

from the fact that our motives are misunderstood; that our mission, which we continually proclaim to the world is not believed in, and we are looked upon as an assembly of upstarts, enthusiasts and fanatics, who, in our blindness and our narrowness think that God has only regarded us; that we are His favorites, and that He cares nothing at all for the rest of mankind. This is a wrong idea of our position, and it is because our position is thus misconceived—one cause at least—that we are persecuted and abused, derided, oppressed and trampled upon as we are. However, I do not believe that we could escape the common fate of those whom God has chosen for a peculiar work in all ages of the world. For, while we acknowledge that God is the Father of the human race, and interested in the salvation of all, we do maintain that our mission as a part of the human family is peculiar, separate and distinct from the missions which have been given to others. God is the author of many plans and purposes, but all his plans, all his purposes and designs converge to one point, have one focus, whether He uses the Christian world, the heathen world, or even this little handful of Latter-day Saints; no matter whom He uses to accomplish His ends, these purposes blend and have but one grand object. They are like rivers or streams of different kinds and sizes flowing towards one ocean into which they all must empty. And though men deem themselves independent—and it is true that in one sense they are—while they fail, many of them, to take God into consideration, and seem to think they can do about as they please, and accomplish what ends they desire, all their independence, all their freedom, simply amounts to this; that they

have the privilege to do right or do wrong, but the results of their actions God will overrule to suit himself. "Man proposes but God disposes," and the history of this world, or any other world which has passed through a similar probation and been redeemed and glorified by the power of God and obedience to the principles of righteousness, is one vast exemplification of that great truth. While man is left free to propose, to adopt what plans he chooses, to exercise his agency, and to carry, so far as he is permitted, the thoughts and desires of his heart to their conclusion, God has never declared that He would not overrule the results of men's acts to accomplish His own purposes.

We are placed in this world measurably in the dark. We no longer see our Father face to face. While it is true that we once did; that we once stood in His presence, seeing as we are seen, knowing, according to our intelligence, as we are known; the curtain has dropped, we have changed our abode, we have taken upon ourselves flesh; the veil of forgetfulness intervenes between this life and that, and we are left, as Paul expresses it, to "see through a glass darkly," to "know in part and to prophesy in part;" to see only to a limited extent, the end from the beginning. We do not comprehend things in their fullness. But we have the promise, if we will receive and live by every word that proceeds from the mouth of God, wisely using the intelligence, the opportunities, the advantages, and the possessions which He continually bestows upon us—the time will come, in the eternal course of events, when our minds will be cleared from every cloud, the past will recur to memory, the future will be an open vision, and we will behold things as