

have been guided by popular opinion have always erred. The opinions of the great majority concerning the truth have in almost every instance been unreliable. Moses, notwithstanding the mighty miracles he performed, was not appreciated by those among whom he lived, and narrowly escaped being stoned by the people whom he led across the Red Sea. When they got into the wilderness they murmured at him, and were ready to choose others to lead them back to Egypt. It was so with Samuel. Although the nation was comparatively a righteous nation, they rejected him. They were not content with the power and authority which he exercised over them, and they wanted a king. So with other Prophets. The more wicked the generation, the harder they were to convince of the truth of the predictions that were uttered among them by the servants of God; and so much was this the case, that it became almost an infallible rule, when a majority of the people decided against a man, he was sure to be a servant of God.

It may be asked, why has this been the case? I know that men say, If God be God, and is the being that he is described to be, why has he not manifested his power in the midst of his children to such an extent that they are compelled to receive the testimony of his servants? There is a class of people who cannot understand why it is that truth cannot be made so plain to the human understanding that men cannot reject it. Infidels advance this as an evidence that there is no such thing as divine power, no such being as God, and that there is no Supreme Providence presiding over the affairs of the children of men. They say that if God be the kind of being that he is described to be in the Scriptures,

it would be inconsistent with his character to withhold from the children of men such manifestations of power as would convince them beyond all controversy that the men he sends to declare his will unto them are his divinely appointed servants.

It is very plausible, taking one view of the subject, for men to imagine that this ought to be the way in which God should act; but there is one saying, written in ancient days, that is as true today as when it was written, that is, "That as the heavens are higher than the earth, so are God's ways higher than our ways, and God's thoughts higher than our thoughts." In our degradation and ignorance we cannot comprehend the purposes and plans of our heavenly Father. No man can do this. If any man were capable of doing this, he would be unfit to dwell on earth, and he might perhaps be translated, as Enoch was anciently. No man can rise to the wisdom of Deity, and comprehend the purposes and designs of him who created the earth and placed us upon it, and who regulates the movements of the universe of which we form a part; and when we try to do it, it is like a child just beginning to talk, seeking to dictate and comprehend the movements, actions and thoughts of men who are in possession of the wisdom and experience of mature age. In fact the difference is greater. Our Father and God has made it plain to us that he has placed us here on this earth in order that we may be tested and proved in the exercise of the agency that he has given us; and if, when he sends forth his Prophets, he were to manifest his power, so that all the earth would be compelled to receive their words, there would be no room then for men to exercise their agency, for they would be compelled to adopt