

dren this prayer, almost before they can talk, and they will repeat it till they are old enough to run away.

I want you to see that here is one of the guideboards of the Gospel. We say, our Father who art in heaven. Now, what does this language imply? Why, it tells us that we have a Father in heaven, and that we are His children. The next tells us that He is holy: "Thy kingdom come. Thy will be done on earth, as it is done in heaven." We pray this, simply because we want His will to be done here, as it is done there.

But we have only read one side of the guideboard yet. Well, then, we now come to the asking of the Father for a peculiar favor; and we now say to Him, "Father, forgive us of all our sins, as we forgive those who trespass against us." Now, do you want to know how much He will forgive you? If you curse your neighbor because he has trespassed against you, get down and pray for your Father to curse you.

Why, "But," says one, "I would not like to pray for God to curse me." I suppose you did not think that the Lord's prayer meant so much as this. Well, now, as you would have God deal with you, so deal with your neighbor.

Now, we all would like the man on whom we trespass to forgive us, and then we suppose that God would forgive him, just as he has forgiven us. Our Savior said that we should forgive men when they trespass against us. And why? Because that is the way that God will do with us. We ought not to forget or neglect the first principles of the Gospel, but at the same time go on unto perfection.

But have you left off your practical sins? For theory will do you no good; you may have all the knowledge you please, but it will do you no good until it defines the divinity of its character, until it becomes indelibly fixed in

your minds. I want that you should learn this.

Says one, "Is it not good for us to be baptized?" Yes. And it is also good to use the Lord's prayer; and when you ask forgiveness, the example given tells you the very course that you should adopt towards God, and towards all with whom you have anything to do. There is nothing you ought to be more particular about than this; when you say, father, forgive me, just make yourselves certain that you have forgiven your brother; and, if you have not forgiven your brother, when the expression is just about to fall from your lips, shut your mouth—make it a prisoner.

Perhaps you will accuse me and say, "Why, we thought brother Lyman would tell us something new, that would entertain us." Well, I think I have been good company anyhow.

When Jesus Christ came down here, he came as a character to be followed; he came in the character of a God; not as a simple boy, but to preach the Gospel. Well, then, what comes next? Did he tell the people to go to work and lay up bread for a year, or for ten years? Or, did he tell them to ask for bread for tomorrow? No, he did not. Why? Because that is a day we know nothing about. Supposing we had been without bread for eight or nine days, and were to ask him for bread for tomorrow; what would He think of us? Why, just what you would think of your children, if they were to ask you for bread, with their hands full, and their mouths full.

Then, if we have no bread, we ought to ask for this day our daily bread; for we do not know whether we shall want it tomorrow or not. Yesterday is past, and today is all that a man lives.

Well, then, what comes next? "Thine be the power, and the glory, for ever and ever. Amen." We have