

minister to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil, your prayers will not rise higher than the fog, and you know that it seldom rises much higher than the tops of the mountains.

If I am sick, and send for an administrator, I want him to fulfil every word of the Lord; and if there is anybody there you don't like when you come to me, invite them out of the door. When devils are in the house, and you don't like them, cast them out, but be sure to administer the ordinances right. When an Elder comes to administer to the sick, and is afraid of greasing his fingers, or of dropping a little oil on his vest or pants, and says, "O never mind the oil, there is no virtue in the olive oil; you might as well drink it as anoint with it; besides, I might grease my gloves; I will dispense with it," I want such a man to walk off. If I was sick, and he came to me in that manner, I should say, "You are a poor, miserable hypocrite." That is the way I should feel and talk. Let a man, when he has the right kind of faith, practice the works thereof; and when God says, "Anoint with oil," anoint; I don't care if it runs down your beard as it ran down Aaron's, it will not hurt you. When a man complies with every requisition of heaven, his works and his faith are right. He offers up prayer for the sick, he anoints with oil, and lays on his hands. When his works are right they will correspond with his faith, and men and women will be healed.

This is just as sure as the law of mathematics; I never saw it fail, and it never will fail; I tell you this in the name of the Lord God of Israel. The grand difficulty is, as brother Kimball says, people play with these things as a cat does with a mouse until it is dead; and so it will be with the ordinances of God when a part of

them only are performed and a part omitted, for in this way the channel of the Lord's blessings is stopped up. The Saints who are sick need not expect that they are going to be healthy when only half of the ordinance is administered to them. If a man wishes to be healed, he must be administered to lawfully in that way God has appointed, and live his religion.

A great many people partake of the Sacrament, and at the same time are thinking, "How many teams can I get tomorrow to haul stone? I wonder if that sister has a bonnet like mine, or if I can get one like hers? I wonder if it is going to be a good day tomorrow, or whether it will rain or snow?" &c. You can sit in this stand and read such thoughts in their faces. When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who have an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings desired, and in offering thanks for the blessings enjoyed.

We talk about being one; now if our faith is right, let our works correspond. If you have faith to pray, and prayer is offered up in the stand, pray too; and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every Saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before