

sets, the next five sets, the next four sets, besides some single eggs, and the next season four sets, and says he might have found more had he had more time. One season he took, in about twenty days, three sets from one tree.

Thus are our birds hunted and cut off, and all in the name of science; as if science had not long ago finished with these birds. She has weighed and measured and dissected and described them and their nests and eggs, and

placed them in her cabinet, and the interest of science and of humanity now is that this wholesale nest-robbing cease. I can pardon a man who wishes to make a collection for his own private use, though he will find it much less satisfactory and less valuable than he imagines, but he needs but one bird and one egg of a kind; but the professional nest-robber and skin-collector should be put down, either by legislation or with dogs and shot-guns.

John Burroughs.

FAITH-CURES.

A STUDY IN FIVE CHAPTERS.

A FAITH-CURE is a cure wrought by God in answer to prayer, *without any other means*, such as medicine, surgery, change of climate, or indeed any external or internal remedies.

THE THEORY.

1. ALL sickness is the result of sin. Sin is the cause, sickness the effect. This sin may or may not be that of the individual afflicted. But the race of man being sinful, sickness has invaded the mortal body as a consequence. Hence sin and sickness go together, and the soul and body are indissolubly connected.

2. Christ's Atonement avails for sin and all its consequences. Since sickness is one of these consequences, the Atonement makes complete provision for its cure. In proof of this, reference is made to Isaiah liii. 4, where we read: "Surely he hath borne our griefs, and carried our sorrows." Here the word griefs is rendered "sickness," and this passage, taken in connection with Matt. viii. 17, they claim, establishes the point. Psalm ciii. 3, "Who forgiveth all thine iniquities; who healeth all thy diseases," they claim, is also a proof of the completeness of the Atonement as affecting bodily ills as well as spiritual malady.

3. Spiritual redemption provided by Christ is of no avail unless accepted by the individual needing it. So the ample provision for bodily healing made in the Atonement is of no avail unless appropriated by the individual in an act of faith. Further, as soul-health is sustained only by a continually repeated exercise of faith, so bodily health is to be retained in the same way.

4. Death is one of the effects of sin. Since the Atonement avails for sin and all its consequences, it also can release mortals from

the power of death. In this connection it is fair to say that, so far as we know, the English and American school of faith-healers do not claim this; but Pastor Stockmayer, of the German school, openly takes this position. When asked why all believers still die, he constructs an argument based on the "solidarity which exists between the members of the body of Christ," which prevents the individual believer from rising very much above the average experience and faith of the church. He claims that the average faith of the church of to-day is so low, that while here and there believers rise to the privilege of "faith-healing," they are not yet able to reach the climax of deliverance from death. When the church at large has risen to the height of "faith-healing," then we may expect the vanguard to reach deathless life.

5. In consequence of the above theory of the completeness of Christ's Atonement, as availing for bodily ailments, true faith will refuse to use any other than the divinely appointed way of healing. All remedies, external or internal, are "works," and are not germane to faith. An unwavering faith will discard them all. Here, again, it is fair to say that Doctor Cullis of Boston (himself an M. D.) considers the use of medicinal and surgical means allowable, where the patient has not the requisite faith. The Rev. Mr. Simpson of New York, however, and most of the leaders of the American school, hold that the use of any means other than that of anointing and prayer is sinful, because tainted with unbelief.

THE FALLACY.

1. WE admit that sickness is the result of sin, and death its consummate flower; we also admit that the Atonement of Christ avails for sin and all its consequences.

uplifted palms, as it were, I shall never forget. It occurred to me that perhaps here was a case of attempted bird-charming on the part of the snake, so I looked on from behind the fence. The birds charged the snake and harassed him from every side, but were evidently under no spell save that of courage in defending their nest. Every moment or two I could see the head and neck of the serpent make a sweep at the birds, when the one struck at would fall back, and the other would renew the assault from the rear. There appeared to be little danger that the snake could strike and hold one of the birds, though I trembled for them, they were so bold and approached so near to the snake's head. Time and again he sprang at them, but without success. How the poor things panted, and held up their wings appealingly! Then the snake glided off to the near fence, barely escaping the stone which I hurled at him. I found the nest rifled and deranged; whether it had contained eggs or young I know not. The male sparrow had cheered me many a day with his song, and I blamed myself for not having rushed at once to the rescue when the arch enemy was upon him. There is probably little truth in the popular notion that snakes charm birds. The black snake is the most subtle, alert, and devilish of our snakes, and I have never seen him have any but young, helpless birds in his mouth.

