

from God and yet they may have very little wisdom; and they do not know how to turn their knowledge to the best advantage. Here is the distinction then between a revelation which gives wisdom, and a revelation which gives knowledge.

To another is given, by the Spirit, the gift of healing. Some may say that the gift of healing was only intended for ancient times, to establish the Gospel; that the people in those days needed some miraculous power and evidence to convince them of the truth of the Gospel; but I find that the gift of healing was given for the benefit of all who had faith to be healed. This was the way that the Lord administered in ancient times, and there is just as much necessity in our day that the sick should be healed, as there was eighteen centuries ago; and the Lord is just as willing, inasmuch as we will exercise faith in him, to bestow the gift of healing now as he was in ancient times. This seems to be a kind of common gift, not limited altogether to a few individuals, as we find recorded in the last chapter of Mark. Jesus said on that occasion, speaking to his Apostles—"Go ye into all the world, and preach the gospel to every creature. He that believes"—that is every creature in all the world who believes—"and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe," that is, every creature in all the world that believes, showing that the believers generally might have the gift of healing, although, perhaps, to some it is given more fully than it is to others. "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not

hurt them: they shall lay hands on the sick, and they shall recover."

It seems that the gifts here named are general gifts, intended more or less for the whole Church; not only for those in the Priesthood, but for those out of the Priesthood, for males and for females. For instance, children are often taken sick, and it is the privilege of their parents, whether they have the Priesthood or not, by virtue of this promise, to lay their hands on their sick children, and ask the Lord, in the name of Jesus, to heal them. Suppose that the father, the head of the family, is absent, has the mother the right to lay her hands upon her sick child? We say that, by virtue of this promise which the Lord has made, she may lay her hands upon her child or children, and ask God to heal it or them. How many scores and scores of cases have there been in this Church, every year since it was organized, where the parents, both brethren and sisters, have had power over disease, through the Spirit of God being poured out upon them, and their children have been healed through the laying on of their hands? Here, then, is another point wherein we differ from the religious world. Go and ask them if they will come and visit a sick person. "Oh yes," says the minister, "I will visit the sick." When he arrives, the sick person or his friends request him to pray. That is all right and in accordance with the Gospel. They kneel down, and the minister prays that the Lord will look in mercy upon the sick person, and, if it please him, heal and restore him. But do they lay on hands or anoint with oil as the Scriptures direct? The Scriptures say—"If anyone among you is sick? let him send for the elders of the church; and let them pray for him"—it is all right to pray—"and let them anoint