

—the truth as it is in Jesus—should the traditions which we instil into the minds of our children be built.

With regard to the faith that the Lord has revealed for the salvation of the human family, teach them principles that are correct. Do not say, "Do not do this or that, child, the Lord sees you!" "Well, ma," says the child, "I heard the minister say today that the Lord has no eye, how can he see me? How is this, ma? I want to know; is this true, or is it not true? You say that the Lord looks upon my acts, and knows everything I do, and will judge me according to my acts; yet I heard the minister say today that the Lord has no body and no parts, that He has no ears, that He has no head, that He has no arms, that He has no feet, and so on. How is this, ma?" And the child is confused in its mind and does not know what to believe; it is lost in its thought. The same is true of grown people. The children know very little more than their parents, but they would if they were let alone. I will illustrate this by a simple fact, if I do not prove it. You go to the heathen nations, the aborigines of our country, for instance. They believe nothing in religion as we suppose, yet their ideas of God and heaven are far above those entertained by professed Christians. They believe in a God who has body, parts and passions, possessed of principle and power; who can see, handle, walk, talk and communicate. This is their faith; whether it is through tradition I cannot say. If they have no traditions on these points they have certainly imbibed these ideas from some source, and whether natural or by tradition it is immaterial to me. They are a people who know nothing of the Bible or of the Christian religion, and still their ideas are more correct than many of ours.

This will illustrate what I wished, to my own satisfaction.

I say, with regard to traditioning children falsely, especially in religious matters, rather let them alone; give a good common education, and no teachings whatever with regard to the Bible, and their own philosophy will teach them there is a Supreme Being, better than many who, though identified with Christian nations, have repudiated their religious notions. I mean the infidel world, and its members are very numerous. The philosophy of the child, if untrammelled by false tradition, will teach him, by what he sees every day, that there is a Supreme Being—a supreme principle and power somewhere. It cannot think of anything but what is brought into existence in some way or other. Nothing is self-made or self-existent. This is the natural philosophy of the thinking child. As it grows up, the idea naturally suggests itself to its own mind, "I did not bring myself here; I have parents. I understand this; this is on natural principles. I can, to some extent, understand the creations which are before and around me." Says the child, "I can understand very readily that if we cast wheat into the ground when it is properly prepared, it produces wheat; if we cast corn into properly prepared ground it will produce corn. So of rye, the various grass seeds, shrubs, plants and flowers—they all yield according to their kind." This, the child naturally understands, "but," he says, "where is the origin of myself? I know not; yet it must be somewhere. The origin of life whether human or inferior, must be lodged in some character whom I have not seen! Follow it back, no matter whether it be for six thousand years, six millions, six million millions, or billions of years, the figures and numbers are immaterial, I must