We have one parasitical bird, the cow-bird, so called because it walks about amid the grazing cattle and seizes the insects which their heavy tread sets going, which is an enemy of most of the smaller birds. It drops its egg in the nest of the song-sparrow, the social sparrow, the snow-bird, the vireos, and the wood-warblers, and as a rule it is the only egg in the nest that issues successfully. Either the eggs of the rightful owner of the nest are not hatched, or else the young are overridden and overreached by the parasite and perish prematurely. The young of the cow-bird is disproportionately large and aggressive, one might say hoggish. When disturbed it will clasp the nest and scream and snap its beak threateningly. One hatched out in a song-sparrow's nest which was under my observation, and would soon have overridden and overborne the young sparrow which came out of the shell a few hours later, had I not interfered from time to time and lent the young sparrow a helping hand. Every day I would visit the nest and take him out from under the pot-bellied interloper and place him on top, so that presently he was able to hold his own against his enemy. Both birds became fledged and left the nest about the same time. Whether the race was an even one after that I know not.

When the cow-bird finds two or more eggs in a nest in which it wishes to deposit its own, it will remove one of them. I found a sparrow's nest with two sparrow's eggs and one cow-bird's egg, and another egg lying a foot or so below it on the ground. I replaced the ejected egg, and the next day found it again removed, and another cow-bird's egg in its place; I put it back the second time, when it was again ejected, or destroyed, for I failed to find it anywhere. Very alert and sensitive birds like the warblers often bury the strange egg beneath a second nest built on top of the old.

Among the worst enemies of our birds are the so-called "collectors," men who plunder nests and murder their owners in the name of science. In the majority of cases the motive is a mercenary one; the collector expects to sell these spoils of the groves and orchards. Robbing nests and killing birds becomes a business with him. He goes about it systematically, and becomes an expert in circumventing and slaying our songsters. Every town of any considerable size is infested with one or more of these bird-highwaymen, and every nest in the country round about that the wretches can lay hands on is harried. Their professional term for a nest of eggs is "a clutch," a word that well expresses the work of their grasping, murderous fingers. They clutch and destroy in the germ the life and music of the woodlands. The various natural history journals are mainly organs of communication between these human weasels. They record exploits at nest-robbing and bird-slaying in their columns. One collector tells with gusto how he "worked his way" through an orchard, ransacking every tree, and leaving, as he believed, not one nest behind him. He had better not be caught working his way through my orchard. Another gloats over the number of Connecticut warblers, a rare bird, he killed in one season in Massachusetts. Another tells how a mocking-bird appeared in southern New England and was hunted down by himself and friend, its eggs "clutched," and the bird killed. Who knows how much the bird-lovers of New England lost by that foul deed? The progeny of the birds would probably have returned to Connecticut to breed, and their progeny, or a part of them, the same, till in time the famous Southern songster would have become a regular visitant to New England. In the same journal still another collector describes minutely how he outwitted three humming-birds and captured their nests and eggs,—a clutch he was very proud of. A Massachusetts bird-harrier boasts of his clutch of the eggs of that dainty little warbler, the blue yellow-back. One season he took two

2. But we do not admit that Christ's Atonement avails for all the consequences of sin in this world. Here lies the fallacy of the school of "faith-healers." Not until after the resurrection can the full redemption of man's body be attained. This is positively taught in the Word. Nor do we find in the Scriptures any evidence that sickness, as one of the consequences of sin, is to be completely conquered this side of the grave.

3. If Christ's Atonement, as claimed, avails for all the consequences of sin in this world, then all evils, such as extreme poverty, accidents, etc., should be overcome, since they, too, are consequences of sin. Yet no "faith-healer" will dare march down the line of his premises to this conclusion.

4. Vaccination prevents small-pox. If remedies are wrong, then they and the temptation to use them come from Satan. Therefore, in this case, we have Satan prompting men to use his evil remedies to overcome the consequences of sin. But if Satan thus cast out Satan, how shall his kingdom stand? But, on the other hand, if vaccination is not from Satan, then it is from God. But if from God, it is wrong not to avail ourselves of a God-given remedy. The same is true of every tested remedy for any bodily ailment. The same, also, is true of any surgical appliances, and even of any changes of climate undertaken for the sake of health. There is no way out of this "small-pox argument," excepting to deny that vaccination prevents small-pox.

5. The analogy (chapter 1, section 3) between spiritual health and bodily soundness is vain and deceitful; for faith is absolutely essential for spiritual healing, but it is not absolutely essential for bodily restoration, as witness thousands of cures of unbelievers. The analogy does not hold.

