

demnation. Hence it stands us in need to be on the watch continually. I do not know of a more absolute monarch that ever reigned on earth than the one who has perfect control over his passions. Do you know of a more absolute monarch than such a person? If you do, I do not. We should all learn to govern and control ourselves! The question may be asked, "Can we govern our own thoughts?" Yes, we can by steady application in gathering to ourselves reflections, thoughts, and meditations which are according to truth and righteousness and justified of God and of all the good on the face of the earth, we can avoid evil thoughts, communications, reflections, and enticements, and can bring the whole man into subjection to the law of Christ. Is this the fact? It is. If we are filled with good thoughts, ideas, and feelings formed upon precepts which God has taught for the salvation of the human family, our communications will be beneficial to our fellow beings. This is to the Latter-day Saints.

When I look over the character of the few who have been gathered together—a pretty fair representation of almost all nations, it is astonishing to see the various ideas of right and wrong entertained by them in consequence of their traditions, and the teachings they have received from their fathers, mothers, schoolmasters and school madames; the priest in the pulpit and the deacon under the pulpit. I say it is astonishing to see this variety—all springing from tradition. Not but what there should be a great variety; we see a variety of countenances in the human family, and we may also expect a variety of dispositions; but all these dispositions can be governed and controlled by the principles of right and righteousness.

Our traditions, then, should be correct! We should know how to teach our children correct principles from their youth up. The first thing that is taught by the mother to the child should be true; we should never allow ourselves to teach our children one thing and practice another. I have sometimes said to my sisters, "Do not teach your children to lie." This is the course pursued by many, without designing to do so. The very first lessons that are given to the infant mind capable of receiving impressions is to falsify or tell that which is untrue. "Well," says a mother, "if I do so, I do not know it." It may be quite true that you do not know it. But what did you promise your little girl if she would do so and so? Did you promise her a present for well doing? "Yes." Have you recollected it? "No, it has gone from my mind," says the mother. If she does ill have you promised her a chastisement? "Yes." Did you keep your word? You have not, and the child forms the conclusion in its own mind directly that the mother tells that which is not true—she says she will do this or that, and she does not do it. It is an easy lesson for mothers to learn to pass their time with their children and never give them a false impression. Think before you speak; promise your children nothing. If you wish to make them presents, do so; if you promise a chastisement, keep your word, but be cautious! Never give a promise for good or for evil, but let the reward come in consequence of well doing, and chastisement in consequence of doing ill. Silence is a thousand times better than words, especially if those words are not in wisdom. But so great is the love of the mother for her offspring, so tender the feeling with which she regards it, that many cannot see wrong in the