more signs, surer tests, by which they might justify to themselves and others their surrender of former opinions, their reception of My doctrines, they regarded Me as a Teacher, Divinely commissioned. They were as a nation fully ready to have received Me and My teaching had I claimed more than I did, and fewer miracles would have enabled Me to ascend the temporal throne of the Nation, and speaking after the manner of men, to overthrow, or at least tremendously shake the power of the Roman Emperor in the Asiatic and Grecian world. But this temptation I resisted when I said to the enemy, that offered it, to the proud thoughts that arose, when I prayed in the wilderness of the hill country of Judea and communed with Myself and with God; when I deliberated and watched and prayed to be sure of My mission, My call; when I say this temptation was presented, that I should accept the offered homage of the Jewish and Grecian, and Aramean population of those countries whose people were universally looking for a great Prince to arise and subdue the whole known world; when I was also tempted to undertake useless miracles, to test

the power of God, to satisfy Myself that His Power would protect, preserve and sustain Me under every circumstance of opposition, hate or malice, which I could not but anticipate would result from obedience to the call I had to go forth and proclaim Myself as He that was to come and whilst I should refuse to assume the station, or fulfill what mankind deemed the duties of that station. They expected He who was looked for would assume; I say such temptations I was enabled to resist and to say, Thou shalt not tempt or try the Lord thy God; Thou shalt not covet; Thou shalt not steal; Thou shalt not fall down and worship anything that is, or was, or will be, God alone excepted.

CHAPTER TWELVE

Thus having given you an example by a relation of the circumstances of My temptation in the wilderness before I entered upon that course of preaching, which ended in a violent ignominious death, and in a glorious reward and a peaceful mind on the Earth and in the world to come; I will also state for your information and instruction that those mighty miracles seemed not to be so overwhelmingly convincing to those who heard or even witnessed them, as you perhaps, or many, now suppose they were. For you will find on considering the subject, that if some obscure mechanic in these days were to do these mighty works, heal all kinds of diseases, denounce your church dignitaries, and threaten to overthrow your Nation's boast, yea, even the Nation itself, you would with difficulty reconcile his acts with a Divine origin and would be disposed to doubt your senses even, rather than admit him to be Divinely commissioned. Yet perhaps you think you could sacrifice your traditions, yield your opinion, open your mind to conviction, weigh well the offered evidence, receive the Truth, hold fast to your faith through trial, persecution, contumely. No doubt some will do this, some have already done this, who have witnesses of confessed faith, in the Modern Spiritual Manifestations. But few as yet comprehend with, all those who have heard of these claims. And few of these who believe are prepared to endure every extremity of persecution rather than denounce them as evil. Yes. many would be convinced they were evil did they produce evidently such results. How then shall the minds of the great mass of the community be reached by conviction, their consciousness led to faith? By the power of God manifest in them, by His direct action upon them individually, by His earnest determination that all shall know Him from least to greatest, and His resolution to be known as God. Ruler and Prince, King, Priest and sole arbiter of right and wrong, in the human breast.

This shall be realized either now or at a future time, either here, in this world or condition, or in the next world or condition. Be then Peacefully expectant, earnestly watchful, carefully observant; for in the day and hour you know not of, the power and kingdom of God shall be opened and offered to you, and rejected by you if you have not prepared yourself for its reception and distinguishment. But there shall be a further trial given you; the power of God will not be exhausted by one effort but will continually act upon you without forcing you to comply with its requisitions till you shall do so willingly. Come then all ye that have heavy burdens and I will give you rest; the weary and the faint shall be sustained and the expectant of good shall be gratified by the enjoyment of that peace which comes from above, and dwells in the soul of man as long as he does not call for a purer emanation of God's love. What then is the purer emanation of God's love, but heavenly Peace? Is it the power of Love to do good, to serve mankind, to be God's Son? He who has this shall go about doing good, serving God, helping men. He shall suffer opposition and contumely. But he shall not lose his peace of mind, but have besides a purer, higher, evidence of God's love by which he shall despise all other gratification, and call nothing pleasurable but that which he has from God.