6. The "solidarity of a corrupt church," in the days of Ahab or of Paul, never prevented Elijah or Paul from the exercise of miraculous power. The church of to-day, taken as a whole, is far purer than that of Ahab's or Paul's day. Therefore, by Pastor Stockmayer's argument, she should work greater works than Elijah or the apostle. But she does not and can not.

BIBLE CURES.

I. WHETHER in the Old or New Testament, they had two uniform characteristics: they were instantaneous and complete. Only one instance can be given where this seems not to have been the case. It is found in Mark viii. 22-26. The first touch of Jesus's hand seems to have restored the sight of the patient only partially, so that he saw "men as

trees walking." The second touch completed the healing. But to all intents and purposes the cure was immediate, and all agree that it was complete. The claims of faith-healers that the cure of the ruler's son was gradual, is not good. The case is given in John iv. 46-54. Here the father's question as to "when he *began* to amend" is claimed as proving that the convalescence was gradual. The answer is simply, "At the seventh hour the fever left him." Now the only other instance where the phrase "the fever left" is used is in Matthew viii. 15. In this case, as soon as the fever left her Peter's mother-in-law arose and began household duties, without any long period of convalescence. The presumption, therefore, in the case of the Ruler's son, is that the healing power of the Master worked in the same way, viz., instantly and completely.

Should any quote the case of the Shunamite's son (2 Kings iv. 33-35) as one of gradual cure, we answer, that even this was practically instantaneous, for the cure was wrought within *minutes*, and not within hours, or even days and weeks, as is so often the case in modern "faith-cures."

2. There are at least two cases of the use of means in the Word: in the Old Testament, that of Hezekiah (see 2 Kings xx. 1, and Isaiah xxxviii. 21-22); in the New Testament, that of Timothy, 1 Timothy v. 23.

3. Paul's estimate of the value of "gifts of healing" was not very exalted. He ranks them as far below "love," as is apparent from his whole discussion of the subject in 1 Corinthians xii and xiii. The Church in Corinth was quarreling about these "gifts," and was forgetting the "graces" of character which are the best fruits of the Spirit. This conduct he rebukes. This wrong relative estimate of the spiritual and the temporal appeared in the seventy when "they returned again with joy, saying, Lord, even the devils are subject unto us." This excessive joy the Master rebuked, saying, "In this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." See Luke x. 17-20. In all their epistles, neither Paul, nor Peter, nor James, nor John once refers to his gifts of healing, excepting in two instances, viz., in Romans xv. 19, and 2 Corinthians xii. 12, in both of which instances Paul merely alludes to his exercise of miraculous power as a proof of his apostleship. This is in marked contrast with the literature of modern faith-healers, who with pen and tongue have never done with this one theme. Christ and the apostles evidently thought *relatively* little of these temporal "gifts" as compared with spiritual "graces."

4. The gifts of healing in apostolic times

were, by God's providence, confined to a few. See 1 Corinthians xii. 9, 28, 30. But modern faith-healers claim this gift as the prerogative of any believer with sufficient faith, and they claim, furthermore, that every believer *should have this faith*.

THE PRACTICE.

1. GREAT claims are put forth at conventions and meetings, and in published works, of numerous and marvelous "cures" wrought by anointing and prayer, without the use of any other means. But, first, let it be well noted, hundreds are not healed at all, who yet want to be healed and who believe they can be. At Mannedorf in Switzerland, where Dorothea Trudel had her faith-cure home, Dr. Cullis says he saw one hundred and fifty patients *waiting to be healed*. The doctor himself says that he receives "hundreds of letters" asking for his prayers. In all the homes, such as that at Mannedorf, in Bethshan in London, Berachah in New York, and Dr. Cullis's various homes in Boston, many are not healed at all. But of these cases the faith-healers give no detailed account, nor do they even indicate the proportion of healed and not healed. Is this honest?

2. Of those reported as "cured" many are not at all "cured." In two volumes entitled "Faith-cures," there are one hundred and fifty cures reported. Of these we find seventy-one, or nearly one-half, are not "cured," but at the best only "benefited," yet they are reported under the head of "Faith-cures." Any ordinary hospital acting thus would be rightly reprimanded as "fraudulent" in its reports. Again, of the one hundred and fifty cases, we find twenty-seven so unclear in their statements that we can make nothing of them. This leaves fifty-two cases which, according to the testimony of the patients themselves, are really cured. The cases reported cover a period of ten years. To be honest in this matter, we claim that all faith-healers should report as do our hospitals, as follows: Patients treated, —. Died, —. Discharged healed, —. Discharged benefited, —. Not benefited, —. Then, and then only, can men judge of the true results of faith-healing.

