

which we believe. But there are principles connected with our faith which go over and beyond and above all that which is comprehended in the Christian world, and all that which is contained within the lids of the Bible. And yet at the same time there is nothing in our faith, there is nothing in our creed, which contradicts that which is in the Bible. There is no principle in our faith which contradicts anything that can be demonstrated by known truth. Truth always harmonizes with itself. And when a person grows in the knowledge of the truth and advances to higher principles, he does not receive anything that contradicts any truth he had previously learned, for truth is never discordant with itself. Truth is eternal; truth, as we have been told this afternoon is indestructible and never contradicts itself.

The great distinction, as I view it, bringing it down to a small point, existing between the people called Latter-day Saints and all other bodies of professing Christians is this: That our creed is founded upon doctrines and principles and a spirit which have come from heaven in our own times. The doctrines of our faith, most of them, can be found laid down in great plainness in the books of the Bible and were revealed aforetime. Yet we have not received our training, our ideas concerning them, from the Bible. They have come to us from heaven direct. Every doctrine and principle of our faith has been sent down to us in our own times. These doctrines have come by present revelation. Now in that there is a marked difference between us and the rest of the people who profess to believe in the Christian religion. The various sects of modern times draw their creed—or profess to do so, from

the Bible; they take it from the written books; they do not profess to have received any direct communication from the heavens. Take all these various sects of modern times and examine into their different creeds and the foundation of their belief in them, and you will find that it rests upon the hypothesis of the divinity of the Old and New Testaments. They trace their doctrines—or profess to do so—to these books, and they believe in the various doctrines which exist among them, because they consider that they can find them in these books. The book is the foundation. The Bible the written word, the dead letter, is the foundation of all their creeds. Perhaps the Roman Catholic Church, as it is commonly called, is the only exception in that respect. But even the Roman Catholic Church, who look to the Pope as the great earthly head of the Church, do not believe in present revelation. They did not obtain their creeds through direct communication with the heavens. Although the Pope professes to be the direct descendant of St. Peter, he does not even profess to have that great gift which made Peter a veritable Apostle—that is, the gift of revelation. Peter received communication from on high; so did his brethren of the Apostleship. This was the real source of their light; this was the real power by which they instructed the people. They were filled with the Holy Ghost, the spirit of revelation; they were in communication with the great unseen Head of the Church, Jesus, who was crucified, and had departed from their midst.

But all the various sects that compose modern Christendom more or less repudiate the idea of present revelation. They do not believe that in these times man can com-