

you to understand by my remarks that we should entirely deprive ourselves of these pleasures.

It is well enough to occasionally exercise ourselves in the dance, for it was not prohibited in ancient days, and it is predicted that the old and young should enjoy themselves in the dance in modern times; but I am not aware that this has reference to using all our time in dancing.

There is one thing I would like to encourage instead of that carelessness which is now manifested by many, and that is to store our minds with the arts and sciences; not with foolish conjectures, not with vain philosophy, not with something that will fly away with the beams of the sun, but with useful facts, those which have been sought out by men influenced by the inspiration of the Almighty and recorded in books.

Suppose that you and I were deprived of all books, and that we had no faith to get revelation, and no disposition to understand that which has been sought out, understood, and recorded in books, what would be our condition? Suppose that we had not sufficient faith and application to acquire information concerning mathematics, astronomy, geography, mechanism and their kindred branches, or a knowledge of the elements and materials of our globe with their various combinations for useful purposes and their application to machinery, and also of the laws by which machinery acts, and the laws governing motions; then suppose that the present knowledge was all shut out, it would, under these conditions and independent of the aid of the Almighty, require an indefinite period in which to make any great progress in the knowledge that is even now extant.

I am speaking upon the principle naturally, upon that which is revealed without the Holy Ghost to inspire us. Now suppose that we have books to

enlighten us upon useful knowledge, how much more easy it is for us to get knowledge that has been systematized so that we can obtain in a few minutes, that which would otherwise take us years to acquire.

This is the benefit to be derived from the use of books; hence when we say that books are useful we have reference to books that contain useful sciences and knowledge; those facts that are demonstrated by experiment, and not to books filled with the wild theories of speculative men, for those books are laden with humbug in lieu of knowledge.

Who does not know that fifteen minutes' study would acquaint persons with discovered and recorded laws which might otherwise take a series of years to become familiar with? By reasoning and trying to generalize our ideas we may gain much useful information, but shall we therefore consider books of no use? Is there no wisdom in availing ourselves of the labors of those who have developed truths?

It is still knowledge, notwithstanding it has been discovered by others. Truth is truth, and take it wherever you may find it, or from whatever source it comes, it was truth from all eternity, and it will be truth to all eternity. There is a great fund of useful information laid down in books.

Is not all truth good? Yes; and when we speak of true and useful knowledge we have reference to that which pertains to God, or to the workmanship of His hands; and when there are books that pertain to God, or to the things of His kingdom, or the workmanship of His hands, they must be of use, of some service to the human family.

Therefore we need not despair and think that we shall, by and by, come to the end, to a time when there will be no knowledge in books. When