

## OPPOSITION TO THE GOSPEL AND THE WORK OF GOD—HONESTY, ETC.

A SERMON BY ELDER ORSON HYDE, DELIVERED IN THE TABERNACLE, GREAT SALT  
LAKE CITY, NOVEMBER 15, 1857.

REPORTED BY G. D. WATT.

A question arises in the minds of some few, and perhaps in the minds of a great many—"How will our present difficulties terminate? I would like to know the sequel. We have been kept in suspense for a length of time, and I would like to know the final issue."

In my opinion, there is no person that can know the final result of the present movements until it is seen. We have faith in relation to it, and the assurance of the Almighty that all will be well; but the exact how and manner in which it will be brought about we cannot tell; for it is by faith that we move, and not by sight. But in the course of some remarks which I may make, you may, perhaps, be led to a satisfactory conclusion as to what the final issue may be, and not only the final issue, for we are already satisfied about that, but with regard to the progressive stages leading to it.

It is said in the good Book that "Not many wise, not many mighty, not many learned are called; but God hath chosen the poor of this world and rich in faith to be the heirs of his kingdom." We are furthermore told that he has "chosen the weak things of this world, and things that are not, to bring to naught the things that are, that no flesh should glory in his presence." Now I will quote from a modern writer—

"Say first of God above, then man below, How can we reason but from what we know?"

I will go back to the days of the commencement of this Church, when a young man of no particular literary qualifications was called upon to bring to light truths that have been hid for ages—truths in themselves grand and sublime; yet, when brought forth, they were clothed in language not so eloquent as might please the ears of many of the learned. They were not dressed up in the style of modern oratory; and because of this, they were rejected by the fashionable and religious world. The religious world had been taught and completely molded after the fashion and learning of this world, so that a man could not be considered a qualified orthodox preacher, unless he had been through college and acquired the learning of the age.

Here, then, an illiterate youth rises up with a system of true religion, that lays the axe at the root of every other system in Christendom. Look at the odds that were apparently against this young man, even Joseph Smith, the martyr, the Prophet of the Most High—without learning—without resources or friends to back him up—with the whole tide of popular sentiment arrayed against him, backed up by all the learning of the world. If we look at him through a worldly eye, the odds were materially against him.