

after the latter had finished and the meeting was dismissed this clergyman said he had not the least idea that we had so large a Christian element in our faith until he heard that discourse from President Young. He had supposed that we had set aside the Bible and had taken the Book of Mormon and the doctrines and revelations contained in that and in the book of Doctrine and Covenants as our rule of faith.

He was not singular in that idea; it is the general belief in many circles, and among people who, on other subjects, are well informed. They have an idea that we are a very peculiar people, and that our peculiarities have their origin in those books. Of course among people who have read the Book of Mormon and the Book of Doctrine and Covenants these ideas do not prevail, because such persons are aware that those books corroborate the Bible, and are witness of the truth of the great principles contained in the Old and New Testaments, and teach precisely the same.

The peculiarities, if such they may be called, which distinguish us from other people, have their origin in our implicit faith in the Scriptures. There is no principle nor doctrine of our faith that we are not willing to have tested by the revelations and teachings contained in King James' translation of the Bible; and our Elders have gone forth taking that as their textbook, preaching from it the principles which those now called Latter-day Saints have embraced, and which caused them to gather together from the nations of the earth, to the State of Ohio, then to Missouri, then to Illinois, and then to these valleys.

This statement may sound strangely to the ears of many. I have heard people express considerable surprise upon hearing it. I recollect in my

early experience as an Elder meeting and having considerable conversation upon our principles with a clergyman. I left with him the work called "The Voice of Warning;" and when I called upon him again after a lapse of a few days, he expressed his surprise at there being any diversity between the Latter-day Saints and the orthodox sects, "for," said he, "I see that you base your faith upon and draw your arguments from the New Testament." I admitted that it was strange, but remarked to him that it was because we received the New Testament literally, and believed that the teachings contained in that book were intended to be understood as they were written, and that when God made a declaration, or his authorized servants preached the Gospel, or made certain plain and positive promises, the design was that the children of men should rely upon those promises and believe the principles of that Gospel with the most unwavering faith and expect their fulfillment to the very letter, if they would only comply with the conditions connected therewith.

This is the great difficulty today; this is the cause of the diversity of beliefs in the Christian world. Instead of taking the word of the Lord as it is, they wish to place their own construction on that word so as to suit their own peculiar ideas and views; and having thus interpreted it, they frame their belief in accordance with that interpretation. But it is very plain, from words contained in the New Testament, that the Lord expected his children to believe the Gospel and to carry it out in their practice, as it was delivered anciently. For instance: Paul, on one occasion, when writing to the Galatians, said—

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached