

Can she teach her little girls so much as to knit a stocking tie? No; but when there is plenty of wool and yarn in the house, she calls upon her husband to buy garters, suspenders, &c., from the store, while her children are running in the streets with their heels and toes naked; she cannot even mend a stocking decently. Can she cut her little boy a pair of pantaloons? No; a tailor must do it. Can she make him a cap out of some old cloth that has been worn in a coat, but is good enough for that purpose, and thereby save a few dollars? No; she must plague her husband to spend means at the store, when perhaps he cannot well spare it. Can she make little shoes for her infant? No, pa, buys all the shoes. She seems of no manner of earthly use as an helpmeet to her husband; yet it is her greatest delight to know how the Gods live and how the heavens and all things are sustained, but at the same time is not willing to move a finger to sustain herself.

When Adam found himself in a state of nudity, he hid himself; and when he heard the footsteps of the Lord in the garden, he quaked and trembled with fear. The Lord could do nothing more for him than take some fig leaves and probably some grass to stitch them together for an apron to cover Adam's nakedness. The Lord could not in a few minutes teach Adam how to make broadcloth and a pair of pantaloons, &c.; for he had forgotten all he formerly knew, and had to gain knowledge by degrees. Can we learn in a day how to make broadcloth or satin and clothing or dresses? No; for it is as much as some persons can do to learn in one day how to knit so much as a stocking tie or a pair of suspenders.

The people are striving with all their might to learn the things of God; but if I could only get them to understand the work and the worth

of their present life, I should feel well satisfied. We talk and think a great deal about the life that is to come, and the labor of the Christian part of the world is to prepare for that. The time we now occupy is in eternity; it is a portion of eternity. Our present life is just as much a life in eternity as the life of any being can possibly be. Could we all live so as to honor the life that we now possess, I should not have one anxious thought with regard to being fully prepared for the life which is to come. I wish to urge upon the people the necessity of knowing what to do with their present life, which pertains more particularly to temporalities. The very object of our existence here is to handle the temporal elements of this world and subdue the earth, multiplying those organisms of plants and animals God has designed shall dwell upon it. When we have learned to live according to the full value of the life we now possess, we are prepared for further advancement in the scale of eternal progression—for a more glorious and exalted sphere.

One of the speakers this morning exhorted us to take care of that which we produce. All the energies of a farmer appear to be drawn out to raise wheat; but when it is matured, he seems to retire in satisfaction that he has accomplished what he sought; his energies flag and the crop is not cared for, but is left to return again to the earth; or, if he gathers it, he either has not the ability to properly save and husband it, or he cares not to exert himself to do so. It is the same in his stock raising; he values his calves and lambs—labors hard to raise them; but when they have attained to that stage of existence to do good to himself or the community, he suffers them to die by starvation in the winter, or to be destroyed by the Indians or by somebody else who