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SERMONIC.

MIND-CURE.

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*And Asa ** in his disease sought not to the Lord, but to the physicians. And Asa slept with his fathers.*—2 Chron. xvi: 12, 13.

THAT sickness is twin-born with sin is the oldest tradition in the world. The Genesis of Moses has its echo in Milton's Paradise Lost; our maladies arise from something finer than the germs any microscope can detect; and if all disease have its origin in the ill-disposed spirit, in a different well-disposed spirit it may have its cure. So Jesus sent forth His disciples both to preach and heal. But the apostles were no college of doctors. They set up no medical school. Their skill was not a scheme, but a communication of life. Any plan to continue their function without this vital condition will fail, and do harm by diverting attention from regular practitioners to irregulars of every sort. There are pretenders enough already who are graduates with diplomas in their hands; and all the formulas for the new methods have not been devised; however, in their adopters the words *mind, faith, prayer and will* play

divers, and sometimes contradictory, parts. Confidence in drugs abates, and cannot be restored. *Spit it out, my child!* So our poet-doctor tells us mother-nature bids every one do with the potions and pills. Specifics in our pharmacy do not multiply; and people get well without doses, little or large. The shadow of Peter, it was thought, would restore; but, under any practice or influence, the list of diseases does not lessen. New names are added, hard to understand. Since the time of the French Molière, the whole profession of medicine is ridiculed as not diminishing the number of epitaphs, or postponing the date of graves. Dr. John Ware, fifty years ago, expressed a doubt if medicine had been a benefit to the world. There can be no doubt that a mind morbid or in health affects the body. Some persons, by their presence and air, make us sick or well.

Temperance is a virtue before it is a bodily trait; and in varying health, says Emerson, we have a searching preacher of self-control. There is an indulgence no license-law or prohibition can reach, and it is more baneful than the vine or the still. All vice digs a mine of ruin which no physician can

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