5 H. boy on page 56. 2236 Mabush, for Oct 5 sty 88 Gant OB Horoard My Bear Bow In Church Notwithstanding The many gener that have passed Since I have the yleas me mid profit of your Buciety I have Int forgetten An ama my menmon flem Comos One buck to those days, much Spread himes when he have not believe in the providence of Dod brin broughttogether without very planning of Durown and have haroline at least Ancot Converse of things pon-Coming to the Renyolorn of Chist ( purhapes Cause of Christ is a better for Ohist Ringdom in it-liffed von Las sut get Come and mill Dret-until He Hinself magnite, it-in person at his account Coning with out for bis followns, and ong heart is filled mitte love and all bration for Home

12 ho has proponed those Hrawing Brand ino in the city oral city-too Is hore maker and builder is Rod I can bring before of minds Eye the seems of tygome olings to han this same Blessed Dasing has Con de under de allon que to come very near to Himself Bes deen brother I have toutched the how of his farment troice of Coast- So bys the Eyr of Faith I can see and make tral the things that Land has proponero for these who love Am, I Ruon he has told in that Who has not Enteres into the hent of man lo conciere the Things the Las grapenes for there The how Him, 2nd Ona, ma colin this case as when the tell no He mill ato for us above where me ane able to ask a think according to the power that work their ist attribute om inabillity to do to the lack of faith on own part to prarper of great concerption It's Soul the Hely Spint- Who sur Mitte in no Howy & baitt & the Saving of one only And Ong Dean Gother prohap, I have done mony to my Savious and

to you too in mytholding from your Catter mas one gran togen the tran and therfore before I Knew gone Tyon play Degnatation, and Com heart has often bruned Inthe Ine to lell gon about 1/ But for some orason I have Rept hed in Cy heart-Except to a Very fries whent Dew in direct and almost inmediate musion to my prayer dix for the healing of my body, And now Rat I have gielded to my Conviction, of oluly together nist the comment and astrony de rohers in Some Is he have Known me many gers and of this mudaful provedence of \$200 in my Expression to proclaim Ist least to those who pray what the Love du for me in andwer to my proger for healing topore I three of my Case of physical healing in converted am ting thom to their prayer for Melanthur his Comperior inlarber sith which case you are familiar And il- men Crot- until after a Sines

of events in my history tending to ofen and which dive open ty degrees on anno and heart to the Overphin of the great one plones buth which is so clearly Is wanted in the Scripting, that me have a Down who is Still touteles butter afecting of om infinition of both I on Canio budy, and will com to on solish no the Veription but ala and line teach that He has wore all through the ages and and mot lotte lance. Lat of not most intimate friends and alvises and Continue o to to be huntit his death while fort in Vonn Danney, whill takes mitten only a few days oftend was thought a thing incressed the that Don't houles of this thing for me! Dies and have from Chilahour Strong horneon Bulilin ong through the grace of Dod that we greezer on favor of the hands, I first of all told Madohn V Bancell and the Then Joney Moody widow Morely as Englow Called him ME men introductely association

in Sattest Sahoul promite of the Christian my R hore, much the Farmole on 10 mgs of had sthuisted the same Sahood Inhan boys and I conce fut mitheter from Then you monder the glinon fact of my dastoration, But mithout verying more I mill in a commen forme me of Con tell you find a bout the Gralady which applieted one, It was hip dissuse soffer Commenty called mis which too is so Common, snow I have good grason for believing that I was born with mill to donthe on earl the fresh that som Venue fragion Shaw a limping Custion this Ourtion 12 wo 11-struction of to sinces heales of teason of a life of temping by Jansen of a misplaced and pringed hips was allowed for some gene on to fullow one bound Extent, much perhaps for the same reason that Dane, Thom in his flech has out dismovers, Good Know, I also hard from brith Snoval Souther how Inellings which for may gen Threetones of life and die at the time I has headed that no they min local-& ties that Corla by toboames from View

I Report them his Execpt of course my Samply our then on there is he Ruen ou childhoon, soullhis Bishop Ishipsle Rue on the hip with the the die the de de the bish the de printer on the bish of the b 38 gen Jage March 8th 1860 y mas Concerned them I Ever hand bere and I be come Convinced that my Conthity pilgringe of least sofon as active usefulnes mortel be short 13 wh lip to this time I have only bishout more reselve in the course of Chins I had home a Cerk Sole and high heal on my right fort mind head then I mus healed, and also while in Monin in 1837 x8 procued or dather Land made imder Cyoron Super Vision a jonitia Vapportariorselle Crotch, Jan more the firthe crasion That it - nas 10 annequed to la be home or usero much on chother anny from In proce of Resping the naight of my books with And how in Chie ago ton Saturder

1the 30th dry of retire 1860 about moon I applied to Dr Jose R. Don a mile Known Physician mico Singrem who then haw his office just acrow the hall from where me he lib om business Methodist Church Block Cor Clark & mashington at to Row if he could do anything to religor me he orphino Hathe could out tell mithout known a prosonel Examination which the month make on monday followy and he Saprata with the underst andring Heat I mas to Druck him de his office. the consultation neishand on the Street, after teking the stop it is material that my mind has accupied with the Subject for any Case mo beyond the ornolar softe Ont of the songe medical hackent For a misplacery joint en queferendin Concu Ondo be Corrected by the rise of mentrem, and go of trasond Col of "temperane and judgment to Come" full mus temperate and have proposed lang one for judgment though depent arter lowant, God and faith in Church as my present Saviore but if the

briling fre but boay com me To hip olismon of long Standing has then one of suppose Still is Considered inemable, Fin By make Disiph Clary of the burnet B. nhr has one of the leading Physice and The had Rown me from Chilahons told Inc that he has a Droven Lean a horon brand of a case fill mine bining Come do and he did not tota me the protetime strent End often I has healed, But to time of deschood to Reep my ingry ment with De Dore I hanna Continued to growler the matter in by mind and little by little my thought is ment to bow, find in the born of a grung to he There on Divh o had a Veriptine marrant for making and as you know precident are tothe old and sin of om Sereon interprising in brhalf of the body of those who have believed on him passite the who serpting healing of fersons in the old testament the to our Various fire the Sa hoved of the Aluis the Chief of the Van Cestant as you Renow, and I have gream

found oven a Sm. blance of a line of dernaceation in Scription between beds Children Who want to their in Frith in the Zouty Continues, and now and Containt there is as and ored of Dowing Leep soon no Their hackly Bryon marting of the Bell, E, A il-has a beautiful Clean Evening and the Stan Ann more bry Atty than usual And for a Omoment Dry mine The drawn any from cyself in the Contemplation of the monderful minks of Down in the frimane it, and wo I grand Hanosmound the thought flasher we me that for who Contro proportied modelful forantic Could Ens. 1, Extend to me the nine or much worder on 10 mit the ittered this Ejnewlatory grayer alone on the Sheet out thenking of oy Enthy Summerings "The Zora made one and the Com mond Ond! and Bro I believe with of no whole the progen meeting no mand, and or trimed to Cy come where I mo fonding at the

