

an emetic to the sick, which might be very well if they lacked faith; but if we have faith to feel that the issues of life and death are in our power, we can say to disease, "Be ye rebuked in the name of Jesus, and let life and health come into the system of this individual, from God, to counteract this disease;" and our faith will bring this by the laying on of hands by administering the ordinances of the holy Gospel.

I am happy to say I have never been under the necessity of calling a doctor to my family for forty years. I have had them in my family, but not from necessity. I like them when they are gentlemen; when they are wise and full of intelligence I am very fond of them; but I do not ask them to doctor my family in any case; and there are no circumstances under which I think them necessary except in case of a broken bone, or where skillful mechanical or surgical aid is necessary. But to call a doctor to my family to administer physic to them, I am not under the necessity of doing it. Is this so? Yes, it is; and if the experiment could be tried, independent of the Gospel and of faith, in any community, I care not where, nor for what length of time, of having any number of persons, with regularly qualified physicians to attend them; and the same number without such physicians, but who will doctor themselves according to nature and their own judgments, among that portion without doctors, there would be less sickness and fewer deaths than among those who had their doctors. The experience of the Latter-day Saints in Utah confirms this. When we first came here we had no sickness, and we had no sickness until we had doctors. When they began to obey the Gospel they did not want to dig in the field, hoe potatoes, go to the canyon for lumber

or wood, to secure for themselves and families the necessaries of life; but they wanted to live by doctoring the people, and from that time on, as we got richer and built warm houses, and have lived more richly, indulging in sweet cake, plum pudding, roast beef, and so on, we have had more or less disease among us. Perhaps I have said enough about doctors.

I say, again, however, that it is absolutely necessary that we all possess the gift God has seen fit to bestow upon His children to counteract the power of death. How long? To live forever? O no, men must die; it is the decree of the Almighty that all men shall die within the thousand years. Said He, "In the day that thou eatest thereof thou shalt surely die." This body must sleep in the bosom of mother earth; this is the decree of the Almighty, hence it is necessary that all must die of disease or old age, but for all that, to my certain knowledge, the sick in hundreds of instances are healed by the power of God through administering the ordinances of His Gospel.

The first principle of the Gospel is faith in God—faith in a Supreme Being. This is a point that meets the infidel, and is one upon which I have reflected and talked a great deal, and I have come to this conclusion—that good, solid, sound sense teaches me never to judge a matter until I understand it, and infidels should never pass their opinion with regard to the character of a Supreme Being until they know whether there is one or not. If this principle were an article in the creed of the infidel world, I think they would not be quite so skeptical as they are; I think we should not meet with any person who would deny the existence of a Deity. The infidel looks abroad and sees the works of nature, in all