

acts of their children; and if they do, they will pass it without chastisement, even if chastisement has been promised. These are our traditions, and so great is their power that we are governed and controlled by them continually.

I sometimes bring up circumstances to illustrate the traditions of the fathers. We in this country are acquainted with a great many different classes of people; different sects and beliefs in religion, and with a great variety of beliefs in regard to morality. If a mother, for instance, permit her child to bring eggs into the house, when she does not own a fowl, she knows that they come from some other source. If her child pick up a knife that does not belong to her and bring it to the house, she cultivates dishonesty in the child; and from such little circumstances, thousands of which occur, the principles of dishonesty grow and strengthen with the strength of the individuals until they become natural thieves. Perhaps this term is too harsh, and should not be so applied; it might be better to say that, through habit, such individuals become accustomed to appropriate the property of others to their own use.

I will tell a little circumstance that I was acquainted with; I was not an eyewitness of it, but had it from one of my neighbors. A Methodist preacher, in company with a friend, was returning from a preaching tour, and while passing a plow lying by the side of a man's farm the companion of the priest had considerable difficulty to prevent him putting the plow into the wagon. Said the priest, "It will be lost, it ought to be taken care of;" and he would have taken care of it by taking it home, making use of it and wearing it out, without advertising it, and the owner of the plow would have had to buy

another. That is appropriating other people's property to our own use. In this case the partner of the priest forbid it. Said he, "Take that and lay it by the fence; it belongs there; do not put it in the wagon," and the priest did so. You may ask, "Was he a good man?" Yes, as good as he knew how to be according to his traditions.

So many circumstances flood upon my mind with regard to these traditions, that I hardly dare commence saying anything about them, that I have seen and learned. One man brings up his child to strictly observe the letter of the law. The spirit and essence of his teaching to his child is, "You must not break the law, if you do you will be chastened by the law; but at the same time," says the father, and he may be a deacon or a priest, "if you can, take advantage of the poor in their daily labor, in purchasing your neighbor's property"—for instance, perhaps he owns a small farm by the side of him, who, through necessity, is obliged to sell, and if he can purchase it for one-half or one-third its value in cash he will do it, because the law will not condemn such an act. This is tradition or the influence of it; but in the eyes of God he who thus takes advantage of his neighbor's necessities is as guilty as if he had robbed him.

Do we know of any here who have been brought up to work on the first day of the week, and who would like to do so now? Yes, we have them. Can they refrain from doing something or other that is like labor on the Sabbath day? It is almost impossible; they must work on the Sabbath. There is a certain class of our Christians by whom the first day of the week must be devoted to labor, just to show to their fellow Christians that they are not sectarian in their feelings. Say they, "One day to us