

and in his Father as the true God. This condition stands before repentance, baptism, the sacrament, or keeping the Sabbath day holy; for no person can keep the Sabbath day holy until he complies with the Gospel. This faith or belief is the first principle of the Gospel. "He that believeth and is baptized shall be saved," says Jesus Christ; "and he that believeth not shall be damned." Much has been said about faith. What is it? Many definitions have been given, but there is nothing more easy to be comprehended than faith. It is simply an act of the mind—a belief in those things that are true. It is also a simple act of the mind to believe those things which are not true. You may have a false faith or a true faith. Faith should be founded upon evidence. Where substantial evidence is presented to the mind, it should be received, and should produce faith in our minds. We should be very careful in regard to our faith, that we do not receive false evidence, for this would give us a false faith. I might refer you to many examples of false evidence producing a false faith. For instance, a few centuries ago, almost all the world believed that our earth did not turn upon its axis once in twenty-four hours from west to east; but they believed the sun, moon, and stars went round it once in twenty-four hours, and that the earth stood still. This was a false faith—the result of believing without sufficient evidence: they were guided by the tradition and popular testimony of the age. Copernicus set forth evidence in his day to prove that it was the earth that revolved on its axis, instead of the sun, moon, and stars revolving around the earth. The evidence he produced began to beget in the hearts of the people a true faith, which was founded upon true evidence; and since his day many demonstrations have been given to prove the great fact that

it is the earth which moves, instead of the starry firmament. Upon that subject the world now have true faith, founded upon true evidence demonstrated to them.

So it is in regard to Jesus, the great Redeemer, and God his Father: evidence is granted to prove to us that there are such beings. Chosen vessels are called, and have their eyes opened to behold the Father and the Son, and go forth as witnesses to the inhabitants of the earth, and bear testimony of that fact, setting forth the doctrine of the Father and the Son. This evidence begets in the minds of the people a true faith, while a traditionary evidence often begets a false faith. For instance, Paul, previous to his conversion, was a zealous, good man as far as he understood. He went forth, being governed by his faith, to persecute the Church of the living God. He verily believed he ought to do many things contrary to the name of Jesus Christ, the Nazarene. He believed he was doing God service in putting the servants of Jesus Christ to death. He had a false faith, founded upon sufficient evidence. By-and-by he received a testimony for himself that Jesus was really and truly the Christ—that he was persecuting the followers of the true Redeemer. His faith now became corrected, a true faith was given him, and the testimony he received prepared him to bear witness of the fact to tens of thousands of others—not a secondhand testimony, but he could testify, My eyes have seen him; my ears have heard his voice; I have beheld his glory. He went forth as a witness goes forth into our courts of justice to testify that he knew positively, and not to testify what some other men had said, or to what some other person knew. Such witnesses go forth to the world, and their testimony produces faith in the minds of those who carefully weigh the evi-