Then he shall be prepared to be a Physician to the soul and to the body. He can reassure the fallen, establish the weak, lift up the down-trodden, and help all. He can be

useful, and to be useful is to be good. He can proceed with Power, because God is on his side and wills as he does to do good continually. Such an one should and will take his counsel and guidance continually from God, for he will be daily and hourly in communion with Him, and will by thus acting in God's will, do God's work, in God's time; by consequence he will be a servant of God, raised to a Sonship and doing good with power of God. He will perform miracles, but only when God's will requires them. Many will seek signs of this power but signs shall not be given them. The works done shall be evidence to the sincere and pure minded; the oppressors, resolve not to see, not to be convinced, not to yield to manifestations of good and unmixed kindness, shall be brought to sorrow and affliction by which they shall be purified and opened in heart to the reception and desire for Truth. Blessed are they who believe without having seen; but woe unto those who believe not when they see; for such cannot enter into the Kingdom of God either by force or submission; either by the Power of God or by their own Power. One power is not enough, both must be harmonious and active and he who leaves all and embraces Me, or My cross, or God's will, he shall not be ashamed or poor, for he shall be rich in internals, and shall be with Me in due time, a joint heir to all power in Heaven and on Earth.

He and I shall be one, even as I prayed the Father they and I should be one, even as the Father and I were one. He in Me and I in him; he in God and I in him, and in God; God in him and, in Me, in all bounding all, comprising all, blessing all forever. Then shalt he have rest from evil, and his work shall follow him; for the works of the body, of the earthly mind, of the Spirit, all follow the doer to the last and final state of existence; and of every idle word shall he render an account, and ever afterward retain a memory.

The physician of Soul and body shall practice upon both. He shall be the physician in the view of mankind of body merely, but he shall administer his spiritual, or soul inspiring remedies by My aid, for My sake, and because of the union of his will with Mine in the desire and effort. This shall be the mode of operation or practice in externals also. For he who is a true and good physician must act from good motives, and listen to the cry of distress, whether it comes from high or low, from rich or poor in this world's goods, whether it comes from friend or foe, from believers, or unbelievers, from revilers, or praise-to-God-giving man. Let not man then take the office of physician who is not prepared to make sacrifices and to do My will. Let no man enter the profession because of its worldly honor or its filthy lucre. Let him not seek to perform cures for the sake of reputation, but for the relief of the Patient, or of the Patient's friends. Let him disregard all appeals to his self-love, and be the friend of mankind, but the lover of God, and earnest seeker for that reward which God the Father has in store for him who hath worked in His Vineyard. Whether he commences at the first or at the eleventh hour. Let God have the glory and trust to God for support. Consider the lilies of the field, they grow and thrive; they toil not; consider the birds of the air, they toil not; they are not anxious for the morrow, yet God preserves and feeds them: and if you, O Physician, act in accordance with these precepts, will you not be more worthy of God's care than herbs and animals? Will not that care be extended by Him who, nevertheless, cares for the just and the unjust, and who has by His Infinite Omnipresence and All-Pervading Power, the almighty and inexhaustible means of accomplishing His purposes, His plans, whether large or small according to your conception? Reason will tell you that the greatest effort you can conceive of as required for any purpose would require no effort for its accomplishment if

God willed its realization. God makes a Universe or dyes the hair by an equal effort or exertion of power. God takes life or gives it, always with equal ease, but also with equal wisdom and unceasing benevolence. Imitate God; be perfect even as He is perfect. Be perfect as I was perfect, and follow what you see of unmixed good wherever you see it, and wherever it may lead. Be perfect even as your Heavenly Father is perfect, for He and I are One, and were One when I was in the body, and I call you to be one with Me even as I am One with Him, and when you are one with Me, you will be one with Him. Blessed be God, always and evermore, that He offers to you, to all, to everyone, this glorious condition; that He not only offers it, but stands ready to help you attain to it whenever you even desire it and that He will never cease to offer you inducements to enter it. To Him be praise, honor, and glory, forevermore. Amen.

