

now got through with the Lord's prayer, but I do not want you always to get through with it so soon; I do not care if you are a week about it. Most of you teach your children this form of prayer, before they can appreciate it. You can appreciate it, but they cannot. You teach them to say, "Our Father who art in heaven," without their having any rational supposition who He is, or whether He is anybody or nobody.

There are some other things I want you to take into consideration. The ordinance of baptism is abused by a great many. Some of you get baptized a great many times; and what do you get baptized for? As long as I see you getting baptized for the remission of sins, I shall conclude that you are not saved.

Well, now, you go down into the ordinance of baptism, and it is said that you are buried. Are you buried alive? A burial, of course, presupposes that somebody is dead. It is also said, that we are to put off the old man of sin—the old garment that we have worn; and from that grave we are to rise unto newness of life, as toucheth the former conversation. We are not to act as we once acted and do as we once did.

Well, then, we are to be dead; but we are not to die as people generally die; for when they are dead, do they come back, and build cities, and do as they did before? It formerly took butter and cheese, and these good things to keep them alive; but when they die, this expense stops.

Well, then, how shall it be with us in relation to our former existence? We were not Saints then; we said and did things which were wrong often, because we did not know that which was right. We should die unto sin and darkness, and learn the light, and live in it, and be dictated and governed by it.

This is what baptism should teach

us. Have you so read the guideboard? Simply telling us that we should die unto darkness and corruption, that we might live to immortality and eternal life, will not save us. If you have not read the guideboard so, you have not read it right. Those who have not been buried with Christ in baptism, and risen unto newness of life, and put off the old man of sin, they are living without the light; they are those who have never left the sable shades of darkness; they think wrong, they act wrong, and they go wrong, because they have not the light. They do not know the difference between that which is pure, and that which is not pure.

Perfection is not at the guideboard, but we can read it there, that this is the way that leads to it. But supposing you were to stay there, what would you accomplish? You would be perfectly bewildered, without any possibility of ever getting right. How foolish it would be for us to stay there and say, why, I cannot leave this; it first pointed out to me the way of life; and can I leave it now? No, I will live by it, and die by it.

Is there any such a thing as this in "Mormonism?" No. "Mormonism" gives a man more than one wife. Ah! say some poor, half-hearted "Mormons," talk about a man's having more wives than one; now we know that the Church has all apostatized, and Brigham and the Twelve are all going wrong. Such poor wretches have got to the guideboard, and they want to stay there.

The Saints who have the Spirit of light and truth, would shame to own that they are of the same race. As brother Kimball sometimes says, "Such persons are all puckered up; there is not as much of them as there used to be." All the difference there is between that kind of "Mormon" and us is, that we have passed beyond the first guideboard, and they have not.