time, My mige and little boy kno been by 182 lois misconsin om former home only a few day, type this has me, alone which with only mite spore if my best bryok I then told her of the pain essel from her Ruswing that A-1,50 low
of sine one good blosman. he mitted
of suffering and Har the pring that's
district to be pred from I prosible havings taken a bith so as to be clean for Sunday of Dritter Examination on get allandoned the noc of money he Some hay in Connection mittery. Case mino this Detron later Than usual probably Elover colvek, and That you may have a clear miller-Standing if the case I mill Speak more in detel them & thought by doing in this letter, fuit, 5 renounded for our to Vuppose that you mill britan 20 ted & Ruon about il- office from morely and gon have Known inchigron moder of at the idea France and I me Jong the fitte Is his use the form of Is hyer have I little

practick faith in body andwring tory when the fact is there are the bedy and temporal the greender And the Down devoted much then as my dear to the ronky the bedy and it has made weigh to Convene the unterling that he han prover also to fryior Vin, and He is Called the Grand Physician, and So meny have found then to be in allages of the melo. Im Kow Speak of a droam that I handering the right - but I attack no importer. to it more met giorn to drawing and on Out Consider mory Visioner but cathe Conservation and heland furt-to the blackoupte Comonains And in talling Jod athe, morrofe the healing of ony body 10 mm vingely holding to the faith fint delivered both Sunts, Nothenned that o has oil Do Fores Office as pour appoint Expanded of of hips making the humajination lain on a table more

mithout infing our what they was pory to do the on thurst his land into my hop + thigh and land the flash exim to the bone purtling I sgratte on hil- dell gud hore our francy out they and I did trot gwere mutic later them usual for In an Bunday for Vinday Ing the Afreich much his uswell bran a buring day hit one sollan allmayo been Commeded Inthe the Vinday vedort in Some Capacity from Wahillan & Suprintender the stated in helping Bry Bro Mondy as he then mo in a formeton State for the preal min which he has I'ma achieved in the Coursely Chisto his more has then armong It Children for the most part It nd the brownes mans daily prager meeting medded all I Controlle do for 11-and out fairly despared their Our for Shoport mill all this. have being into mine of the state of the sta

bits proper plan and the para more from tendences pone, mio / Samuel to me asign mon on hallowed pour and in the time diak presence Dorb, anno hes townhelmod, mis maghe leans of juy more pretition Com Jungted and Stownin and and bushingsport war not doubling Acring in decesion to my prague of the Everig before on the Sheet, it mught Said that of prayer was Vegethort Continuede going out book no s presume the think and the lame who hands store for healing die and then frages too how Thort its Dist am mad Spraking but believing 1 hort Vacous the altention and blessing of Low, made totall from somption That was long on doubt tout only as Vonuding from out tinkling Symbols in the Zon of Dood notwithstandy The buth and Elegent die tom. In the Ivaning often the tops prayer Quality in North Man Rot which I mo Innoh interested in and having taken the first Step in its organization I fell-that

I mas inder Special Obligation lode taken the first Step in it, organization of Ion to Did and to the Soul of that night the class in all cate, the four Children. & Sustain it for the Conversion of the hope of the comment, and strations the Counts Buck of Vigo" hill I would of Oun Savior & Those who objection Deita Children bring brought to Amin " Forbid then not fin of Such is the Ringston of the avent Ando the history of the progen meeting is the Earliest history of which is or members looning tren puttered from that prayer melting, with brother often The programmenting I requested the Farmell and Brolling to be the all Called him logo home with one wheat they did and to the I from total the joyful news, and the next loving at my one my old time piend R. D. 172 my old time friend Ro Port Jan Fish Then and now of the Theelogueal Samuely have, and to him. Inanated and ole moustrated to his inter Satisfer action the junioses of my Come, Drught & Rubint Patternon postin 1 200 Party teria. Church at hown

organist and in the presence of Mr Frankle But before on hersing to him my monderful althoune of the de do of Dod I mad in pressed as I be have by on ormaly mic con stormenter for he has a procent of this interview alor at cry Dignost "I Consider it goin det invistigate this monther and will nearly to they proposition gon In justice bor Pottoneon I mad to Ing the Iting oumand has bross may make in Orden to Sittingy gon! on his pent one from that day to this he has brewn procen me my denson to think he so to landang doubt of the houth or some of my herling and our have mat many times Since then So gon See the thing mas But donc in a Corner topt tolles 3. 11. Humphy who had alor Known on quite well of lotandet the Lord have done for one, her husband Laving jost gone East, mus Soon to him by letter, much immediate on his ortion behicago he came to my

Doon and Dan One and Commismit mond Orjoiera Bon what die had done for one in answer tory prayer, but he and Tost dish lad Resour Bue mile prior to this so they ber mill able to Judge of the matter, some this is a mitto defference bits publication with here and there an Exception, with The meeting of a Churchan Confune last Dearinter in this city, at which Vernal prisons who had brenheeled is answer to prague mitting a few gran part mi Expeded 665 freent and may then one en two mit whom I have had Correspon dena from Expection of Contra landy Lestamony & the faithfulness of Down in borsoning Cy progreforhealing and to de Po Virnad fire tuning Con Cola shoulde to the 3 sho has tren healed in toke manner, and I consulted with my Roo friends Jet. Fiell of Ishow I lave openen and Ker & Poodroin the latter has Known One through his wholl pustoret of

twenty (20) gears in this City and but Iting inhisitating accounted one ho the what the Lord have done for one, and just before the chose of the Gest meeting of the Conference I cein so in a Way brig Channer and but very few in the andrewer & greame alux What hittle & did Say and I Know the Cors Rrue. the loaden of the Covention the not for he has just on the East of Gowing gus Now Forst. And When in I tashington fatilist fall Do Sundulands, advised one Vany Strugty to mile a branative of Cry Expense I healing goil-hould strugthen the faith of their who one supporing no I believe Antack of furth in Dow the great Physician good and box, and also Christians in proced And when in Fro Bout city good father Camphen who gon Know as the bother of Fullen of Douge meeting accounted me lothe Same Course mithout Ruong the cornsil that In Sundaland had given ene. And ten (10) gears ago while in San domineso I has de ferebly impressed that I ought to the Su Introthetending of Confidence friances and

advises had up to that time migunly Defrue one buck to some from I have I dreisord of preatitioning for guidance, that I deice propare à Statement and the first time & west A Naw Love Coffee deposition if of on Safe Reeping togethe mit the last light bealed and Cork Selan bock and Sover Wetter Bet & Land Dreison bearingon The Subject of my healing inchesting Ihr Knew Den in Childhood and Rues all about my Qualerie, and the Ormanco in the Marea tik Safe Lorgovil Co Vandt until afan months Viner of mithans il- 3nt a view with In bliection together mit Some of the Corresponden Beef & Lave has Since On the Subject of Divine healing, induding Same Concespending with garsons who have or on healed in line men in the the past for gens. Ince having brown of Himonghy Convinced thatithe's but will that I should noor of the a desire to day at least what I But it is out to add ion to com There is how much of that already And There is too much What Deady sin His mount hould be Conclusion and christ ministry and teacting is clear and imantiguous on the Subject of Faith &

