

to marry unless I can find a husband who can take care of me and support me according to my idle wishes." By their acts only can people be judged, and from observing them we must conclude that the ideas of the young men are too true, they are founded in fact. This should be done away. Such feelings, views and influences should be dispelled from and broken up in the midst of the people. Our young men and women should consider their obligations to each other, to God, the earth, their parents, and to future generations for their salvation and exaltation among the Gods and for the glory of Him whom we serve. These are not idle tales, they are not fictions, but facts; and for a community, believing as we do, to live like the Gentile nations in these things is very incorrect. It is not according to our faith; we should put our faith into practice, and be willing to sustain ourselves, each and every one of us. Our young folks who have arrived at years of maturity should think and act for themselves. They are citizens of the earth; they have a share here, and have a part to bear—a character to form and frame and present to the world, or they will sink into oblivion and forgetfulness. These things are of importance to us at least, and especially in this nation, where many of the people are wasting away their lives, bartering away their very existence, and will hardly receive in return therefore a mess of pottage.

The education of youth is an important text for the brethren to preach from. A very high value should be placed upon it by the Saints. We have the privilege of enjoying the spirit of revelation and the knowledge which comes from above, and in addition to this, every branch of education known in the world should be

taught among and acquired by us. All the arts and sciences, and every branch of mechanism known and understood by man should be understood by this people. But no matter how much knowledge we may acquire in a worldly point of view, by study, unless the revelations of the Lord Jesus are dispensed to each and every individual, they cannot use or apply their acquirements to the best advantage. A man may know facts without revelation. The mathematician, for instance, may acquire a great amount of knowledge without any special revelation by the Spirit of the Lord to enlighten his mind; but still he will not know and understand what he might if he had applied his heart unto wisdom. So it is with all the sciences.

These principles should be considered by this people. This is the place, brethren, to teach them. But I will give a caution to my brethren, the Elders—never undertake to teach a thing that you do not understand. Such things will come into your minds; but without launching out on such subjects, questions may be asked and answered, and we gain knowledge from each other. There is plenty within the scope of our own brains that, by the assistance of the Spirit of the Lord, will enable us to tell many things—more than the world or even more than the Saints can receive.

Suppose a man should come here and tell you the very nature of our Father Adam—tell precisely how he was organized, his height, his proportions, the extent of his knowledge, tell you the agreement that was entered into, the amount of knowledge that he had to forget to reduce himself to the capacity of a corruptible being! Suppose this could all be told to the congregations of the Saints, what would they know about