

afflicted the world in a social, in a family, and in a national capacity; for nations, like individuals, have all corrupted themselves, have forsaken God, and have never been under the great governing influence that ought to regulate and control the affairs of the world.

And why is it that we sometimes feel so much of the spirit of rebellion in our bosoms and the spirit of independence, falsely so called, and feel so desirous to pursue our own course, and a latent principle within us which is so reluctant to render obedience to the laws of the kingdom of God?

In the first place, it is because of our early associations—of our former habits of thought and reflection. In the second place, it is because we do not cultivate sufficiently the Spirit of the Lord, which, if we did, would show unto us the right way and enable us to appreciate the privileges we enjoy. It is, perhaps, one of the hardest things for those associated with the Church and kingdom of God, or for the human family, to render obedience to the laws that regulate that kingdom and to the Priesthood which God has placed in his Church to govern it. Why? Because of our former associations and habits, and because of the power of the prince and power of the air who rules in the hearts of the children of disobedience, and goes about as a roaring lion, seeking whom he may devour.

We are apt to look at things in too narrow a compass, like a little twig on the end or furthest branch of a tree. It is very flourishing; its buds and blossoms are very elegant and fragrant, because it is in a healthy position. But then it would be very foolish for that little twig to say it knew all about it, when you could not cut it from the tree a single day but it would wither and die, and all its beauty and fragrance would depart.

Have we any light, any intelligence,

any knowledge? Have we advanced in the principles of truth communicated to us? Yes. How did we get our intelligence? Tell me, ye wise men of the world—you that have mixed with the world and have studied their laws, principles of government, usages, habits, and customs, and have made yourselves familiar with their erudition. What do you know of the relation and fitness of things, of the position man occupies to his Maker? What do you know in relation to yourselves as individuals? What do you know in relation to the purposes and designs of God? What do you know about the first principles of the Gospel of Christ? I do not think you know anything about them. If you do, you are wiser than men I have come across in my travels through the world. Just as that little twig is indebted for its life and vigor to the tree, so are you indebted entirely to the Lord for the light and intelligence you have received on every subject. You are indebted to the Spirit of God for your wisdom and intelligence, as much as the little twig is indebted to the tree for its vitality, leaves, buds, and fragrance.

If that is the case so far, how much more will it be so in the future? Who is there that can contemplate the mind of God and unravel the designs of Jehovah? Who can foretell the destiny of the human family? Who can point out the path that we as a people shall walk in? Who shall say, in regard to any of the dealings of God with us, that this is right and that is wrong—that such a thing is for our benefit, and another thing is for our injury? Who can mend, alter, or change these events, and make them better than they are? If we cannot tell all these things, let us be reminded of another thing—never to find fault with things as they transpire—with things that we cannot improve. Some of us may say, “Well, it is a