Prayer and for both Soul and book, And Quans fall intailed Siekness as well as Sie And Chiests atoment was to reducen man from the Consequences of Sin Desulting from Chisting believe for the above to the the some as the Seal the Spiritual Quein at the mountain of the just and the buding of true believes are the length, of the Hely blost while have and Cry belief is Inthe orght hiving ded, Children Who have been joint him with Christ Should Come to the grave as a slock of comfully dipefor the horrist And all the amounting That is comprised is of the Horty Shoot much faith which most by love and purges the heart And De felgringe, to Meea one pressering to be preade by those Who Szak his blessings from Dock, It is face to face with Dud inthat Hely of Helie, Szart Common mitt Ders, and so in the case of the Soul So mit the bedy suited its prisseion on Barth Can be Sand mithout the Exercise of faith in Churt Mother the I believe that Dering healing is collamos without full whenit is pruetuelle of this is true as I believe it to or is the Church of Chiest bulliting its

mission? And is out the lack of signs Lethowy" as promised in Variation attint entratt to lack of daith and they living And any och bound by the his of how under a doubt obligation to Soid for my Ordeniption is two fales Sould body hendt Perhap, Dan gresning too Curch upon the intenst gon soll fred in this matter which so absertes myour proced & heart, But no I have Saw and Fritarated Bit is a fact that bed with answor the Drague of his balizaring ones for Proving Ty from Siekness and from Sine is it out of great interest to the morth that it should be more muly known Than of here send there one who has Isaligna il-to be time in themoun Experin camer as I have in prince & And how is that Ence to be accomplished 3 And I hat of hely to inchine of the so for bo Sow in faith as the testamony of those who have been healed in miswer to then Aryown Jagu & And what souls be convincing proof to the of book to Jorgion Sin ? Draws Himself Jan Ruow heter ingrow this givinglain the Cese of the green let shown through the most to be healed And in the light

of Scriptine and ongonon Ty Prisance of aske again Should section Some may give any testamoney as a living truthfulness of Dear Dromuseo, Anco Rem brither of gon Rnew the Selenn Voros thet estend to do & her I was in twombh, and agane after son heated for money put monder that I have tremblen at two through from that a mas displacesing to is in mitholding my testamony. And the stall gon as I ful constrained to de Destrothstandy the great light of this letter. That Doco mino ovanil mith profound correra Commenter tom and Vany believe sin a Vision so Vritable on Partina Saul hard, on theore 3sho dreamed cheanes and Sans Vision, in old Cestament times, And do out The Sarystines teach that bed nit only has but would continue to Communiche Butte his Children theory the medium? That in the light of this and what he has down for one. Is it presumption in the to folian that Down has this Commented Inthe me imonthey and sady ongself to

to, And as I mik you to Ruois more of my Experience I mile toll good stoop I decamed on mas impressed mit the Monghet, on had a vision as gon my Charactergett That I man about to die and I vent a messinger and Called bry beside quite a frunte of the smoonweated friends, and told thein I wanted to give them by dany Cestamony in favor of the orligaron of Christ man positive them to Him for Salvation and Sown often the had faft one bodie as they and I too Vappison. and just as I mas breathing my life on to Smeetly, a Voner Sommer en cy Ean go destinetty as if Spore en ale get I have further use for gon! It & tentling me but die put intaryt My Vision, & Then Szut out ques Callace In another Class of friends all tried Christians and When the Care I told from of the message of hard grando one Met a might fulfill the consision for Bhick my life was to be prolongers which they did by San Ono Lemon by mussinger are open tion, But I drie destinath hear the Voice and greewed do as a message from Stattlen from a Semma Sleep with the

announcement "Satare has desired to havi gon that he may sift gon as Wheat."

and perhaps if I have out ne kneed I monta

have precioed the compation summane

but disno pour Poston that the mone or pray

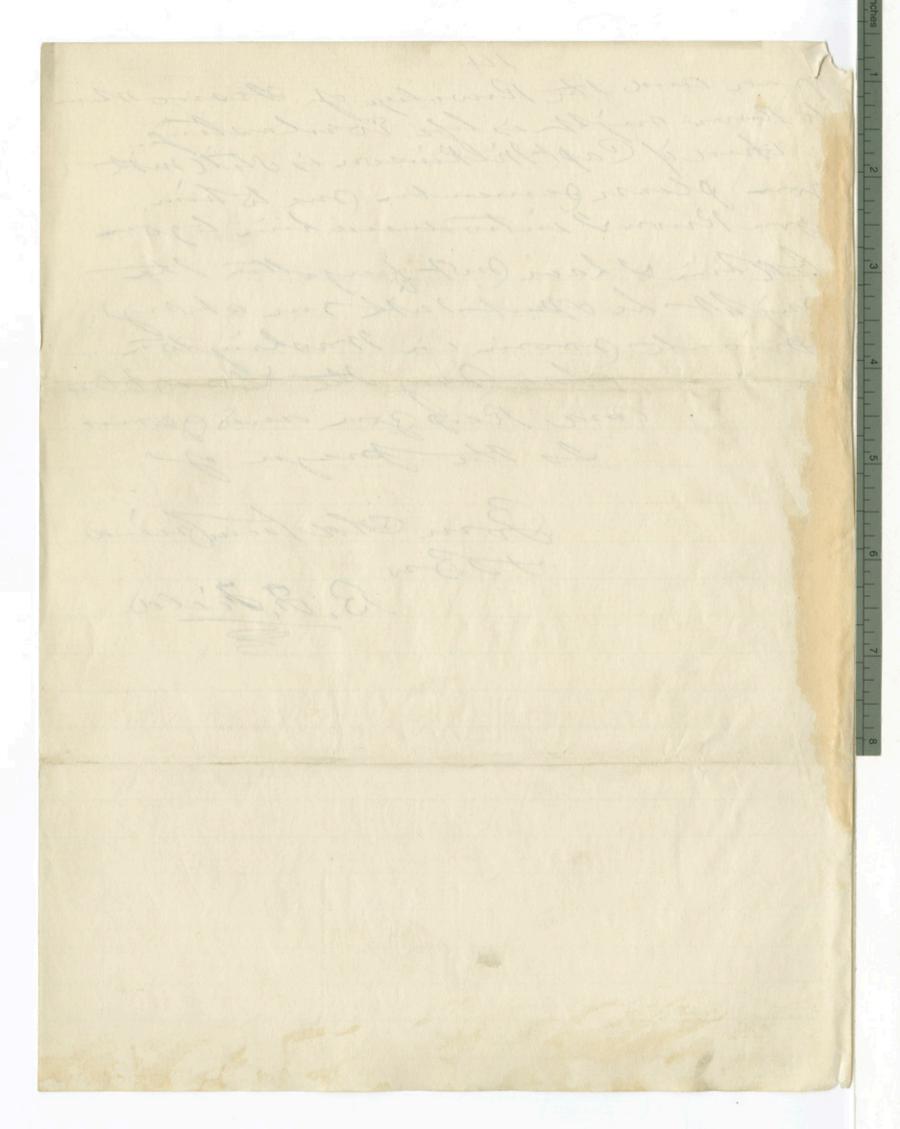
for him that his best bail Out. Incel prohaps the Savion had the Same Prission in View for one when the Sifting proposes Should be correct for Enough muco ont In thistanding the chaff that Still Jamanes Should I cut fellow by Consisters of dely Agam Sitting by the Side of my Mother grave in Balon Inscomme I mot to my Kar france 3 M. Humphy con the 17 of Branch 1860 Brig three (3) months prom low to the time of mes healed and of which I then had no thought bring come " That I vaid " I am the drawing from Saraly than Even before " and acked how to " spray for one that my faith fail (hot " this I organice as daining bring se grandent of Varia Corney Format in my history on a och themphy vacion of long letter "The Shadow of which has cast before", but I have not the Demotostiden of oring healen in onewer to jorage or

