

as the applying of a splint to a broken arm or the giving of a dose of castor oil for constipation.

Then there are many diseases that have a time limit. These cases get well or die in a reasonably short time. Such cases are not cured by faith, but by time limit. Proper treatment may do much to hasten the recovery and reduce the death-rate. Mental stimulation, such as inspiring the patient with hope and confidence, is of value, but here again we are working on the line of natural law. The mental attitude influences the functions of the body. "A merry heart goes all the day, and a sad one tires in a mile." Happiness aids digestion while sadness depresses it. There is nothing more than the ordinary laws of physiology in this.

There are also a large group of organic diseases, many of which are recognized as highly fatal. Some of these are very chronic and are marked by periods of improvement and relapse. Patients ill with such diseases are seldom able to view their own conditions sanely, and may be influenced by false hopes to declare they feel very much better than they are. Under such mental exhilaration they may even walk though they had not done so for some time. They may put on weight, due to better appetite. Such cases may readily be featured as cures by faith. Their improvement, or cure, as may sometimes happen, is only along the line again of natural laws that govern the human body, both in health and disease. Under mental influence pain may be forgotten.

Now many fall back upon the New Testament for their warrant that diseases can and are cured by faith. But here again our sincere friends are not reasoning well. All of the miraculous cures wrought by Christ and his disciples were done to demonstrate power, and not as a system of healing, otherwise this method would have been made universal. Then, again, the accounts in the New Testament enjoin the use of means. Further, a careful study of the New Testament makes it quite clear that the power of healing the sick in a miraculous manner was not handed on to an indefinite time in the future. We have taken the opinion of eminent Greek and Biblical scholars, and this is the view held, that the New Testament does not give a warrant for faith healing for the successors of the disciples.

Is there proof of this in practical life? We think there is. To faith a case of cancer in the liver would be as easily cured, as a case of fancied or hysterical paralysis. What do we find, however? Many cases of hysterical paralyses are cured by faith (mental suggestion), none of cancer of the liver. The centuries present no such cure. The fact that many persons throw away their crutches and walk only proves that their