

the ordinary advantages that men who call themselves ministers possess. They were men selected from the various avocations of life. Joseph Smith himself was a farmer. He was not a man that was schooled for the ministry. He had had no education to fit and qualify him as men are ordinarily supposed to be qualified in these days who teach their fellow men what is called the Gospel of Jesus Christ. He did not go to a theological seminary. But inspired of God, having been ordained of God to the everlasting Priesthood (that authority that had been withdrawn from the earth in consequence of the wickedness of men; and been restored to the earth and bestowed upon him by angelic agency) he stood up in the midst of his fellow men and proclaimed the truth, and by the power of God he was the means of bringing many to its knowledge; and, as I have said, inspired of God, he selected others and laid his hands upon them, that being the ordination necessary to qualify them to preach the word of God. They were taken from the plow, they were taken from the blacksmith's shop, from the mechanic's bench, from the counting room, and from all the vocations of life in which they were found; they were taken and were thus ordained and sent out to preach the Gospel, without purse and scrip, without salary, without that which the world had considered necessary—an education, an education suited to the calling. In this way they went forth and preached the Gospel—not in men's wisdom, not in their own strength, but calling upon God in the name of Jesus to bestow His Holy Spirit upon the people and to carry their words by that spirit to their hearts, and to help them find the honest, the meek, and the humble.

This is the way in which they went. They could not glory in man. They could not take glory to themselves, for there was nothing about them in which they could glory. And the result was that wherever they went they met honest-hearted people—people who were waiting to receive their message; and these people as soon as they were baptized were seized with a desire to gather together with the people of God, without knowing what God had said upon the subject.

Now, when God does a work he does it in his own way, and he is determined—he always was apparently from all we read—to have the glory of that work. If a man were to go forth qualified by education and preached by the power of education and of learning, who is it that gets the glory? Why, you will find it everywhere that man is glorified. If there is a fluent preacher, if there is a successful orator in what is called the Christian Church, he gets the glory of it, and he gets a salary in proportion to it. Commencing, as some of them have done, to preach in humble places, the fame of their oratory has spread, and they have had calls to the ministry from other places, such calls being accompanied by an increase of salary, and a man goes from one place to another according to the addition he receives in his salary until he becomes noted as many are today. The fame of their oratory goes throughout the United States. Who is it that gets the glory for this? Why, it is the men themselves, and they get the salary, too. They not only get the glory of men, but they get their pay. Man's education is praised, the college where he received it receives credit for it according to the ability that he may display, and God is very