in any atter way some of I hysical the time - And the again Some time often of was healed I was greatly ponplayed to River What I ought to do and & Sought Bornoil of Dock by praying that the world quick but bother pertion of this word that I conjet take as an indication of this will come oning on course I was at a thatil in a little Town in Ohis Therest on the Sites by the though RR harting for a have byo to Dayton whise and Jugerness Bible Rat Deformed on the tate in the Souter of the Hotel and agreed it at Sandion Lawing Colden Whore and my zin fell diretty in por those words Il Ba not as the horse or mule that medithe to be held in by bit and brick I mill gried thee in the way thoughtoners Soll Coulie & doubt this bring in more tong prayer just then of or quelance? I mil speck of but one more which Lecured Whater I was in Vin drancives 12 gear ago whele ingaged in the Saper Mill Enterprise about which you Huen Venthing & bream May and Congramed lest I was misapprohending the will of dow oraliging the to shaw done to with in orthing for this prech to industry business afforms and I have in fact from for gives least free compety from preminay incestedthat I ower no man my thing but love

and grad will But putterthat accessing my inting Effets and the beautilier. of the different Enterprise, that hudutoik I Could only Sucoude in In sperting by family competable and then, the gran had frosed Vina I had healed, and I has efter papelyed beyond measure. In med all the trine carrying a double levere, of Edlegation to back and man, And under this pressure & again Sought Conneil of food through his word after Emmot prague for guidence by thee Hely Spirit Is ho is promised you Rows Lognie those Who Soak His gridance Anis on exeming the Bible of Eggs, men "I am afraid of you least o have bestowed upon gon larbon in Vanil another by the carme free my Eges glanced a ans the page to the Conchision of the message, "Stand faste there in the literty who with Tohnshe lath make ins free and brond enternested of one in the grath of bandage! And took Howard in age of you can the some of the improssione

Saon of this my come ation inthe the Dape Co has desclosed emry prote edly and the conviction factories upon me that I should of leest make a mitten Statement of the first and Cin ahon loghysical Som Muse as slave marreted byon, said sono as skaan glas Rating in this miting Now Box These one the prominent Jon monden at the Solicitude of Than fell-and Expressed too to my most Confiderant friends quel davises or y where I Law Vought reduce from time time when Cry onden has been too great love alone ofna please pray for one that is may bellew the phineman of Dords Thungh his mora, His Spring gerichtis provideral deling mitte about of an apelogy is ofen for Comy to you this freely got mile in the Rinders of your deart-find it in the little its of you as prog as good may be inclined to Speak, And please Frementer me to Ms theward, and brug who I have prilogogetter as the little grill mas to much interested in in the Sunday Solvel Class in mosking for and I hope the has continued to grow in

grace and the Riverby of Fismo Men to Row might is life Everlasting thedy Capt Inthinson is still mit gon plans Jamembro me to him. gon know I introduced him to go bell him I have out for gotten the Duglat he opent mit me stry private soon in Washington Any may the Cores bless and Respondent gones Is the prager of For Ela frentmind J33 w Billed



bopy of preceding letter

2236 Wabash Ave., Chicago, Oct. 5th, 1888.

General 0.0. Howard.

My pear grother in Christ:-

Notwithstanding the many years that have passed since I had the pleasure and profit of your society, I have not forgotten you and my memory often carries me back to those days, and to special times when we have as I believe in the providence of God been brought together without any planning of our own, and have had, to me at least, sweet converse of things pertaining to the Kingdom of Christ-perhaps Cause of Christ is a better term to use in speaking of Christian work, for Christ's Kingdom in its literal sense has not yet come and will not until He Himself inaugurates it in person at His Second coming with rest for His followers, and my heart is filled with love and adoration for Him who has prepared those Heavenly Mansions for us in the City, real City too, whose Maker and Builder is God. And as through the faculty of memory I can bring before my mind's eye the scenes of bygone days when this same Blessed Jesus has condescended to allow me to come very near to Himself. Yes dear brother I have touched the hem of His garment twice at least. So by the eye of faith I can see and make real the things that god has prepared for those who love Him. I know He has told us that it has not entered into the heart of man to conceive the things He has prepared

title prisoners for proof

2236 Wabash Ave., Chicago, Oct. 5th, 1838.

General O.O. Howard,

My near grother in Christ:-

Notwithstanding the many years

that have passed since I had the pleasure and profit of your socidest. I have not forgotten you and my memory often carries me back to those days, and to special times when we have as I believe in of our own, and have had, to me at least, sweet converse of things pertaining to the Kingdom of Christ-perhaps Cause of Christ is a better term to use in speaking of Christian work, for Christ's King-Himself inaugurates it in person at His Second coming with rest for his followers, and my heart is filled with love and adoration for Him who has prepared those Heavenly wansions for us in the City real City too whose Maker and Builder is God. And as through the faculty of memory I can bring before my mind's eye the scenes even I renjord reeb sey . Tlesmil of reen view emes of em wolls lo eye ent yd o? . Jesel is epiwi inemisg sil lo men ent benoud faith I can see and make real the things that god has prepared for those who love Him. I know He has told us that it has not en-

for those who love Him. Yet may we not in this case as when He tells us He will do for us above what we are able to ask or think according to the power that worketh in us, attribute our inability to do so to the lack of faith on our part to grasp so great a conception. It is God-the Holy Spirit who maketh in us through faith to the saving of our souls. And my dear brother perhaps I have done wrong to my Savior and to you in withholding from you the fact that He interposed also for the saving of my body; the latter was one year before the war and therefore before I knew you except by reputation. And my heart has often burned within me to tell you about it, but for some reason I have kept hid in my heart except to a very few what God in direct and almost immediate answer to my prayer did for the healing of my body. And now that I have yielded to my convictions of duty, together with the counsel and advice of Teachers in Israel who have known me many years and of this wonderful providence of God in my experience to proclaim at least to those who pray, what the Lord did for me in answer to my prayer for healing before I knew of any case of physical healing in more modern times than Luther's prayer for Melancthon his companion in labor, with which case you are familiar. And it was not until after a series of events in my history tending to open, and which did open by degrees my mind and heart to the reception of the great & glorious truth which is so clearly revealed in the Scriptures, that we have a God who is still touched with a feeling of our infirmities

