

formed, created, or intended to be adopted by the great ruler of the universe. Man possesses his religious faculties, no matter how dormant they may be, no matter how wrapt up by superstition, or blinded by the ignorance and misconceptions of the teachers who have molded him. God has planted in the human organization those attributes which seek communion with the divine. And it is upon righteous conceptions of man's origin that his future will depend. If the young men of any community have no correct ideas in regard to this; if they believe that they are but the product of chance: if they are impregnated with the thought that they are simply in a transitory condition and that they may "eat and drink, for tomorrow we die," if these are the thoughts which entertain, all their actions will correspond with these thoughts, they will not reach out, nor after the higher attributes which belong to humanity, they will be filled with selfishness, with a disposition to gratify their own passions, even if they have to accomplish this at the sacrifice of the feelings and interests of these with whom they come in contact. But if the youth of our country realize that they are the sons and daughters of the living God; if they realize and comprehend the fact that before they dwelt upon the earth they enjoyed a pre-existence, that their spirits dwelt in the eternities, and had a home there, had associations there, and that they comprehended something of the purposes for which they should come and tabernacle in the flesh, then we may be sure that such thoughts and feelings will have their influence upon the entire course of their afterlife. If the youth of a community are thus trained, if they comprehend the relationship which they sustain,

to the great ruler of the universe, if they have faith in God and have received of the fact that God lives, that he holds in his hand the destinies of the human family, that he hath provided rewards for virtue and penalties for vice—if they comprehend these things, their actions in life will be shaped by these ennobling thoughts. But if the education which the youth of a country receives is devoid of training for the religious sentiment, if the grand revelations of the ancient times which God has given through "his servants the prophets," are set on one side, and if instead thereof education is supposed to consist of arithmetic and the kindred branches of that science, of political knowledge and all that goes to make up what is called a scholar, leaving out the cultivation of other attributes which God has implanted in man—if that is the kind of education imparted, then of necessity it will, at some period of time in the history of that country, bring about religious death, and as a consequence the bonds of society would become loosened, men would live for themselves instead of living for each other, and they would become simply as "the beasts that perish," ignoring the past and caring nothing at all for the future. Hence I believe that this education and training is an important matter as pertaining to the youth of a country, that it should not be a Sabbath exercise only, but that at home, at the family circle, and in the common day school there should be as much attention given to the religious faculties as there should be given to intellectual and mental culture about which we talk so much, and for which we erect so many schools. And it is also to be remarked that according to the conceptions of the people on religious