

the sick in the name of the Lord." Now, when they do this they are complying with the requisitions of the Gospel of the Son of God, and why not follow this ordinance of laying on of hands on the sick, and anointing them with oil, just as well as following the praying part? No wonder that they do not have power over sickness and disease, for they only attend to half their duties—they pray, but neglect the other part. Inquires one, "Cannot the Lord hear prayer and heal the sick just as well without laying on of hands and anointing with oil as with?" He could have thrown down the walls of Jericho without the children of Israel walking around them and blowing rams' horns; but the Lord has a form, then why not comply with it, and leave the event with him. It requires faith on the part of the sick in order to be healed; they ought to have faith as well as their friends. When an infant child is sick, it, of course, is not required to exercise faith; but its parents and friends can exercise faith on its behalf, as was done in ancient times. Sometimes sickness will deprive an adult person of his senses, in that case his friends may exercise faith for him. But where there is no faith in God, as in the case of infants, his servants may prevail, and heal the sick, but this is not always the case. For instance, as great a man as Paul was, a person who had the gift of healing to such a degree that even by carrying a handkerchief, or some little article from him to those who were sick, devils would flee and the sick would be healed; I say that as great a man as he, was obliged on a certain occasion to leave one of his fellow laborers in the ministry sick at Miletus. Why? Because he had not faith. People may sometimes have faith, and at other times they do not exercise it;

sometimes people are appointed unto death, and in such cases the administrations of the Elders are not likely to be effectual. If believers could always exercise faith to be healed of disease, all the ancient Saints might be living now, eighteen hundred years after they were born. But the Lord heals the sick when it seems good unto him, and he gives us, inasmuch as we are not appointed unto death, the privilege of calling upon his name, and of having the administrations of his servants in our behalf. This has been practiced ever since this Church was organized—forty-three years since—and if it had done no good, if there had been no healings in that time, do you suppose the Latter-day Saints would continue to be members of the Church? No, the Church would have quickly broken up, it would not have lasted more than two or three years if its members had not found the promises verified, according to the word of the Lord; but they have found that the Lord really does stretch forth his hand to heal the sick, and that he does raise them up from the very point of death, and restore them, almost instantly, to health and strength. Knowing this to be the case, the afflicted Saints have faith in the ordinances, and they continue sending for the Elders, and God blesses their administrations.

Then, if I received a spirit by which, in the name of Jesus Christ, I was enabled to rebuke sickness, and that sickness was rebuked, and the persons were raised up, should I not have reason to believe that I had received that true Spirit of the Gospel, called the Holy Ghost? I certainly should. If I received a revelation telling me what would be the best course for me to pursue under certain circumstances, should I not know that it was a revelation from God?