for those who love Him. Yet may we not in this case as when He ytilidani ruo ejudirita, au ni nisarow jani rewoq eni of gnibroces -nos a jack of the lack of faith on our part to grasp so great a condeption. It is God-the Holy Spirit who maketh in us through faith to the saving of our souls. And my dear brother perhaps I have done wrong to my Savior and to youghn withholding from you the fact that He interposed also for the saving of my body; the latter was one year before the war and therefore before I knew you except by reputation. And my heart has often burned within me to tell you of tgeore fram the bid tged even I neeser emes rol fud. if tuods a very few what God in direct and almost immediate answer to my prayer did for the healing of my body. And now that I have yielded Teachers in Israel who have known me many years and of this wonderhealing before I knew of any case of physical healing in more modnor, with which case you are familiar. And it was not until after

of both soul and body, and will come to our relief as the Scriptures both Old & New teach that He has done all through the ages, and as I wrote to the lamented Rev. Z M. Humphrey who had been one of my most intimate friends and advisers, and continued so to be until his death, while Prof. in Lane Seminary, which letter was written only a few days after I was healed. I said: " Why should it be thought incredible that God should do this thing for me?" Notwithstanding my conscious unworthiness and have from childhood striven to overcome, but it is only through the grace of God that we receive any favor at His hands. I first of all told Mr. John V. Farwell and the then young Moody, or Brother Moody as everybody called him. We were intimately associated in Sabbath School and other Christian work here, and Mr. Farwell and myself had attended the same school when boys and I could not withhold from them if I would the glorious fact of my restoration. But without saying more I will in as conscise form as I can, tell you first about the malady which afflicted me. It was Hip disease and is commonly called now which too is so common, and I have good reason for believing that I was born with my right hip out of place, and you will no doubt recall the fact that for some reason I had a limping motion. This motion was instinctive after I was healed by reason of a life of limping, by reason of a misplaced and painful hip, was allowed for some reason to follow me to some extent and perhaps for the same reason that Paul's thorn in his flesh was not removed. God knows. I also

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had from faith several severe scrofulous swellings which for many years threatened my life and did at the time I was healed, but as they were in localities that could be obscured from view I kept them hid except of course my saintly mother and those who knew me in childhood, & Mrs Bishop Whipple knew me well in those days and remembered the swellings as well as the hip trouble. The lameness could not be hid, but the pain I endured was my great trouble and not the limping, and at 38 years of age, March 8th, 1860, I was worse so far as my hip and limb was concerned than I had ever been, and I became convinced that my earthly pilgrimage at least so far as active usefulness, would be short. But up to this time I had only prayed for grace to bear my affliction without murmuring. I did however greatly desire to be more useful in the Cause of Christ. I had worn a cork sole and high heel on my right foot and was at the time I was healed, & I also while in St. Louis in 1857 & 8 procured or rather had made under my own supervision, a jointed support or invisible crutch. I say invisible for the reason that it was so arranged as to be worn or used under my clothes, running from my shoulder to the sole of my foot underneath my pants and into my boot. Itwas for the purpose of keeping the weight of my body off from my hip as much as possible. But it was too cumbersome and soon lain aside. And here in Chicago on Saturday the 30th day of June 1860, about noon, I applied to Dr. Joel R. Gore, a well known

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Physician & Surgeon who then had his office just across the hall from where we held our Business Men's Daily Prayer Meeting in the Methodist Church Block, Cor. Clark & Washington Streets, to know if he could do anything to relieve me; he replied that he could not tell without having a personal examination which he would make on Monday following, and we separated with the understanding that I was to meet him at his office. The consultation was had on the street.

After taking this step it is natural that my mind was occupied with the subject, for my case was beyond the reach or rather out of the range of Medical treatment. For a misplaced joint or malformation could not be corrected by the use medicine, and as I had reasoned (not of "temperance and judgment to come"), for I was temperate and had prepared long since for judgment through repentance towards God and faith in Christ as my personal Savior, but of the possibility of any human power to relieve me not to say cure me.

For hip disease of long standing was then, & I suppose still is, considered incurable. For my uncle ,Joseph Clay of Auburn, N.B., who was one of the leading Physicians & Surgeons of Central New York, & who had known me from childhood, told me that he had never seen or heard or read of a case like mine being cured, & he did not doubt the author of my cure. This he told me the first time I went East after I was healed. But to return, I resolved to keep my engagement with Dr. Gore. I however continued to revolve the matter

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in my mind, & little by little my thoughts went to God; first in the form of a query whether or not I had a Scripture warrant for making my bodily affliction a subject of prayer, and as you know precedents are numerous all through the Scriptures, both Old & New, of our Savior interposing in behalf of the body of those who have believed on Him( I ascribe healing of persons in the Old Testament times to our Savior. For the Jehovah of the Old, is the Christ of the New Testament as you know, and I have never found even a semblance of a line of demarcation in Scripture between God's children who went to Him in faith in the early centuries & now. And certainly there is as much need of Divine help now as then.

Well thus the time passed until evening while on my way to the regular Weekly Prayer Meeting of the Y.M.C.A. It was a beautiful clear evening & the stars shone more brightly than usual & for a moment my mind was drawn away from myself in the contemplation of the wonderful works of God in the firmament. And as I gazed Heavenward the thought flashed upon me that God who could perform such wonderful works of Creation could easily extend to me the aid I so much needed & with the inspiration of the occasion I uttered this ejaculatory prayer aloud on the street, not thinking of my earthly surroundings. The Lord made me & He can mend me, & brother I believed it. I went to the Prayer Meeting as usual and returned to my room where I was boarding at the time. My wife & little boy had been with me for a time but had gone to Beloit Wisconsin, our

in my mind, a little by little my thoughts went to God, first in the form of a query whether or not I had a Scripture warrant for making my bodily affliction a subject of prayer, and as you know precedents are numerous all through the Scriptures, both Old & New, of our Savior interposing in behalf of the body of those who have believed on Him I ascribe healing of persons in the Old Testament times to our Savior. For the Jehovah of the Old is the Ohrist of the New Testament as you know, and I have never found even a semblance of a line of demarcation in Scripture between God's children who went to Him in faith in the early centuries & now. And certainly there

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former home, only a few days before this so I was alone. While with me my wife spoke of my being so very lame, meaning worse than ever before. I then told her of the pain I endured which I had hitherto suppressed from her, knowing that it would do me no good to burden her with my suffering, and it was my pain rather than the limping that I desired to be freed from if possible. later than usual after having taken a bath so as to be clean for Sunday and the examination on Monday by Dr. Gore, for I had not yet abandoned the use of means in some way in connection with my case & thus I retired later than usual, probably Eleven o'clock, & that you may have a clear understanding of the case I will speak more in detail than I thought of doing in this letter, for it is reasonable for me to suppose that you will be interested to know about it direct from myself as you have known me so long,& the fact that the irreligious scoff at the idea of God's interposing in behalf of any man, & I am sorry that so many who use the form of prayer have so little practical faith.in God's answering their prayers and especially for the body, when the fact is there are more cases of answer to prayer for the body and temporal things recorded in the Scriptures than for the soul. And the Savior devoted much time as we read to the wants of the body and it was made use of to convince the unbelieving that He had power also to forgive sin, & He is called The Great Physician & so many have found Him to be in all

