

thren who do not speak the English language to think that they are neglected or without the pale of this call. We hope the bishops and teachers will make every reasonable exertion to stir up the minds of the brethren and sisters who do not thoroughly understand English to the importance of this particular item of counsel. We, of course, wish them to stir up everybody on the subject of education, and to encourage, in every possible manner, our day and Sunday schools, for the cause of education should be popular in Israel now, as it was in the days of Joseph; and old and young should go to school together. I recollect a school that I attended in Kirtland under the direction of the prophet Joseph; the oldest scholar in my class was sixty-three years old. We shall have long winter evenings directly, and a good deal of time to spend in self-improvement, and it is our duty to become a cultivated people in all the useful branches of education known among mankind. There is a spirit among some of our young men in different settlements to appear rough and reckless; they indulge in rowdyism and cultivate the savage side of human nature. We ought to use all the influence and power we possess to suppress this, and to stir up in the minds of our young and old the necessity of cultivating simple, plain, innocent, and genteel manners. There is an idea out that a man who has to go to the canyon cannot do it without swearing, or that when he gets to the mouth of the canyon he must throw off his religion and swear all the way up and back again. Any man who entertains such a sentiment should dispense with it at once, for he needs his religion more there than anywhere else. The roads are rough, and there is danger of him being tipped over and breaking his

neck, or mashing up his wagon or his team, and he needs the influence of his religion as much under such circumstances as under any others. The Elders of Israel should avoid indulging in rough language under all circumstances. Most men, if they thought there was a probability of them dying by some sudden accident, would begin to think about praying. When a man is more exposed to danger than at any other time I am sure he needs his religion, for if he should have a log roll over him, and be sent into eternity with a big oath in his mouth, he might not be recognized as a Saint on the other side of the veil. Hence I would like our brethren, and would recommend them to dispense with the idea, that on some occasions they can lay their religion to one side. It is said that an old Quaker, on a certain occasion when his family were grossly insulted and abused, felt very much like chastising the offender, but his religion forbade him fighting. He bore it tolerably well for a time, but at last his patience was exhausted, and, pulling off his broad-brimmed hat and his broad-tailed coat, said he—"Lie there religion until I lick this man." He might just as well have kept his religion on while doing the flogging. He might have felt as an uncle of Joseph Smith—Rev. Mr. Mack—did on a certain occasion. He was a Baptist minister, and was celebrated for his great physical strength. A professional pugilist went to see him once, and told him that hearing he was one of the strongest men in the state he had come to test his strength. The old man was too pious to wrestle or scuffle. The stranger said he would fight him, but Mr. Mack was too religious to fight. The stranger told him he had no ill will towards him, but said he—"I must and will know which is the strongest." Mr. Mack