In the beginning I felt that you would expect much of Me, more in respect of outwards than you would think you found. But now, you are less expectant of outwards, and, if still persevering in seeking for knowledge in these pages, you are looking for it, mingled with instructions in spiritual and capable of securing, or at least furthering, your natural desire for continual progress and arrival of greater and greater happiness here and hereafter. Having prepared you for the reception of Truth, and Wisdom, from above, shall I again disappoint you? Again, refer you to other books where I have discoursed more undisguisedly upon the soul's happiness and the man's religious duties? Shall I again leave you to seek and find instead of declaring the Truth in a connected and worldly-wise logical form, by which you may claim to have a creed revealed from heaven, and a form or rule of faith from practice plainly declared, by which you could walk undisturbed and neglectful of the communion of your soul or spirit with God or His Holy Spirit? Shall I leave you to act or discourage your action? I shall show you how you may obtain the pearl of great price, but I shall not place it in your hands and close them about it. No. He that seeks shall find, but he who does not seek, will not find, and will continue listlessly unseeking, as long as he pleases, for his free-will shall not be infringed by man, Spirit, or God.

The physician shall be successful when he works in God's will and when he acts with faith, he shall in general succeed. God does not promise to give success to faith except as faith is founded upon love of God. If the faith is one arising from previous success, from love of applause, from desire of money, it is not True Faith, and will not work in the will of God, but in the will of man. Such faith sometimes succeeds because God is a cheerful giver, and grants the prayers of those who deceive themselves when they are sincere, and when they are not injurious to their fellow men. Success, then, is not a test of merit, or of God's favor, although God rules and directs all. But success is the promoter of faith in others and thereby the cause of righteousness is advanced. It is then the will of God that man should practice the precepts of love and benevolence, delivered by Me in the famous sermon on the mount, which men so admire, and neglect, praise with their lips and pronounce impossible of fulfillment or obedience by them. It is His will that men should be obedient, and faithful to the light and knowledge they have, and seek to know more from Him and by Holy Communion with Christ, which is in every man who is not reprobate, who does not reject His counsel, and advice, His teachings and example. God, then, is calling men by outwards as well as internals. He is desirous to have all men happy, and united to Him by bonds of love and Unity. Harmony will prevail. God will not be disappointed, He will obtain His desire and all men will be better

for such obtainment. God wills to have you become His Son, but He is patient and will await your conviction. Be at peace. Seek God, love men. Such is the purport of My teaching.

I shall proceed to give you such directions as will enable you to perceive the manner of operation of God's action upon mankind, and enable you to distinguish whether you are called or chosen for any work or office in the Church of Christ. This will be to you a rubric of conduct, and a liturgy of performance. Be then attentive and receive with faith, and you shall receive a White Stone, having thereon a name written, which no man, as man in the body, knows or can read, but you shall have knowledge by which you shall read it continually with ever new delight and steadily increasing wisdom. For the stone is Faith, and the name is the Word of God revealed to man internally by the Spirit of God in Him, which Spirit, being sent of the Father is Christ Messiah, Prince of Peace, and joy everlasting. Let us pray then to that Almighty and Ever-Present Father of all that He will fulfill the promises His Servant and Sons in times past and in present have made in His name by which men have been led to expect a knowledge and love of Him to prevail universally, so that no man shall say, Seek the Lord, for all shall then know Him from the least to the greatest.

Oh, Father, who are in Heaven; be pleased to establish our faith, increase our love, bestow upon us our wisdom, suffer us to approach Thee in an intimate relationship through such means as it pleases Thee to appoint, or to have appointed, so that we may glorify Thee in all time to come, as the One True and only God who reigneth evermore, as Thou hast ever reigned, perfectly, truly, and omnipotently in all and everything in all and every part and parcel of Thy Whole Illimitable Creation. Amen.