former home, only a few days before this so I was alone. While with me my wife spoke of my being so very lame, meaning worse than ever before. I then told her of the pain I endured which I had hitherto suppressed from her, knowing that it would do me no good to burden her with my suffering, and it was my pain rather than the limp-.sldissog li morl beerl ed of beriseb I jadj gai Tol masio ed of as os disd a maker gnived refle lever medi refel Sunday and the examination on Monday by Dr. Gore, for I had not yet abandoned the use of means in some way in connection with my case A thus I retired later than usual, probably Eleven o'clock, & that you may have a clear understanding of the case I will speak more -noaser at it tol, rejiel aids no gniob to suguedt I mani liaseb mi it direct from myself as you have known me so long, & the fact that of any man, & I am sorry that so many who use the form of prayer and especially for the body, when the fact is there are more cases ni bebroser agmidi larogmet bne ybod ent rol reyero ot reweme lo the Soriptures than for the soul. And the Savior devoted much

ages of the world. I will now speak of a dream that I had during the night, but I attach no importance to it, & am not given to dreaming & do not consider myself visionary but rather conservative. & holding fast to the Old Scripture landmarks. And in taking God at His word for the healing of my body I am simply holding to the faith first delivered to the gaints. I dreamed that I was at Dr. Gore's office as per appointment & they were making the examination of my hip. I was in imagination laid on a table & without informing me what they were going to do the Dr. thrust his lancet into my hip & thigh & laid the flesh open to the bone much to my regret, but it did not wake me from my deep sleep & I did not wake until later than usual for me on Sunday, for Sunday was then especially, & has usually been abusy day with me as I have always been connected with the Sunday School in some capacity from scholar to Superintendent, but at that time I was much interested in helping young Brother Moody as he was then in a formation state for the great work which he has since achieved in the cause of Christ.

His work was then among the children for the most part, and the Business Men's Daily Prayer Meeting needed all I could do for it, & my family depended upon me for support, &all this rushed into my mind but as I have said I did not wake from sleep. But without going into minute details which I could do, for it is all as fresh in my mind as if but yesterday instead of 28 years ago, that I was healed. And while asleep my hip was brought to its proper

ages of the world. I will now speak of a dream that I had during the night, but I attach no importance to it. & am not given to dreaming & do not consider myself visionary but rather conservative, & holding fast to the Old Scripture landmarks. And in taking God at His word for the healing of my body I am simply bemserb I . sinis edd of berevileb faril disl edf of gnibled that I was at Dr. Gore's office as per appointment & they were making the examination of my hip. I was in imagination laid on a table & without informing me what they were going to do the Dr. thrust his lancet into my hip & thigh & laid the flesh open to the Some much to my regret, but it did not wake me from my deep sleep & I did not wake until later than usual for me on Sunday, for Sunday was then especially, & has usually been abusy day with me as I have always been connected with the Sunday School in some capacity from at be teer intendent, but at that time I was much interested in helping young Brother Moody as he was then in a formation state for the great work which he has since achieved in the cause of Christ.

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place and the pain & even tenderness gone, & it seemed to me as if I were on hallowed ground & in the immediate presence of God. And I was overwhelmed & wept tears of joy & gratitude commingled, & stood in awe & amazement at what God had done for me while asleep, not even waking me up. For I could not doubt it being in answer to my prayer of the evening before on the street. It may be said that my prayer was very short, that is true but my thoughts were continually going out to God as I presume the blind & the lame who went to Jesus for healing did & their audible prayers too were It is not our much speaking but believing that secures short. We are told of prayers in the attention & blessing of God. Scripture, that were long no doubt, but only as sounding brass & tin--kling cymbals in the ear of God, not with standing their length and In the evening after the boys prayelegant diction. er meeting in North Market which I was much interested in, & having taken the first step in its organization, I felt that I was under special obligation to do all I could to sustain it, & having taken, proposed & the first step in its organization I felt that I was under special obligation to God and to the souls of that neglected class in all cities, the poor children, to sustain it. For the conversion of the young I have long realized to be the hope of the Church & I believe the "Lamb's Book of Life" will reveal more clearly & forcibly the saying of Our Savior to those who objected to little children being brought to Him-"Forbid them not for of such is the Kingdom of Heaven". And the history of that Prayer

It as em of bemess it & encessed tenderness gone & tie end the esle And .bod lo erreserg established in the free presence of God . A beignimmed ebujijara & yog lo arsej jqew & bemledwreve zaw I stood in awe & amazement at what God had done for me while asleep, not even waking me up. For I could not doubt it being in aned yam il . jestis oni no stoled gnineve edi lo rever ym of rews said that my prayer was very short, that is true but my thoughts were continually going out to God as I presume the blind & the lame who went to Jesus for healing did & their audible prayers too\_were short. It is not our much speaking but believing that secures the attention & blessing of God. We are to blos in a system Seripture, that were long no doubt, but only as sounding brass & tinbus digned ried; anibusistivion, bod lo ree edi ni sisdayo anifa-.noijoib juspels taken the first step in its organization, I felt that I was under class in all cities, the poor children, to sustain it. For the con-Church & I believe the "Lamb's Book of Life" will reveal more such is the Kingdom of Heaven". And the history of that Prayer

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Meeting is the earliest history of what is now the Chicago Avenue Church; its first fruits or members having been gathered from that prayer meeting. But to return, after the prayer meeting I requested Mr. Farwell & Brother Moody as we then called him, to go home with me which they did, and to them I first told the joyful news, and the next evening at my request Mr. Farwell accompanied me to see my old time friend Rev. Prof. F W. Fisk, then & now of the Theological Seminary here, & to him I narrated & demonstrated to his entire satisfaction the genuineness of my cure. Next to Rev. Dr. Robert Patterson, Pastor of 2nd Presbyterian Church at his own request, & in the presence of Mr. Farwell. But before rehearsing to him my wonderful deliverance at the hands of God, I was impressed as I believe by an overruling Providence to say to him(as Mr. Farwell will no doubt remember for he was present at this interview also at my request), " I consider it your duty as an Embassador of Christ to investigate this matter and I will accede to any proposition you may make in order to satisfy you." In justice to Mr. Patterson I wish to say that this remark was not suggested by any indication of doubt on his part, & from that day to this he has never given me any reason to think he entertains any doubt of the truth or source of my healing, & we have met many times since then. So you see this thing was not done in a corner.