3d. The enormous majority of the apparently "cured" are very slow in their convalescence, taking weeks, months, and even years to recover. This is far from the scriptural way, which, as we have seen, was practically sudden and complete.

4. But even in the fifty-two cases above mentioned, we are left in doubt as to the reality of the cure, by the singular use of language

which faith-cure folk permit themselves to employ. They are taught by their leaders to claim that they are healed as soon as they have been anointed and prayed over, and that in spite of any subsequent symptoms that may remain. The following quotation from directions to patients, given by a clergyman, is but a sample of all their teaching: "When anointed, BELIEVE THAT YOU DO NOW RECEIVE, *i. e.*, say, I am healed *now*; do not say, I *expect* to be healed. Believe against contrary physical evidence. After having CLAIMED THE PROMISE, be not surprised at the continuance of symptoms and physical pains. You may expect sudden and powerful returns of your sickness after anointings and prayers. But carefully note that they are ONLY TESTS OF YOUR FAITH. You ought not to recognize any disease, believing that God has rebuked it." Such unwonted use of language staggers ordinary mortals, and makes them wary in receiving testimony from those who allow themselves such liberties. The writer addressed a letter to Captain C., who claims to have been "cured" by prayer, asking him, "Are you now perfectly well?" Answer: "Praise the Lord; I am entirely well." Question: "Do your bodily senses bear witness with your faith that you are healed; or do you have to believe in spite of the evidence of your senses?" Answer: "Both; *i. e.*, my bodily senses assure me that for six years I have done everything reasonable for a well man, and have suffered no serious (or any) injury whatever; while I have always relied on the promises and am tempted by the devil at every possible point. *E. g.*, if I attempt any unusual exertion, Satan says, You will hurt your heart, *and sometimes succeeds in causing a few symptoms*; but I look to Jesus only, and am perfectly delivered." (The italics are ours.) To understand the "true inwardness" of this reply, we must remember that faith-healers make a distinction between disease and "symptoms" so marked that they claim to be healed of disease even while the "symptoms" continue. This being the case, Captain C. can in one sentence affirm that he is "entirely well," while in the next he admits having "a few symptoms." How many, then, of the fifty-two cases out of the one hundred and fifty are of this nature, it is impossible to say without a detailed examination of each case and an inquisitorial form of questioning. Another of the cases widely advertised is that of a lady whose story may be found in Miss Carrie Judd's book entitled "The Prayer of Faith." The second question asked Captain C. was also put to her, with the following answer: "I have walked by faith for eight years, *regardless of the senses*."

(The italics are hers.) Yet another person said to the writer, "I am healed by faith." When asked if the bodily senses bore witness to the healing, the reply was: "I am healed by faith, but not by my senses." When asked why language was so strangely used, the reply came: "I do not exactly like this way of speaking myself, but the leaders tell us we must say so." Now imagine any hospital physician giving such instructions to his patients, and then advertising them as "cured."

In further elucidation of the singular mental attitude of some of these faith-cure folk, the following is given as a fair specimen of many cases of "cure":

"I have been troubled with headache since I was six years of age. My head would ache violently for three or four hours, then I would become sick at my stomach, and throw off everything I had eaten. I had tried every remedy I knew of, until I was discouraged, and concluded that, perhaps, this was my 'thorn in the flesh,' and that it was not God's will that I should be cured of it. Yet I could not *rest* in that thought; and I want to say, just here, that I believe this is one of the devil's best arguments to keep souls from finding out God's power and love to us poor mortals. But on the 21st of January, Satan had God's own voice to set at nought, and he was, bless the Lord, unable to do it.

"In my attacks of headache I was totally unfitted for duties of any kind, and the day following I would be so weakened that I was almost useless. Well, this day I speak of, I felt my old complaint coming on, and I had a good many other ills pressing me besides. Then God spoke to me by his Word, saying, 'Cast your care on me; *I care for you.*' I did so. I cast everything, unbelief, doubt, headache, 'perhaps it is not God's will,' and all, all, on the Lord. In less time than it takes me to write it my headache was gone.