CHAPTER THIRTEEN

In practicing medicine, as men term it, or in relieving distress, as we should define it, the Physician must regard *First*, the glory of God; *second*, the good of mankind; *lastly*, his own good. God is First to be served, because from Him comes the power and the ability to heal, to strengthen, to persuade, to control; from Him comes the power to relieve suffering, but He gives it that it may be exercised for man's good, for the good of man in general. Its benevolence is universal. It extends to the just and the unjust, and to him who gives God glory as well as to him who seeks for evidence from which his conviction may rest. It extends to all, whether disposed to give God thanks or resolve to rebel against His known laws and separate themselves as far as possible from His love and favor. They who reject God are not overlooked in His mercy. They who revile Him are not excluded from His love.

Such being the case, confessedly, if you have weighed in the even scales or reason what I have heretofore shown in this and other books, and have released yourself as far as possible from traditions and prejudices of a false and man-devised theology, imitate God. He is worthy of obedience; He commands you through Me, now as He did formerly, to follow Him, to imitate Him, to be one with Him. How then shall you escape condemnation if any other motives influence you in the performance of your duties in any path of life that I have set forth as proper for a Physician? Live then for others first, and for yourself in the last, and in the last you will be happy and live still for others first. Such is the Divine Economy that love of God will reward you according to your motives, and your work shall be what your intentions made it. Seeing, then, that God is ever active, do you desire to be always useful. As God is continually helping men, do you desire to be of daily, hourly, sacrifice to them? Such as do this prepare themselves to be Sons of God, and Sons of God are the true Physicians, who can administer to souls and to bodies in time and in eternity.

Such being the case, honor the office you hold, defile it not with lucre-love, walk in the footsteps of Jesus of Nazareth. How He healed, I will explain, and you may receive power from on high to go and do likewise, but not till you can do it from the same motives.

“Father, I Pray Thee that this man's sight may be restored to him, for Thy honor and glory; and Father, I give Thee thanks that it has pleased Thee to heal this man in answer to my prayer, made in submission to Thy Will. Father, I give Thee thanks because Thou hast permitted me to be the means of cure of these, who believed in Me as Thy Messiah, sent in Thy will for the good of all men. Father, I give thanks to Thee that it has pleased Thee so to manifest Thy glory and power to the sons of men through Me for My sake, and for the sake of My desire to be useful and serviceable to Thee and to mankind. Father, I will Praise Thy love and kindness ever for the love Thou dost bestow on mankind, and on Me who am but a creature of Thy power and a recipient of Thy Mercy. Amen.”

Such, O Man, is the form in which I give thanks or entreat help; and I say that, now if you have faith even as a grain of mustard seed, it shall grow so that you may with

it remove mountains of opposition and stand as a worker or Medium of Miracles upon earth. I say unto you now that hereafter ye shall see the Son of Man here on earth, and angels and spirits of deceased bodies ascending and descending. All this shall be, and you shall have power if you believe, if you are My disciple or true follower, to heal the sick comfort the afflicted, disperse the enraged and overcome all. When brought before men for judgment take no thought for your speech, for unbidden will come to you words of wisdom and faith more powerful than any you could prearrange. Men shall persecute you and turn you out of churches, and try to banish you from your lawful pursuits, but heed them not; answer with faith, meekness, and passiveness to God's influences, so will God be with you as He was with Me; so will you secure Power from on high to preach the gospel, to high and low, rich and poor, near and afar off; but you shall be sure that you do it in My will, that is, not your own will but God's will, and for His honor and glory and with self abasement. In every effort let God's glory be to you a more important motive than gain or profit to yourself. Let men understand that you work for God's glory and that, although you may require and exact from those who have ability, compensation for your time and return for your expenses, you are ever ready to attend to the call of poverty or the cry of distress without first asking whether compensation will be made to you and without receiving any probability of it being given. In this you will but follow the Golden Rule helping as you would be helped, of giving as God gives, and of glorifying Him by your actions, by your life and conversation. God does all; you are but the instrument by whom His purpose is fulfilled, through your sacrifice of your Will to His. Such is the method of practice I call you to. Be not over anxious to cast your bread upon the waters of public opinion. Be patient, wait for suitable opportunity of declaring your faith in God, and your entire dependence on Him for success in your practice. If God calls on men for faith through you, be not afraid to demand it in His name. Fear not ridicule any more than you fear opposition. Both are to be avoided and not to be needlessly provoked or encountered.

