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 FAITH AND BELIEF, ETC.

REMARKS BY PRESIDENT BRIGHAM YOUNG, MADE IN THE TABERNACLE,  
GREAT SALT LAKE CITY, APRIL 1, 1860

Reported by G. D. Watt

The Elders who have addressed you have imparted much excellent instruction, many great and glorious principles have been advanced, the audience have been put in possession of them, and there are a great many more in store for us.

We constantly behold an endless variety in the appearance of the human family, and in their dispositions. No two persons are exactly alike in form, appearance, expression, disposition, and quality of character. We have seen a talent exercised before us today that is new to many of us. I have been acquainted with brother Mace more than twenty years, and never heard him speak in a meeting until today. I am pleased with his discourse; his ideas are bright and active: yet he will learn more; and we shall learn many things that have not yet entered into our hearts to conceive, and know better how to correct one thing with another, and more clearly understand these seeming discrepancies in doctrine, etc., that so often cause persons to differ.

The subject presented to you this morning I explained two weeks ago in a manner to be satisfactory to persons of good understanding: it is the subject of faith and belief. Perfection in conveying ideas is not yet given to the children of men. Our language is altogether inadequate for always conveying our ideas with unmistakable precision, and the same ideas are generally advanced in different words by different persons. This pecu-

liarity has been observable today. It has often been told you that all people, sects, and denominations have more or less truth. None of the religious sects have a perfect system of salvation, though all of them have a portion of true doctrine, and suppose they have a perfect plan. Elders in this Church—men who have been members for years—often speak of principles in the abstract, when they would be better understood if they spoke of them in connection with other kindred principles. Faith and belief, for instance, should not be separated.

Belief is inherent in the creature—implanted within him for his use and benefit—to believe or disbelieve. Your own experience may satisfy you that faith is not brought into requisition by the presentation of either facts or falsehoods to the external senses, or to the inward perceptions of the mind. If we speak of faith in the abstract, it is the power of God by which the worlds are and were made, and is a gift of God to those who believe and obey his commandments. On the other hand, no living, intelligent being, whether serving God or not, acts without belief. He might as well undertake to live without breathing as to live without the principle of belief. But he must believe the truth, obey the truth, and practice the truth, to obtain the power of God called faith. Belief and faith continue in the person who is in possession of faith. It is thought by some that the