

of them must first try the physician, have the head shaved, take a dose of calomel and gamboge, have a blister plaster on the back of the neck, and another all over the bowels, besides one on each hip—in short, they must have six or eight large blister plasters on them at once. After trying all this, and running up a bill with a physician of from six to six hundred dollars, they then send for the Elders. When James is about dead, having had two quarts of blood taken from him on Saturday, and another on Monday, and when the life is nearly drawn out of the poor fellow by physicking and bleeding, why then they send for the Elders, and ask them to pray for him. When a man or woman sends for me after taking such a course I feel insulted, if I do not act so. I go to the house perfectly good natured apparently, and administer, but there is a frown of indignation within me. I feel that they have insulted the Priesthood, trampled upon the order of the house of God, and treated lightly His holy ordinances. I am not anxious to exercise faith for such persons, for I think that they are fools, and let them die the fool's death.

If the Saints of God actually have the faith of the ancients, let them practice the doctrine in their works. A man will tell me that he is a "Mormon," that he believes in the faith of the ancients, when at the same time he practices everything else but their religion. My rule is to practice our religion. If I want a drink of catnip tea, or of composition, or of lobelia, it is all right, but I will first practice my religion. You know that it is hardly allowable in Utah to drink any more than five gallons of lobelia at once, for the Assembly of Deseret once had the matter under consideration.

I wish to see the Saints practice their religion, and carry it out, and if

they cannot live by their religion, then die by it. That is the doctrine. I want my religion if I am going to die. Most certainly that is the time I would not like to lay it by, for it would be unwise to do that, since that is the very time that one needs it the most, and is the time when he should be immersed in it. I want to see the Saints actually show by their works that they have the faith of the ancients.

When the Elders go forth to preach, and people are healed by the laying on of hands, some have said, "We cannot expect the sick to be healed in Zion; we cannot expect to see miracles when we are gathered to Zion." That is the very place for the sick to be healed, and the place where the people of God should exercise the most faith, and be the most diligent in keeping the ordinances of the Lord's house perfectly. You have only heard the theory taught abroad, but you have now come home to practice what you have been taught in other lands.

If any are sick among you, let them send for the Elders of the Church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil when they should and might use it. I have seen the Elders try to cast out devils, and to accomplish it they have fasted, and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil, and anoint the person possessed of the devil, and the devil went out forthwith. That taught me a good lesson—that God Almighty, when He speaks, means what He says; and if a man's works are right, his faith will be right; and if his faith is wrong, his works are wrong. When a man whose faith is right goes forth to ad-