The cure you perform on the faithless and the unbelieving will perhaps save his soul without a word directly spoken upon the subject. At least distress is relieved, and a good work from good motives performed. Go on, then, be useful, suffer what men inflict, but do not do more of God's work than He calls you to. If He calls you to preach, do it; if only to heal, do that; but in all give God glory when you commune with Him or when you reflect on your own actions and courses. God asks praise of you, not that you shall require it for Him or others. Be patient and God will reward if men do not. Be faithful and you shall have an equal penny at the last hour of the day when all shall have entered into the vineyard of God, and worked as appointed to them.

Be faithful, for God asks only that of you which is fitted to your present ability, and you will never be condemned for doing only all you could, and acting only by your own best knowledge or light. God will love you because He loves all; you should love Him because He loves you and bestows upon you all you have. Be then careful that your motive is good, that thine eye is single, that all you care greatly to achieve is good to man, that man may be advanced in happiness, in knowledge; in love of God; that you may advance the knowledge of God in others and give God glory in your heart. Worship God in silence and in truth, by sacrifices of self, by praises offered up to Him on all occasions. Think not that God is praised by expressions made to men, more than when silently offered to Him in your internal, your heart. Believe not that your work must be

talked about or it will not be useful to God's cause. Think not that publicity is all, or anything, Man's work is individual. Set your own house and mind in order, do your duty to all; let God take care of the consequence of the performance of your duties and do you seek your own salvation, leaving others to seek theirs. Help then, when you see a way, and give God glory for all you do, if men undertake to praise you for it. Claim no merit for your work, but be humble as well as sacrificing; be patient, as well as passive. When God calls you to work, Obey; do His will, execute His commands. A faithful follower does not undertake to plan for his general or his master. He waits for orders and then carries them out. But you may think God will not call on you to work. You may doubt if He will at any time command you to do this or that! Yet He has told you to seek Him, to wait on Him, and to be Patient. Is it not enough for you to obey these orders, or commands till He is pleased to give others? Why should you seek greater duties when you have not fully attended to these? Seek God, serve Him with a willing heart or mind. Be at peace with God and with men, and do good. By doing good, I do not mean the pursuit of schemes of philanthropy or human wisdom but the constant assistance of our fellows with whom we have such relation as make known to us what will be useful to them. Wait not for a great work, or for the help of others in any work; go on and do your part and wait for God to do the rest, or command others to do it. So you will find that a great work is to be done in yourself, and that, for your will to be in harmony with God, a constant effort and attention is required, a watchfulness, and prayer that shall be unceasing, unintermitting. You will find that the injunctions I laid down to you 1800 years ago were not overstrained or useless, or in any way explainable to men in nothing, or only half as much as their words impart. Be patient, passive, active, industrious, and ever seeking opportunities of usefulness. Not seeking such by proclaiming your wishes, but by silent observation and ready embrace of every opening that leads, or appears likely to lead, to the promotion or showing of an opportunity. When you have studied these precepts and made yourself familiar with the forms I have given you so that you can enter into the Spirit of them in your own case, and so that you can attempt the cure of others in My name, and in God's Will, then you will be qualified to act as a physician if you hear within you that still small voice which Job refers to as hard to hear, and is more faint than a whisper, more sure than thunder; which grows upon a man's affections if he loves God, which secures his attention and, regulates his desires if he seeks God and resolves to serve and obey Him. For though faint and unappreciable to the outward man, leaving no mark on the body, no violent or deep impress on the mind even, this manifestation of God through Christ is none-the-less distinguishable to such as love the appearing of Christ, who seek knowledge of God, who sacrifice to God earthly desires, their own wills, their present inclinations, and look to Him through their souls and through His Christ for eternal salvation by mercy and not by works, yet who do the works and make the sacrifices not as earning God's favor, but as evidences of love for Him, of obedience to One to whom obedience is due by virtue of before rendered favors.