Next to Mrs.Z M. Humphrey who had also known me quite well, I told what the Lord had done for me. Her husband having just gone

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Next to Mrs. Z M. Humphrey who had also known me quite well, I told what the Lord had done for me. Her husband having just gone

East, & soon to him by letter, & immediately on his return to Chicago he came to my room & saw me & conversed with me & rejoiced over what God had done for me in answer to my prayer. Both he & Prof. Fisk had known me well prior to this so they were well able to judge of the matter. And this is a sample of the course I have pur--sued with reference to its publication, with here & there an exceptionuntil the Meeting of the Christian Conference last December in this City, at which several persons who had been healed in answer to prayer within a few years past, were expected to be present, and among them one or two with whom I had had correspondence, were expected. I could hardly endure the thought of withholding my testimony to the faithfulness of God in answering my prayer for healing, & to do so seemed like turning my back upon my Benefactor and a cold shoulder to others who had been healed in like manner & I consulted with my Rev.friends F W. Fisk of whom I have spoken, and Rev. E P. Goodwin, the latter has known me through his whole pastorate of 20 years in this City,& both of whom I presume you know. And they unhesitatingly advised me to tell what the Lord had done for me,& just before the close of the last meeting of the Conference I did so in a very brief manner, & but very few in the audience I presume heard what little I did say. And I know Mr. Cookman the leader of the Convention did not, for he was just on the eve of leaving for New York. And when in Washington late last fall Dr. Sunderland advised me very strongly to write a narrative of my experience of

he came to my room & saw me & conversed with me & rejoiced over what God had done for me in answer to my prayer. Both he & Prof. Wisk had known me well prior to this so they were well able to nudge of the matter. And this is a sample of the course I have pun--quoxe na erent & eren diw, not tentiduq ati of ecnereler diw benathis City, at which several persons who had been healed in answer to -s bns, meserg ed of befreque erew, sag arasy we's a minitiw reyard ted. I could hardly endure the thought of withholding my testisuited with my Rev. friends F W. Fisk of whom I have spoken, and Rev. R P. Goodwin, the latter has known me through his whole pastorate of 20 years in this City, a both of whom I presume you know. And they bib I concreted the close of the last meeting of the Conference I did so in a very brief manner,& but very few in the audience I presume heard what little I did say. And I know Mi. Cookman the lead-For New York. And when in Washington late last fall Dr. Sunderland

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healing as it would strengthen the faith of others who are suffering as I believe for lack of faith in God the Great Physician of soul and body, & also Christians in general. And when in New York City good father Lanphen, who you know as the father of the Fulton St Prayer Meeting, advised me to the same course without knowing the counsel that Dr. Sunderland had given me. And ten years ago while in San Francisco I was so forcibly impressed that I ought to do so notwithstanding my confidential friends and advisers had up to that time uniformly referred me back to God, the Source from whence I received my great blessing, for guidance, that I did prepare a statement and the first time I went to New York City I deposited it for safe keeping together with the last high heeled and cork soled boot, & several letters that I had received bearing on the subject of my healing, including one from a lady friend of my mother who knew me in childhood & knew all about my maladies, & they remain -ed in the Mercantile Safe Deposit Company's Vaults until a few months ago I withdrew it with a view to its publication together with some of the correspondence that I have had since on the subject of Divine Healing, including some correspondence with some persons who have been healed in like manner within the past few years.

And having become so thoroughly convinced that it is God's will that I should do so, I felt a desire to say at least what I have now done to you as a brother beloved. But it is not to add ism to ism, there is too much of that already. And there is too

healing as it would strengthen the faith of others who are suffersoul and body,& also Christians in general. And when in New York Oity good father Langhen, who you know as the father of the Fulton St Prayer Meeting, advised me to the same course without knowing the ous ersey net bna . Swenderland had given me. Man that I seem on of the I fant besserqmi vidiore's os saw I obsioner's nas ni blinw - qu bad aresivbs bns abneril friends and advisers had up to that time uniformly referred me back to God, the Source from eragerg bib I fant enablug for great I serge was beviever I sonodw a statement and the first time I went to New York City I deposited it for safe keeping together with the last high heeled and cork who knew me in childhood & knew all about my malades, & fine year name well a fifthe Mercantile Safe Deposit Company's Vaults until a few with some of the correspondence that I have had since on the sub-

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much Bible reasoning substituted for Bible teaching, & Christ&s ministry and teaching is clear and unambiguous on the subject of Faith & Prayer, & for both soul & body. And man's fall entailed sickness as well as sin. And Christ's atonement was to redeem man from the consequences of sin resulting from the fall, & our bodies are as all Christians believe, to participate in the benefits arising from the Atonement of Christ, the same as the soul the spiritual man at the resurrection of the Just, & the bodies of true believers are the temples of the Holy Ghost while here, & my belief is with right living, God's children who have been joint heirs with Christ should come to the grave as a shock of corn fully ripe for the harvest. And all the annointing that is required is of the Holy Ghost and faith which works by love and purifies the heart. And no pilgrimages to Mecca are necessary to be made by those who seek blessings from God. It is face to face with God in that Holy of Holies, secret communion with God, & as in the case of the soul so with the body until its mission on earth is ended. who believes that a soul can be saved without the exercise of repentance & faith in Christ. Neither do I believe that Divine Healing is obtained without both where it is practicable. If this is true as I believe it to be, is the Church of Christ fulfilling its mission? And is it not the lack of " Signs following" as promised in Scripture attributable to lack of faith and holy living.

And am I not bound by the ties of love under a double obliga-

To toeidus ent no sneugidmanu bas reels si gaidest bas yrtsi Faith & Prayer, & for both soul & body. And man's fall entailed sickness as well as sin. And Christ's atonement was to redeem man from the consequences of sin resulting from the fall, & our bodies are as all Christians believe, to participate in the benefits eury to seibod ent & faul ent to noitperruser ent te nem lautirige Terled ym A. ared eithw faodb yloH edf lo selgmes edf era areveiled diw aried friet need even one nerbline a'boo grivil fdgir diw ai Christ should come to the grave as a shock of corn fully ripe for and lo at berruper at sand guidatenas end Ils bad . Jesvan end Holy Ghost and faith which works by love and purifies the heart. And no pilgrimagesto Mecca are necessary to be made by those wind seek blessings from God. It is face to face with God in that and lo ease and mr as a, bod milw morning to secret, seifoH lo vioH .bedre at dise no noissem all life whod add diw or Igos -er lo easone end juonitw beves ed mas luce a tant seveiled onw pentance & faith in Christ. Neither do I believe that Divine einf TI .eldebijoseg ei il erenw njod juoditw benisjo ei gnilseH as "gnivolfol angi? " lo Most ont jon fi at bnA Pnotesim afi

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-tion to God for my redemption is two-fold soul & body & to Him be all the glory here & hereafter.

Perhaps I am presuming too much upon the interest you will feel in this matter which so absorbs my own mind and heart. as I have said & reiterated, it is a fact that God will answer the prayer of His believing ones for recovery from sickness as from sin is it not of great interest to the world that it should be more widely known than by here & there one who has realized it to be true in their own experience as I have in mine. And how is that end to be accomplished, & what so likely to incline others to go to God in faith as the testimony of those who have been healed in answer to their own prayer? And now what would be more convincing proof to the unbelieving of the Existence ' Power of God to forgive sin? Jesus Himself you know acted upon this principle in the case of the man let down through the roof to be healed. now in the light of Scripture & my own experience I ask again in some way should I not give my testimony as a living not long since dead, witness to the truthfulness of God's promises. And dear brother if you knew the solemn vows that I uttered to God when I was in trouble and again after I was healed you would not wonder that I have trembled at times through fear that I was displeasing God in withholding my testimony. And when I tell you as I feel constrained to do not with standing the great length of this letter, that God( & I say it with profound reverence), communicated to me as I verily believe in a vision as veritable as Peter or Paul had, or those who

-tion to God for my redemption is two-fold soul & body & to Him be all the glory here & hereafter.

