

otherwise the most skillful physician is unable to make a single repair or improve any part or portion of it; and the most he can do is to give something to be taken into the stomach to effect a chemical change on the fluids of the system, to neutralize perhaps an excess of the acids, thus working a change in the quality of the blood, and consequently a change in the deposits that are being made in all parts of the system by the circulation of this fluid. But this wonderful machine is kept in motion by what power? We say it is the power of God; we say it is in Him we live and move and have our being. And, yet, He always works through means, all His wonderful works being performed by agents; but He is not confined to one agent nor any special method in performing His works. But there is a spirit in this earthly tabernacle of ours that is relative to our Father and God, and who is the owner of this tabernacle, and for whom the tabernacle is organized as his dwelling house. It is this spirit that keeps the functions of this tabernacle in motion; when this spirit leaves the body, it is either because the Father calls it away, wishing to use it in another sphere, considering the time it has spent in this tabernacle sufficient for the purposes required, and therefore takes it to a higher school, through special design to do a special work; or it may be, it has used its tabernacle until it is so worn out that it has become like a bow which has been long and constantly bent—it has lost its elasticity; its bones impaired in strength, its muscles stiffened, and the whole frame ready, like our old clothes, to be thrown aside; and the spirit comes to the conclusion that it has had its run with this old tabernacle and that it

is time this old garment were laid aside for a new one. Our Father comes to this conclusion and gives the spirit a ticket of leave, and removes it into another sphere. But this is all necessary as a school for us. The various pains and sorrows to be endured in life are all necessary in their time and place; the trials as we term them, are all necessary in their place, they are all a part of the scheme of education or training to prepare us for the future. One of the sacred writers, in speaking of Jesus, said: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And again: "For God giveth not the Spirit by measure unto him." It is measured out to you and me in the providence of the Lord; but for him there was a storehouse to draw upon, as it were, without measure. He could continue to heal the sick and raise the dead and perform great and marvelous things, and yet the supply of vitality was not in the least abated. Mortals less gifted and less favored who should be the means of healing many sick by the power of God, would feel that in taking their infirmities upon them, they were sinking under the weight, and would want to hie themselves away to rest and recuperate their exhausted frames. Jesus was an exception in this respect; he took upon himself our infirmities and bore our sickness, as had been predicted by Isaiah the prophet. He truly did heal the sick wherever he went; and some found that if they could even touch the hem of his garment the disease from which they suffered could be rebuked; and one instance is given where this was done, in which case we are told, virtue went out of him. But notwithstanding