

this is a correct criterion to judge every person by. Many of the Latter-day Saints have correct faith and correct works, while some profess to have correct faith, but exhibit by their works that their faith is actually not good. How can I tell whether your faith is good or not? I can only judge of it by your works.

If your works are good and in accordance with the law of God, with the Book of Mormon, with the Book of Doctrine and Covenants, and with the rules of right, I have a right to infer that your faith has produced the works I behold; that the tree, or stem, if you will allow me the expression, from which they grew, is a good one. But when we see a man's works vary with sometimes a little good today and tomorrow, and perhaps the third day he performs evil, to believe that man is correct in his faith, in every sense of the word, I cannot.

We speak of faith as the first principle of our religion. If it is the first principle, other principles grow out of it. We cannot create principle, we can only discover it. If you were to discover a new principle, you would err in saying that you had created a principle, that you had brought one into existence. Principle eternally exists, and man cannot create it. If you discover any law in mathematics, in astronomy, or any principle or law connected with the sciences, this is no proof that you have brought into existence a new law, or process of law, for the principle existed before you made the discovery.

We have the faculty to make discoveries, we have the faculty to discover, we have the faculty to learn and understand the first principles of the doctrines of Christ. Faith, being the first principle of our religion, is established in the mind by hearing, it is established in the mind by evidence and by testimony.

I cannot believe everything that

my neighbor may wish me to believe, I cannot always believe to please my neighbor, while I have no evidence perhaps to believe as he does. I have no testimony to receive what he has received, and I reject it. My neighbor is then offended, and calls upon me to have faith, to believe as he does. If he would only produce sufficient evidence and testimony for me to predicate my faith upon, to produce in me confidence, or establish in my mind faith, then I could believe as he does. Faith then comes by hearing testimony, or by testimony being produced, or brought before the mind.

The testimony you have received of the religion you profess is just as different as the religion you profess is different from any other religion. The Methodist, for example, founds his religion upon the kind of testimony he receives; he is taught by the presiding Elder, the circuit rider, the local preacher, the class leader, the exhorter, or some of the lay members, certain principles, or in other words, testimony is produced to convince him that such and such principles are right, and his belief is based upon the testimony that he is capable of receiving and appreciating. Their faith corresponds more or less with their discipline, or articles of faith; they believe there is but one God, infinite, eternal, from everlasting to everlasting, without body, parts, or passions. Their testimony for that belief is only to be found in their discipline and traditions, and has been handed down from father to son, from their grandmother the Church of Rome to their mother the Church of England; they actually believe it, write it, and publish it abroad.

Their notions of sprinkling, pouring, and other works we might mention, correspond with their belief. If they believed it right for a man to be invariably immersed, they would teach him so; if they believed it right for a