Such are the preparations to the office of a Physician. Those who accept the call from God to embark their whole time and attention to these duties of healing disease, relieving suffering, doing good, shall be entitled to have the love and regard of other servants of God. But they shall also live of their work. They shall be fed by God who will put it into the minds of men to contribute to their necessity and provide for their worldly support. He will not forsake them, neither will He withdraw from them His blessing.

They shall go on in confidence in His care, in reliance on His love and in the exercise of His Wisdom, enjoying the communion with the saints and the knowledge of the Comforter. God will, through His Spirits specially qualified and directed, secure the desired result in all cases where the action is produced by a sincere reliance on God, by a sincere desire for His glory, honor and praise; in all cases where it is in submission to His will, and wisdom, and over-ruling Providence.

Thus the will of God being done in these and through them, will accomplish itself, for the will and power of God are so far one that they accompany each other and are unseparate and inseparable. Thus the will of God will be in harmony with your will because your will will be yielded to His, and for the time unexistent, but your will in appearance, and in reality the will of God will be done as you may desire, for your desire will be God's, and His is always fulfilled. Such then is the process by which you shall do the works I did, and such is miracle working. It does not follow from this that you will know what laws will control the means by which the result is secured. God may or may not open one or more of these laws to you. Be content, working under these laws is impossible for you without His aid, and His aid is given through His creatures, and most surely through those who are invisible to men, intangible it might be to you. Having then the way pointed out to you, walk therein; work Miracles, as men may designate your action, have miracles worked through Divine action upon you, as is better said. The miracle is not less a miracle because you know God does it, and that God wills to do it whenever the conditions of need and of mediumship are accordant with His Will. It is not less a miracle if it always follows these precedents, and if it came capriciously and without order, and rushed violently over God's laws instead of being in perfect accordance with them. It is a miracle because it is done through or by a man, and yet is beyond the power of man to perform by his reason or intellect, by his own will or desire, or in any way but the way of letting God's will be done in him as it is in heaven. We shall be workers of miracles as Sons of God, doing His will, and we shall have power because we do not our own wills, but God's will. He is all. We are nothing. Let no man then depend on God as a weak and imperfect being, who needs helpers, to do His Will, but rely on Him as ever present, omnipotent, universally acting. God is ever present! How few realize this fact to be true. Constantly true. Yet God cannot be Infinite if He does not fill all space. If He fills all space, pervades all things; as reason and revelation concur, in teaching then He is ever near you; your petitions to Him will not require a loud voice, they need not be made in a particular place; you need not choose a particular time, nor make them after any certain order or form. God hears your every word, He knows your every thought, and has time to note every action, as well as to number the hairs of your head and observe the fall of a sparrow. Then strive to realize this great fact, which then must influence your life and conversation; strive to meet God every day with love, and reverence, duty, and submission and the time will come and that soon, that you shall feel upon your soul His action, hear in yourself His voice, still and small. What though He speaks to you by the mouth of His prophet! Shall He not be heard by His servant or His Son? Or will you raise yourself to be a dictator to God and say, I will not receive a message from Thee. Thy orders shall not be transmitted to me; they must be declared as I know thou canst declare them, or I will not receive them as Thine, but will regard them as falsities, as the work of Thy enemy! God will not do your will but His own; and if you reject Christ, He will reject you. He that receiveth Me, said Christ, receiveth Him that