"But the fight was not over yet. The next day I caught a severe cold, which, with me, is always followed by a raging headache. I awoke the next morning with a very severe one. I asked the Lord what that meant. I had my message the night before; it was this: 'The Lord shall be seen over them.' Zech. ix. 14." [In this connection we may say that many of these faith-healers get their "message" by simply opening the Bible at random, and taking the first verse on which the eye rests. As in this case, they often strike passages which have no more application to them than the command to Peter to go and catch a fish has.] "The Spirit showed me that the Lord would be seen over that headache; so I prayed God to cure me of it. After I had

prayed, this came to me: 'Do you believe it will be done?' I said, 'Yes.' Then the suggestion came, 'If you believe the Lord will do it, you will go about your work just as though it was done.' It had not stopped, but I got up and went to my work, my head aching violently all the time. Satan was as busy as a bee, asking why my head did not stop aching: I had asked and believed, and yet it had not stopped! But God's Word rose above him, '*The Lord shall be seen over them.*' So I fought the devil with these words until near noon, when my faith began to stagger. The devil very cunningly suggested that God would not do it for me, and I began to think so; when these words came with powerful weight: '*It is impossible for God to lie.*' I did not remember at the time to have seen these words anywhere, but I felt sure they were God's words, because the devil fled in an instant. I went home and ate dinner, a thing I never before attempted to do when in such a condition, because I could not keep food on my stomach. But I sat down by faith! and ate, and God rewarded me. But I had a hard fight all the afternoon, and when I came home to supper I felt as though I could not eat a mouthful, I was so sick; yet I believed God would cure me, and I sat down and ate, and then went out to my duties as usual. Finally, when I was all alone, and my faith nearly gone, and when I felt I could hold out no longer, these words came with strength to my soul: '*Thy word is settled in heaven.*' I thought, 'But not on earth,' when a rebuke, kind and gentle, but oh how powerful, came to me: 'If we believe not, yet *he abideth faithful.*' It was enough. It *settled* me. I stopped doubting and trusted; yes, *rested* in the belief that God *would cure me.* It did not make any difference if it was not done till next year; anyway, I would believe, and God would give me the victory. And in a twinkling of an eye the pain left me, and I am cured, bless the Lord. I have not had a headache since (*i. e.*, from Jan. 23-Feb. 18, 1880), but only little trials" [does he mean "symptoms"?], "which have left me as soon as my soul returned to its rest. I am growing stronger every day. Your brother in the Lord, W. M. H."

This sad case of self-deception is given in full (and it does not stand alone, by any means) chiefly because a physician in regular standing, who ought to know better, publishes it as a "faith-cure," thereby indorsing it. Imagine any such narrative of apostolic healing, and realize how utterly incongruous and pitiful it would appear alongside of such stories as the restoration of Æneas, of Dorcas, or of the ten lepers!

QUESTIONS IN CONCLUSION.

1. ARE not the leaders of this movement guilty either of gross ignorance or of dishonesty when they thus instruct their followers?

2. Do they not pervert the Word of God, and draw deceitful analogies between spiritual healing and bodily cure?

3. Are not the leaders of this movement

also dishonest or grossly careless when they fail to publish lists of the unhealed, of the relapsed, and of the dead?

4. Are not the leaders of this movement inconsistent in not daring (with the exception of Pastor Stockmayer) to face the full logical consequence of their fundamental postulate that the Atonement of Christ avails in this world for sin and its consequences?

A. F. Schauffler.

THE HAUNTED HEART.

AT the parting-hour we stood
In the doorway dim, the night
Underneath a cloudy hood
Hid her jeweled brow from sight.
Like a guest who cometh late,
Wind of Winter as it passed,
Rudely shook the garden-gate,
Angry that the latch was fast—
For the year was dark and cold,
And the frost was on the wold.

Then my lover, straight and tall,
Graceful as the gods of Greece,
Breathed in murmurs musical
Of a land beyond the seas.
Pleading softly: "Come away,
With me, far across the foam,
To the shores of some bright bay
Where the summer makes her home,
Where the year is never cold,
Nor the white frost on the wold.

"Let your blue eyes on my hours,
Stars of beauty, ever shine.
O'er the seas to lands of flowers
Sail with me, and so be mine."
Half a sob, and half a sigh,
Was my answering "No!" Ah me!
Duty then not love chose I,
Though I knew my life would be
Like the year, both dark and cold,—
Frost forever on the wold.

Round me close his arms had been,
When he heard my faltered "No!"
Coldly, sadly, did he then
Loose his hold, and let me go—
Lifted to his lips my hand
In a passion of regret;
Leaned a little forward and
Kissed my cheek—with tears 'twas wet—
Then was gone into the cold,
And the frost, across the wold.