from God and yet they may have very lit-
tle wisdom; and they do not know how
to turn their knowledge to the best ad-
vantage. Here is the distinction then be-
tween 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 an-
cient times, to establish the Gospel; that
the people in those days needed some
miraculous power and evidence to con-
vince 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 be-
stow the gift of healing now as he was
in ancient times. This seems to be a
kind of common gift, not limited alto-
gether to a few individuals, as we find
recorded in the last chapter of Mark. Je-
sus 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 bap-
tized 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 be-
lieves, showing that the believers gen-
erally 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 dev-
ils; 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 fe-
males. For instance, children are often
taken sick, and it is the privilege of their
parents, whether they have the Priest-
hood 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 orga-
nized, where the parents, both brethren
and sisters, have had power over dis-
ease, through the Spirit of God being
poured out upon them, and their chil-
dren have been healed through the lay-
ing 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 per-
son. "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 accor-
dance 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