sent Me, and he hath known Me, hath known the Father, for I and the Father are One; We are One because I am the Father's and do His will, and have His power, and have no will or power other than His. So the Father speaks by the Son; so the Son is the mediator between God and man, and as man yields all to God, God accepts the sacrifice and blesses him with communion through His Holy Spirit, through His Son or Sons, through the Spirit of Truth, for all are one, and all Himself and that they are actors and doers of His will and Power, and one with Him in desire for the establishment of His Will in the hearts of men, by which all men become one with Him and them. If God speaks then to you, be thankful. If He speaks by His Son or Spirit, be also thankful. If He chooses to speak in some inferior, outward manner, by His Servant or by the Spirit of a deceased brother, listen attentively and with desires for His glory; for God is wise and chooses such means as are best calculated to subserve the purpose in view. Desire God's will to be done, and be desirous to yield your own, and the outward will decrease, the spiritual, the Divine increase. Be then submissive, hopeful, attentive, and ever desirous to serve God, ever remembering that He is in you, around you, and cognizant of every thought, action and desire for action, and that He will render you every good gift you are prepared to receive. I shall then help him who has faith and give power to him who requires power for the completion of the will of God. All who have no will but God's Will ever see the accomplishment of that will. All who work for their own objects must encounter numerous disappointments and even success will fail to satisfy them. But He who does God's will, will enjoy that peace which union and harmony with God and reliance on His Power and Love must ever secure; a peace which will be a fountain of ever flowing enjoyment, a peace which will be a forerunner of Spiritual joy and eternal happiness. Such is my call and promise to him who is faithful and submissive, and who has desires to do good and who looks for no reward. He who seeks shall find, and shall find as he seeks. Men who seek gold do not raise grain, neither do gamesters earn, a support. Men who work in the reliance upon God shall enjoy the fruits of the earth, but those who live by fraud shall not experience peace. Choose your reward, gold or God. Choose good or evil, works of men or angels. Let all rely on Heavenly assistance who love peace and desire to serve God.

I shall then be to such a Helper and to such a Physician, a Saviour. But the condition must be observed continually, so far at least, as will and intention of intellect may go. But pardon will be given to sinners as if they had always been sinners and that is according to all views, as soon as repentance and submission to God's mercy obtain command of the sinner's heart. The pardon is by the grace of God, but the sinners act is required for its operation. Herein is the goodness and the wisdom of God both made manifest. God is good and offers mercy to all. Pardon for all offenses against Him, means of atonement for offenses against others; but His wisdom does not permit Him to give it to the man in opposition to the will of God, but requires him to work out his own salvation, to perform an act of submission, to confess his sin, to desire its remission, to hope for mercy, desire to be saved in an eternal salvation. Some of these, if not all, must exist in man to enable him to avail himself of the boundless mercy of God, of that inexhaustible fountain which is Infinite as any part of Him, and which if it were exhaustible would produce with men a pandemonium indeed, where wickedness and evil would increase till Infinite Power would be impelled to remove the blot upon creation by its overthrow, its annihilation or absorption into some other form, so that infinite

progression of evil should be checked. Man does not exist as a silent immovable being; such a state does not accord with his nature. He changes by his will continually, continually improves or deteriorates, continually progresses towards evil or good in its highest conceivable form. But this progress is infinite, and if man having an infinite existence, does not receive God's help and mercy he continually departs from God, and so on to infinity departs more and more widely. But God by His Mercy and Power and Love, acts upon him, and when these attributes affect him they withdraw him from evil and downward courses, and help him to heaven and peace. Submit then to the holy influences of God's love, ever existing, ever ready for your acceptance; be happy here without waiting for death to introduce you to heaven.

