experience of those who have known God
best, and have been best acquainted with
the plan of salvation. The Lord said
that, "as the heavens are higher than
the earth, so are my ways higher than
your ways, and my thoughts than your
thoughts." We cannot comprehend God;
we cannot dictate to him the plan that
he shall pursue in saving his children.
Men frequently say, "How easy it would
be for God to reveal himself; how easy
it would be for him to make his mind
and will known so indisputably that no
one could cavil about or reject it; how
easy it would be for him to open the
heavens and make manifest his glory,
and send angels that all might see." No
doubt the Elders of this Church have
been frequently met by the objection—
whenever they had testified that God
had established His Church in its an-
cient power, with its ancient gifts, re-
stored the everlasting Gospel, and the
authority to administer its ordinances,
and that he had done this by the admin-
istration of holy angels—they have been
met by the objection "Well, if this testi-
mony be true, why did he not send angels
to somebody or to some people whom all
would believe, and concerning whose tes-
timony there could be no doubt, instead
of sending them to an obscure youth,
an illiterate boy, in the State of New
York, and withholding from the rest of
mankind all knowledge concerning this
wonderful event." Of course this sort of
argument applies to the Savior himself,
it applies to the whole plan of salva-
tion, it applies to every Prophet that
ever lived, and cannot be confined alone
to Joseph Smith or to the Latter-day
Saints. With equal force it might apply
to those who lived at the time of the res-
urrection of the Savior. Why was he not
seen by all the people? Why was the Son
of God born in so obscure a place, born
in a stable and cradled in a manger?
Why did he not reveal himself in power?
Why did he not convince all the inhab-
itants of the earth so irresistibly that
they would be compelled to accept Him
as the Son of God. This argument would
apply to other dispensations than that
of the Son of God. It would apply to
Noah, to Abraham, to Moses, and to
the whole of the Prophets and Apos-
tles that ever lived. But God, as I have
said, has a way of doing these things
that does not comform with the ideas of
men. There is one thing that we as a
people should understand, and that is,
that God has purposely drawn a veil be-
tween himself and the inhabitants of the
earth to accomplish his own designs. He
has the power—we all admit it, that is,
all who believe in God—to reveal him-
self in his fulness; he has the power to
open the heavens and show every liv-
ing being all that the heavens contain.
There is no limit to his power. He con-
trols the innumerable hosts of heaven.
He has but to utter his command and
they obey. Jesus said, on one occasion,
"Thinkest thou that I cannot now pray
to my Father, and he shall presently give
me more than twelve legions of angels?"
But God, as I have said, has purposely
drawn a veil over the inhabitants of the
earth. He permitted Adam to fall; he
permitted him to transgress his law, to
bring about the fall of the human race,
in order that man might be, for with-
out the fall man would not have had
an existence upon the earth. "Adam
fell," therefore, "that man might be, and
men are that they may have joy." There
was a purpose in this. God, through
his foreknowledge, comprehended