

the minds of our children. They are a precious charge bestowed upon us by the Lord, and we cannot be too careful in rearing and training them. I would rather have my children taught the simple rudiments of a common education by men of God, and have them under their influence, than have them taught in the most abstruse sciences by men who have not the fear of God in their hearts. As God is the fountain of all light, all truth and all intelligence, and He has organized matter and made what we term the laws of nature, and in the study of His laws is discovered the highest and most intellectual development—as "the glory of God is intelligence," the more we appreciate and comprehend those principles the nearer we approach to the intelligence developed by the allwise Creator; the acme of scientific development in the world is predicated upon a knowledge of the laws of nature in its multifarious forms. We need to pay more attention to educational matters, and do all we can to procure the services of competent teachers. Some people say, we cannot afford to pay them. You cannot afford not to pay them; you cannot afford not to employ them. We want our children to grow up intelligent, and to walk abreast with the peoples of any nation. God expects us to do it; and therefore I call attention to this matter. I have heard intelligent practical men say, it is quite as cheap to keep a good horse as a poor one, or to raise good stock as inferior animals. And is it not quite as cheap to raise good intelligent children as to rear children in ignorance.

There is another thing I wish to speak of. Sometimes we bear too much and too long with the workers of iniquity. For instance, I heard

of a certain Bishop whose First Counselor was in the habit of drinking, and his second Counselor also drank occasionally. The Bishop in excusing the weakness of his Counselor would say that he had a great many good traits, that he was a good meaning and kind hearted man, and that he wanted to save him if he could; and the man was permitted to indulge his appetite. Time passed on and the man apostatized, which he was sure to do if he kept on long enough. In sending in his resignation, he said he had had enough of "Mormonism," which I have no doubt was really the case; I have no doubt either but that long before that "Mormonism" had had enough of him. The Bishop had tried to save the man, but what of the people? How about the Teachers? Could they, or could the Bishop himself preach against a practice that the Counselors were guilty of? If he or they were to do so, it would not amount to much while the evil was being winked at in high places. By means such as this, evil and a loose morality may be introduced into a settlement because of a laxity by men in authority, in the performance of their duty. When I heard of this I inquired why the President of the Stake did not see that the Bishop did his duty inasmuch as the Bishop omitted to act in the matter. What right have these men in authority to overlook such things? I tell you, they have no right at all. And what is the result? It began gradually to be a question with a great many of the people in that neighborhood whether this really was the work of God or not; the spirit of doubt and carelessness found place among them, and this because the presiding authority declined to purge out