

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 ancient power, with its ancient gifts, restored the everlasting Gospel, and the authority to administer its ordinances, and that he had done this by the administration of holy angels—they have been met by the objection, "Well, if this testimony be true, why did he not send angels to somebody or to some people whom *all* would believe, and concerning whose testimony 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 salvation, 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 resurrection 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 inhabitants 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 Apostles that ever lived. But God, as I have said, has a way of doing these things that does not comport 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 between 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 himself in his fulness; he has the power to open the heavens and show every living being all that the heavens contain. There is no limit to his power. He controls 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 without 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