

he has forgot that he was born, and that is the difficulty. He is not only ignorant of the truth, but he has been shutting his eyes against it all the time, since he has been in the world.

He has forgot he was born naked and helpless. I suppose he thinks he was born in silken robes, when he does think about it, because he may, perchance, have worn them ever since. I don't know but he thinks he was born in the jewelry that be-decks his body since he has been on the earth, or, as the old saying has it, with a silver spoon in his mouth.

He is independent, he says. What does he do in the first place? He had to be cradled in helplessness, and cared for. It is to a mother's anxiety and tender care he is indebted for his life, for the perpetuity of his being on the earth. When he became of sufficient age to draw his nourishment, and means to sustain his being from other sources, he ate the bread that the earth produced—that was here before him—he had no hand in preparing it, he eats it, enjoys the blessing flowing from it, and still looks up to heaven, and like Nebuchadnezzar of old exclaims, "I have made all these things," he is so independent.

Supposing there had been no earth to have produced bread for his nourishment, how could he have lived? Supposing there had been no hand that had tilled the earth, and produced bread as the result of labor. He was not able to travel abroad to find it, and could not manufacture it. He is dependent all the time. Here we find him clad in fine robes, enjoying the place his fellows occupied, and men on the right hand, and on the left that go at his bidding, and come at his call.

But what could he do, supposing they were not there, and he the only tenant of this wide world? How much could he accomplish in providing means for his enjoyment? Who

would be his farmer, his gardener, or his mechanic? Who would build his palace, serve him, and administer to his wants? Nobody. He would be poor, destitute, naked, without a house in which to dwell, destitute of the blessings of association, and kind attention of friends.

Still he says, he is independent. If he is, let him live alone; and when he has lived alone six months, he will be apt to come to his senses, if he has bread enough to keep him until then.

At the end of that time he would be wishing for the society of the negro baboon, or anything at all like the human form. He would hunger and thirst for an association with his fellow being; he would find himself wretched without it, and he would exclaim like Nebuchadnezzar in the bitterness of his soul, "God is great and good."

Jesus Christ never declared his independence at all. He said he came into the world—on his own business? No, but he came to do the will of his Father. In this we have an example of what we should seek for, and how we should value the principles we should cherish within us. The truth is before us, and it is for us to learn it. This is the great key to our happiness; and when we have learned all the truth, we shall get all our salvation. That which does not learn us the truth does not bestow salvation on us; it is that which learns us the truth, and enables us to comprehend it, which is salvation to us.

I do not care how it is gained, or where it is found, whether at our labor, or in our moments of rest, and hours of reflection, study, and contemplation. The voice of truth is everywhere. It is but the voice of that Holy Spirit that was to do—what? To lead you and me, and all others who have covenanted with God to keep His commandments, into all truth.