I shall be a help to all who call upon Me in sincerity, and I shall be a sustainer of everyone who trusts in God, the Almighty Ruler and Supreme Governor, who believes God sees him, hears him, and loves him, or is willing to love him, if reconciled to him. I believe you O Reader! will thus seek God and My help, thus rely upon God and upon Me, His Servant and Son. I shall be ever ready and ever willing to be your helper and your guide. But though I am the Way, the Truth and the Life, I am not these to you unless you seek to find Me such, unless you sacrifice earthly desires and appetites, gross enjoyments and sensual indulgences everything in fact which is selfish and exclusive in character and application, and turn to Me or to God with desire to know truth, love Good and be advanced in knowledge and love of God, and the service of other men. God will not be mocked nor deceived: He will not be deceived even if you succeed in deceiving yourself. Be sure then that you search yourself, know yourself, and watch yourself continually so that you may offer to God an acceptable sacrifice, holy and acceptable, desire for good, for submission and for God's service. In thus presenting yourself, examine yourself closely that no other motive than God's service, no other desire than reconciliation with Him, possesses you. Examine yourself closely as to motive, for your best and most thorough examination of yourself will not be so exposing of your real character and motives of action as God already has presented to Him. His glance penetrates to the most secret recess of your wily nature. So, too, His Spirit alone can enable you to penetrate the deepest springs of your action, can alone enable you to see yourself as you are. It is possessed of that penetrating nature that is so well and graphically described by Paul as capable of separating in a man and to his perceptions those things which are most intimately connected with each other, or which hide or conceal from view others. So seek, so find, as your eye is single toward God, or also cause for a vision of yourself in an elevated position or as a ruler amongst men. Be humble and you shall be exalted, but not always with that kind of exaltation which men regard with favor and desire. Be at peace, and you shall be so at rest as to regard as exaltation that submission to God, by which you find peace, and through which you receive joy and peace, everlasting and full of glory. In this is the root of the matter; so live for God's glory as to do Him most honor, so live for other men as to be of the greatest service to them; so die to the world as to be unaffected by its temptations, so gratify self, so die to self as to love God more than life or honor, more than health or wealth. All that will come may come and receive this heavenly life, this premature enjoyment of Heaven. Here it is offered without money or without price. It is happiness that is offered in the room of disappointment, pleasure instead of pain, health instead of disease, enjoyment of God's presence and consciousness of His constant care and love, instead of separation and fear, instead of violation of His law and ingratitude

for His blessings. God calls you through Me now, through every former revelation, to seek Him, and promises that then you shall find Him: and finding Him you will find a Being of Love and Power, of purity and Peace. How then will you, as prudent, reasoning man, hold on to your own will, and exercise it in the consciousness of continual disappointment, till death shall end your struggles here but to take it into another stage of existence. How will you find any peace in the pursuit of happiness by reason and the command of power and wealth when He who was wise, powerful and successful, who drew around Him everything that wealth could produce or induce, everything that willing and devoted friends or servants could lay at his feet, who possessed all that man by bodily passion court, all that earth can bestow after long years of experiment and varied experience, pronounced it all vanity of vanities, all insufficient to confer happiness; who finally declared, I have been young and now I am old, yet never have I seen the righteous forsaken nor his seed begging bread. If he could not find happiness by reason and inclination, how can you with your more limited means, how can you with such restricted power, and such numerous duties to perform? Alas! How hardly shall they who have great riches enter into the Kingdom of Heaven! It is impossible by man's power or reason that they should, but by God's love and power, His mercy and aid, they too may receive from Him the gift of Eternal Life.

Blessed are they who mourn, for they shall be comforted; Blessed are they whom God chastises, for such He reforms; Blessed are they who call upon God, for they shall find Him; Blessed are they who, finding Him, resolve never to forsake Him; But to give up father, mother, houses and lands, everything which they possess on earth, that they may do His will and walk as His servant and enter into His Kingdom. Such sacrifice self, and live for others; such have no will of their own, for they seek but to know God's will, and make that govern their actions, their thoughts. their intentions and desires. Such are redeemed from the otherwise universal law of sin and death. They have given up all and received abundantly from the Perfect Giver, the Benevolent Father, the Good King.

AMEN