. Just bus brim nwo ym sdroads os doidw reljam sidi di feel end rewent Iliw boo fant for a st fi.beferefier & biss even I as prayer of His believing ones for recovery from sickness as from sin erom ed bluods if tadt blrow edt of teereini jaers lo fon il si widely known than by here & there one who has realized it to be true in their own experience as I have in mine. And how is that of og of granto enifort of vielif og fakw & bedrilgmoons ed of bne gniphivnos erom ed bluow jadw wom bnA Prayer nwo ried of rewe -rol of bod to rewed ' energized of to grivelleden of to foorg give sin? Jesus Himself you know acted upon this principle in bnA .belsed ed of loor edf daward mood fel mam edf lo esso edf miss as I sometreexe my own & stripture to my on it will end in won in some way ness to the truthfulness of God's promises. And dear brother if -word ni saw I nedw bob of berejfu I jadj away mmelos edf wend woy beniarizanos feel I as doy Hed I nedw bnA . ynomijaej ym gniblod dreamed dreams & saw visions in Old Testament times. And do not the Scriptures teach that God not only has but would continue to communicate with his children through the Mediums. And in the light of this & what he has done for me, is it presumption in me to believe that God has thus communicated with me unworthy as I realize myself to be. And as I wish you to know more of my experience I will tell you that in January 1854 while fast asleep I dreamed or was impressed with the thought, or had a vision as you may choose to characterize it, that I was about to die & I sent a messenger & called to my bedside quite a number of my unconverted friends and told them I wanted to give them my dying testimony in favor of the religion of Christ, & pointed them to Him for salvation.

And soon after they had left me to die as they & I too supposed & just as I was breathing my life out sweetly, a voice sounded in my ears as distinctly as if spoken audibly to me saying: "You cannot die yet, I have further use for you." It startled me but did not interrupt my vision. I then sent out & called in another class of friends, all tried Christians and when they came I told them of the message I had received and requested them to kneel by my bed-side & pray that I might fulfill the mission for which my life was to be prolonged, which they did. I saw no heavenly messenger or apparition. But I did distinctly hear the voice & received it as a message from God.

Again while in St. Louis in 1858 I was startled from a sound sleep with the announcement Satan has

Jon ob bnA . semij jnemsjaeT bio ni anoistv was & amserb bemserb ent mi bnA .amuibeM 3gnf nguordf merblina aid djiw efactuummoo of em ni noisqueserq is al.em rol enob and en thank & sint lo thaif -iser I as ydfrownu em dfiw bejspinummop sudt aad bob jadf everled tre myself to be. And as I wish you to know more of my expera free I & eib of fueda asw I fant, fi egirefostano of escono yam montavise rol mil of ment befried & fairdo lo noigifer ent lo rovel ym ni bebnuca esiov a, yljeewa juo elil ym gninjaerd eaw I as jeut & sars as distinctly as if spoken audibly to me saying: "You cannot jon bib jud em beijiete jl ".ooy rol eeu redjud eved I.jey eib interrupt my vision. I then sent out & called in another class To ment blod I emas yent ment be analyzand beint fla, abneint lo -bed ym yd feena of medf befreuper bns bevieser bsd I egsseem edf of to represent the property of the party of the property of t s as Ji bevieser & estov and rest visiting did I Jus .notition. message from God. Again while in St. Louis in 1858 I was startled from a sound sleep with the announcement satan has

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desired to have you that he may sift you as Wheat." And perhaps if I had not wakened I would have received the comforting assurance that Jesus gave Peter, that he would pray for him that his faith fail not. And perhaps the Savior had the same mission in view for me when the sifting process should be carried far enough, a notwithstanding the chaff that still remains should I not follow my convictions of duty?

Again sitting by the side of my mother's grave in Beloit Wis. I wrote to my Rev. friend Z M. Humphrey on the 17th of March 1860. Only three months previous to the time I was healed & of which I then had no thought of being cured. I said: " I am drawing near to a crisis that is to try me or my faith more severely than ever before", & asked him to pray for me that my faith fail not". This I regard as having been a presentiment of some coming event in my history, or as Mr. Humphrey said in reply to my letter, " The shadow of which was cast before", but I had not the remotest idea of being healed in answer to prayer or in any other way and my physical maladies were not in my thoughts at the time. And still again some time after I was healed I was greatly perplexed to know what I ought to do, & I sought counsel of God by praying that He would guide me to some portion of His Word that I might take as an indication of His Will concerning my course. I was at a hotel in a little town in Ohio (Forrest), on the Pittsburgh & Fort Wayne R. R. waiting for a train to go to Dayton Ohio, & I opened a Bible that I

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found on the table in the parlor of the hotel, & opened it at random having no idea where & my eyes fell directly upon these words: " Be not as the horse or mule that needeth to be held in by bit and bridle, I will guide thee in the way thou shouldst go. " Could I doubt this being in answer to my prayer just uttered for guidance? I will speak of but one more which occurred while I was in San Francisco 10 years ago while engaged in the Paper Mill Enterprise about which you knew something, I became very much concerned lest I was misapprehending the Will of God, realizing that I had done so little in return for His great kindness to me. I was fully absorbed with my business affairs & I had in fact been for years exerting myself to the utmost to at least free myself from pecuniary indebt edness to others, so that I could feel & say that I owed no man anything but love & good will. But notwithstanding my untiring efforts & the feasibleness of the different enterprises that I undertook I could only succeed in supporting my family comfortably, & thus the years had passed since I was healed & I was often perplexed beyond measure, & all the time carrying a double load of obligation to God and man. And under this pressure I again sought counsel of God through His Word, after earnest prayer for guidance by the Holy Spirit, Who is promised you know to guide those who seek His guidance. On opening the Bible my eyes were drawn as if by a magnet to these words: " I am afraid of you least I have bestowed upon you labor in vain", & then by the same force my eyes glanced

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across the page to the conclusion of the message: " Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage." And further Howard imagine if you can the force of the impression made upon my Soon after this my connection with the Paper Company was mind. dissolved unexpectedly and the conviction fastened upon me that I should then at least make a written statement of the facts and circumstances connected with my restoration to physical soundness as I have narrated to you, which I did as I have also stated in this writing. Now Brother these are the prominent features of my ex perience, & do you wonder at the solicitude I have felt & expressed of whom I have sought advice too to my most confidential friends & advisers from time to time when my burden has been too great to bear alone. And please pray for me that I may follow the guidance of God through His Word, His Spirit & His providential dealing with me.

And if an apology is due for coming to you thus freely, you will in the kindness of your heart find it in the title itself & I should be very glad to hear from you as fully as you may be inclined to speak. And please remember me to Mrs. Howard & Gracie who I have not forgotten as the little girl I was so much interested in in the Sunday School Classin Washington, & I hope she has continued to grow in grace & knowledge of Jesus Whom to know aright is life everlasting.

And if Captain Wilkinson is still with you please remember me

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to him. You know I introduced him to you. Tell him I have not forgotten the night he spent with me at my private room in Washington.

And may the Lord bless & keep you & yours is the prayer of Your old time friend & brother,

( S'gd.) B.F.Field.

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Deve Brother Borton Oct. 3-188 Coming Cetigram - "Leeds Oct 3. Laurais Lead Turval Semiling Quill go to Leeds tomorrow at remain to function my setures Rinland

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