

people should continually need talking to, that they should continually need instructing, when I take this view of the matter. Mothers when bringing up their children, if they will observe and reflect, can see and understand the feelings of the whole human family. The mother says to the child, "Don't do that; you must not handle those things;" but the little child thinks itself just as capable of handling a teacup, or a tumbler, as are father and mother. The little girl takes up a broom to sweep the hearth, but if mother is not watching her she may let the broom take fire and set it by the bed, and thereby the bed and then the building be set in a blaze. In the actions of their children parents can detect the course of all, from the king upon his throne to the humblest peasant, they are all performing their part on the theater of the earth.

People may be advanced far in life, and yet be surrounded by weaknesses comparatively like those of children. The man or woman of eighty, sixty, forty, twenty, or the child of two or five years of age, have something ahead of them to attain to, and which they are striving to accomplish. There is a principle in the feelings of people which is implanted in their organization expressly for them to become independent, to become Gods, and it is continually urging them to reach forward and to wish to do and perform that which they do not understand. These weaknesses are in the organization, irrespective of age. True, persons can do many things at twenty-five years of age which they could not do when but five years old, and men may know much more at fifty than at twenty, yet the same common weakness is apparent which you can see exhibited in the little child. There is one rule to adopt, one course to pursue, one lesson to be learned, and it is applicable alike to all ages, from the child of one or two years old to

the greyhaired veteran, and which, if they would learn, would prove highly beneficial, and that is, to do those things which they know they can do, and when required by a superior to do a thing they never have done, to take the advice of those who have successfully performed the same act, and then with the best skill they can command, do as they are told, and thus further their education in life and be satisfied.

If the child could understand and be satisfied that the mother knows better than it does, when it is told to let the dishes alone, the broom, or the pincushion, or not to swing on the table lest it be turned over and break the dishes, or not to do this or that, and that such and such things it might do, it would be a great aid to it to take the course laid down by a judicious parent, and would save it much trouble while passing through its mortal career. I ask myself why it is that people do not learn to be satisfied and contented with what they do know, until they are instructed and learn more, and practice this principle in their lives. We are taught here all the time to be passive and contented, to do the things we know how to do. Still I have no question, but what, if I could unobserved and unknown to them listen to the remarks of many of the Elders, or of brethren and sisters, I should hear doctrines taught and suggestions made which God never designed to have His servants teach. At the same time remarks such as these might be dropped, "I am impressed and the Spirit leads me thus and so; true I believe all that is written and taught, but I tell you that brother Brigham does not tell us all of it; he says he does not, but that he tells us as fast as we can understand and practice what he does teach." Now that is true; but all do not stop and reflect, neither do they fully understand the