

travel around the sun while that body and its attendants revolve around a greater sun, and all preserve their own places in their heavenly circuits? None can explain these phenomena, but the facts remain, and so it is with the force displayed through faith in the healing of the sick.

The question may be asked, are all healed by the laying on of hands? We answer, no. Some find in this fact a ground for ridiculing the doctrine. They argue that if there was such a thing as miraculous healing, all sick who are administered to ought to be healed. But doctors do not heal all their patients. Many die in spite of the efforts of the most skillful physicians. Must we therefore reject all doctors and medicine as useless? Believers in the doctrines of Christ die as other men. They are subject to the same universal laws. Their bodies were created to last only for a little while. Sometimes, therefore, the Saints send for the Elders to anoint the sick, but they do not recover, because they were appointed to death, and sometimes because of lack of faith. Christ said: "When the Son of Man cometh, shall He find faith on the earth?" He could evidently foresee the condition of the world at the time of His second advent. We live in a sceptical age. And the Saints are affected more or less by their surroundings. It is necessary to become like little children in order to enter the kingdom of heaven and enjoy its privileges, and one of the characteristics of little children is to have faith. This faith is a principle of power and needs to be cultivated. It is a power not only for the performing mighty works, even to the removing of mountains, but it is a principle by which prayers will be available and our worship become acceptable to God. Without faith it is impossible to please Him.

Some say it is not easy for them to exercise faith, that unbelief is natural to them. This is true to a certain extent. Some people are of a doubting mind, but this does not always prove that they are not good men and women. Some have faith to heal the sick, or to speak in tongues or interpret tongues without being any better in their lives than those who cannot do these things. Faith is a gift from God.

The speaker here read the following:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name: and if they die they shall die unto me; and if they live they shall live unto me."—(Doc. and Cov. Sec. xlii. 42-44.)

Here the Lord provides for those who have not faith to be healed. To them shall be administered mild food and herbs, but not by an enemy. It is also stated that these remedies shall be used with "prudence" and with "judgment and skill." It does not follow because herbs are presented that they can be administered by anybody who happens to think that he knows something about such remedies. It

seems to me that the best available skill should be obtained. But one thing is plain, the needful remedies should be given by friends. It is very important that the sick be surrounded by persons who are not enemies and who carry with them a good influence.

We read further:

"And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities." (Doc. & Cov. xlii, 48-52.)

It is not to be supposed that those who have not faith to be healed are wicked. The Lord recognizes that they may have faith to become His sons and daughters, and they shall be blessed who having not seen, yet have believed and they shall inherit a crown in the celestial kingdom of God if they "overcome." Again, many may perform mighty works in the name of the Lord, and yet be not so good as others who have not this faith. In the great day of judgment, Jesus will say to such, "Depart from me, for I know ye not, ye that work iniquity."

The fact that a man performs what is called a miracle does not prove him to be a servant of God. There are many counterfeits, not only in money, but also in other things. Many people profess to heal the sick through magnetism or through what is called "Christian science." The speaker said, in mentioning this, he would not be understood as saying anything against a person who believes in that so-called "science." There are many good things in it and many worthy people who advocate it, although it embodies many errors.

What is Christian science? It is true theology, the teachings of Christ, which involve the carrying out of His commandments. Those ideas that are contrary to these cannot be properly called "Christian." One principle of true Christian science, as we have seen, is faith. By faith, Christ taught, we can obtain power over matter. But so-called Christian scientists say there is no such thing as matter; that there is only spirit. They deny the existence of evil and of Satan and maintain that all that really exists is truth and love because God is love. These doctrines are clearly not Christ's teachings. He taught the actual existence of Satan, recognizing him as a personality. Evil spirits are in the teachings of Christ represented as real persons, not imaginary beings. They have power to afflict men and can be cast out. They are not "nothings." An instance is the narrative of casting out of a legion from the man possessed. Jesus cast them out, and they asked for permission to enter a herd of swine. They did so, and the whole herd ran down and perished in the sea. This was a reality. Many smile at the narrative. Mr. Huxley, one of the great modern scientists, makes sport of it. But according to Christ's teaching and practice evil spirits are entities, and the speaker avowed his belief in the New Testament narrative, even at the risk of being considered *non compos mentis*. He had reason for his belief, he said, by

what he had witnessed in his own experience. A great many things which the primitive Christians believed has been expunged from the creeds of modern churches, but they were all essential to the true Christian religion and to the full salvation of men.

Let us not be deceived by the false theories and false spirits of the present age. As far as the professors of "Christian science" can exercise faith or cultivate a cheerful disposition or alleviate the sufferings of their fellow men, it is all very good. But when they assert that there is no such thing as matter, no disease, no pain, no evil, that is nonsense and anti-Christian.

The speaker read:

"And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element inseparably connected, receiveth a fullness of joy and when separated man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. (Doc. and Cov., xciii, 32-35.)

Here we have the word of the Lord declaring that the elements composing what we see and handle, and what is called "matter," are eternal. They were never created, or called into existence, out of nothing. Nor was intelligence—the light of truth, spirit and element—created, for both are eternal. The eternal combination of the two are essential to the fullness of joy. In what is called "the creation" God made the world out of pre-existing elements, as in the creation of man, who was made of the dust of the earth, not created out of nothing. The Christian science idea that matter was created out of nothing, will return to nothing and is nothing is a palpable error.

Some people have entertained the idea that the body, after death, is dispensed with as of no further use. But the Lord tells us, that without the reunion of our spirits with the bodily elements there can be no fullness of joy. When we die, if we are prepared for it, our spirits will enter a place of rest, and if not will go to a place of unrest, as is taught us in the parable of the Rich man and Lazarus. For

"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors," etc. (Rev. xiv, 13.)

But the fullness of joy is not to be obtained until the resurrection, at the coming of the Lord, as Paul says:

"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. iv, 8.)

What day, Paul? Why, "When He shall judge the quick and the dead at His appearing and His kingdom." When the Lord comes in His Glory "and shall sit upon the throne of His glory," that is the time for the receiving of the reward. John says:

And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God, etc.; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. (Rev. xx: 4, 5.)