

They have tended to befog, bewilder, bind down, and lead the masses into ignorance; but the principles of the Gospel are calculated to expand the mind, enlarge the heart, unfold the capacity, and make all men feel their relationship to God and to each other, that we may be all partakers of the same blessing, that we may all be intelligent, that we may all be learned in the things of the kingdom of God, and all be prepared for the celestial inheritance in the eternal worlds. This is the difference between the system that we have embraced and the systems of the world—they are of men, this is of God. Among the Gentiles, they tread upon one another and ride into power and influence on the ruin of others; and they do not care who sinks, if they swim. The kingdom of God exalts the good, blesses all, enlightens all, expands the minds of all, and puts within the reach of all the blessings of eternity.

Do you repudiate education, then? No—not at all. I appreciate all true intelligence, whether moral, social, scientific, political, or philosophical; but I despise the folly that they hang on to it and the folly that they call education.

What did any of us know as rational, eternal beings, until we were educated in this Church?

It is true that we are eternal beings; but did we know or understand anything about the principles of eternal life? Nothing. Yet we have believed that we were going to live forever. But did we know anything about where we came from, or what was our origin, or what was the object of our creation? We did not know anything about where we were going. We had a dreamy idea of heaven—of a God without body, parts, and passions—of a heaven beyond the bounds of time and space; and the hell we believed in was a bottomless pit. We had a dreamy idea of these things; but what did we

know? Was there any authority, religion, or philosophy that could unravel these mysteries? No, not any.

Then of what practical use is their philosophy or religion to us? It did not unfold unto us our position; it did not show us how to obtain eternal life: it could not do it. Of what use was our intelligence as applied to our position?

How many times have you listened to preaching from a speaker who was considered quite an eloquent man? He would study his sermons well, and perhaps write them. They were full of words—the language was eloquent; but, after all, it was mere verbosity, empty sound, and barren in ideas. Then you would go away and say, "What an eloquent sermon Mr. So-and-so preached! He preached the best today I ever heard him. It was such a treat—so rich, so great, and so deep!" "What was it about?" "Oh, it was so deep that I could not understand a word of it," as brother Brigham says.

"Well, what was it about?" "I do not know; but I heard it, and it was so deep and so profound that I could not understand it." "But how was it that you could not understand what he was preaching about, when he was so eloquent, so refined, and made use of such elegant language?" Shall I tell you? The man did not know what he was preaching about himself; and as he could not understand it himself, he could not explain it to you. How could he lead others to comprehend that which he did not know himself? These are facts: this is the education of the world. If you examine the philosophy of France and Germany, and other parts of the earth, you will find them to be on a par with the religious world: they are going to ameliorate the condition of mankind and to perform wonders, according to their professions. If you attempt to reason with them about their philosophy, like the Paddy's flea, when you attempt to