

that the sons and daughters of our most bitter opponents have recognized the Latter-day Saints as benefactors to the human family.

The principle of faith has been the great motive power by which all reformers have been actuated; it was faith that impelled us to gather to this land, and it is faith, in connection with the knowledge we now possess, that inspires us to steadfastly and firmly move on in our work of redeeming the land and building up towns and cities, and bringing order out of chaos. Thus, so far as the principle of faith is concerned, we do not differ from Christians generally, except in being more practical, believing, as we do, that faith without works is dead. There are no doubt many people who are as practical in their views as the Latter-day Saints, and cling to their views as tenaciously as we, and perhaps, so far as that goes are similarly treated, but their faith is centered in other matters than religion or spiritual things, as was the case with Morse.

We turn to the principle of repentance, that principle that prompts men to cease doing wrong and to mend their ways. In this we are in harmony with active Christians generally, although we may not place this principle in the same relative position in the category of tenets, as others do. We also accept and regard as essential, the ordinance of baptism, and could furnish ample testimony to show that this, as well as the other ordinances, principles and laws of the Gospel, as believed in and practiced by us are Scriptural; that it is ordained of the Lord; that He has declared that except a man is born of the water and of the Spirit, he cannot enter into the kingdom of heaven.

One of the most striking points of difference between the religion of the Latter-day Saints and that of other people is our belief in revelation. We not only believe that the Lord did in ancient days reveal Himself to man, but we accept the doctrine of revelation as necessary for the guidance of the Church today; that the same Lord who so signally blessed and sustained His people anciently can bestow similar blessings in our day; and our faith is just as firmly fixed in the goodness and power of the Almighty to move in our behalf as in that of any other people. If it were not for the fact that our heavenly Father has spoken and revealed to us certain fundamental truths, and that He does, through His servant, to the Church as a body, and through His spirit to the people individually, we would be as others are—without any living distinctive faith. To do away with revelation would be to refuse to recognize the Author of our faith as our guide and teacher. Who can find out the things of God except he is taught either of the Almighty Himself, or those who are taught of Him? It is a matter of utter impossibility for man through his own wisdom to either find out God, or to act in the things of God, without first having been taught and authorized so to do.

Thus might we compare these principles and reason upon them. We have done this abroad whenever opportunity has been afforded. But when we have declared the fact that present revelation was and is essential for the guidance of man, and that the Church of Christ never did or could exist without it, and that the Lord had again revealed Himself to man, our hearers would generally either turn aside or perhaps show