

clearly and distinctly to others. City Creek is a gracious bounty and gift of Heaven to this community; yet it requires no small amount of manual labor to conduct it in suitable portions to every citizen's door. The candle of the Lord was never lighted up in any man's heart to be put under a bushel. It will bring him into public notoriety, and he must of necessity communicate with others. If he understand not his own language correctly, he is often put to the trouble of applying to another to correct his sayings, and sometimes under circumstances that are mortifying and humiliating, or suffer an exposure that might be still more unpleasant and annoying to his feelings. A few months of diligent application to the study of grammar will carry you beyond the reach of all these little perplexities and embarrassments, and place you upon the summit of this science, from whence you may view at a glance the wisdom of those who are with you, and the folly of them beneath you, without a second person to explain the one or point out the other.

There are persons who profess a knowledge of grammar, and yet they pretend to say that there are no correct rules of language. Were I to attempt to pass off upon anyone of you a base or counterfeit dollar, and, being detected in my dishonesty, should attempt to justify myself by saying, "All dollars contain more or less alloy, and my bogus dollar is just as good as any other"—would my apology be satisfactory to you? No. You would naturally conclude my self-justification to be an index to a heart not wholly fortified by correct principles.

I am free to admit that, since the original language was confounded at the Tower of Babel, no perfect system of communications has existed on earth to my knowledge; and con-

sequently, a perfect set of rules could not apply to an imperfect language. But is this a sufficient reason why we should condemn all the rules of syntax, which are the result of the combined wisdom and labor of ages, adapted in the best possible way to the construction and use of speech? Such sweeping declarations may generally be regarded more as an effort on the part of the delinquent to hide some radical violations of just laws than the display of any real wisdom or merit. We might just as well say that men are of no account or worth, because they are imperfect, and hence go to heaven and deal with them there as they were before they came to earth and made flesh their tabernacle. Even then, such rabid opposers to anything that has the scent of imperfection might find themselves disappointed and disgusted, even in the presence of the Holy One; for we read that "He chargeth his angels with folly."

There are some, also, who affect to place more confidence in their own literary acquirements than many others can conscientiously do. They often resort to the Greek and Latin languages to justify any aberrations of theirs from the known and established rules of the English language. There are just as many imperfections in those languages as there are in the English—all languages inheriting similar effects from the great confusion. Hence, if you show the "cloven foot" in the English language, you cannot hide it under the folds of the Greek or Latin.

Some of you, my friends, may have a limited knowledge of Hebrew, Greek, and Latin—some a pretty fair knowledge of German, French, and Spanish: but permit me here to suggest one important rule or caution to be observed by all who wish to be thought correctly educated. Never volunteer the introduction of a