they expect to hear some of the dark sayings of the ancient prophets expounded, and how the Lord used to manifest himself to the people in the days of old, and how He spoke to them, and gave them dreams and visions and wonderful manifestations, and what a delightful thing it was for them to gather out from the wicked world and be organized by Him, and how they enjoyed themselves in their social capacity, and what good times they all had in ancient days; and thus they extol the ancients to the heavens, tell of the doings of Adam, of Enoch, of Noah, of Abraham, of the patriarchs, of the prophets, of Jesus and His Apostles; and go on to tell about the resurrection, and describe the mysteries and joys thereof on the one hand and the torments of the damned in that lake of fire and brimstone and bottomless pit to which they are to be consigned on the other, and who are going to have their hair sheared off, who are going to have their fingernails taken out, who are going to have their eyes dug out, and who are going to have their blood spilled, and their spirits spilled, etc. At the close of such a meeting the exclamation heard on all sides is, what a glorious meeting we have had, what a glorious sermon we have listened to; when I would not give the ashes of a rye straw for the whole of it as to the amount of real practical good it does the people, more than in a moral point of view.

When people are hungry they need substantial food; when they are thirsty they need substantial drink. Moses' smiting the rock would not have benefited the people in the least, if water had not gushed out. It is the duty of the true minister of Christ to instruct the people of God how to get their food today, and to teach them by precept and example how to become an independent nation.