

permit. Not that we do it perfectly; as it has been stated this morning, we have darkness, unbelief, ignorance, superstition, and our traditions to contend with and overcome; and they cling to us to that degree that we can hardly overcome them.

The traditions that we have imbibed in the several countries in which we have been born, and under the various circumstances under which we have been raised, offer a wide field for reflection, and in passing judgment upon each other's acts a great deal of charity is necessary. The people of one nation will do a thousand things, and, according to their traditions, feel themselves perfectly justified, which those of another nation, with their traditions, would not consider it right to do. How would it look here in the United States of America to enter a large meetinghouse like this, move out the benches, and then for a congregation to enter the house, kneel down and say a few words of prayer, get up and begin to waltz around to the music of the organ? This would be considered a very strange proceeding among the people of America; yet in other countries it is done and is considered most sacred; and it is in accordance with their traditions. People's notions of honesty as well as of worship differ very widely, and this difference of opinion is the result of the traditions they have imbibed; and for any persons to say we will bring a motley mass together from various countries, and we will judge all of them by our standard, would be diverging somewhat from the path of truth and justice. Still, notwithstanding the various traditions we have severally imbibed, we are all capable of coming to a perfect understanding of truth and justice, and of what we should do to be perfectly right before God. This is a subject I have reflected upon a great deal,

and I have come to the conclusion that we shall be judged according to the deeds done in the body and according to the thoughts and intents of the heart.

In viewing the traditions of the Christian world, so far as I have been acquainted with them, before I knew anything of the Gospel, and before it was revealed from heaven, I have seen men who thought they were as full of grace, faith, and sanctity as possible, in fact, full of self-righteousness, which they considered the righteousness of God; and yet what would they do? I have known such men, in time of harvest, or when they had a press of work, say to the poor man who was hardly able to procure the bread necessary for his wife and children, "I will give you fifty cents a day if you will come and help me harvest, and pay you in Indian meal." Such men feel justified, for to oppress the poor is in accordance with their traditions.

A similar course is pursued with the female sex. A young woman, compelled to labor for her daily bread, applies for work to some lady in comfortable circumstances. The lady perhaps says, "What wages do you want?" "I do not know. What will you give me?" The reply is, probably, "Well, I will give you fifty cents a week and your board, but I shall want you to do my washing, ironing, milking, scrubbing, and cooking," the whole of it, most likely, keeping the poor girl at work from five o'clock in the morning until ten at night. Yet her poverty leaves her no choice, and she is compelled to become a slave in order to procure, day by day, her breakfast, dinner, and supper. It is probable that if her father be alive he is too poor to help her; and if she has a mother she may be a widow and unable to rescue her from a life of toil and