

way and made it right, paying him four-fold if necessary. After pursuing such a course the Father forgives them. He says if we do not forgive one another, neither will He forgive us. This principle is laid down in the Scriptures in that beautiful and simple prayer which Jesus taught to his disciples—a specimen of honest, childlike brevity and simplicity. In another place the Savior says, "Moreover, if thy brother shall trespass against thee, tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If thy brother is not convinced of his wrongdoing, do not be discouraged at the failure to convince him; but try again. Get some brother, who is filled with faith, love, and charity, to go with you to use his influence with him, and if you do not succeed in melting the icicle from your brother's heart, your friend will, at least, be your witness before the Lord that you have fulfilled your part; and your unfor-giving brother, will be held accountable. Our account is then settled, inasmuch as we obey the ordinances of the House of God—the conditions upon which the children of men may find favor with God. If we have wronged our brother, stolen his property, swindled him out of it unrighteously, or obtained it without having the means to pay him for it, we should repent and make restitution, even if we have to become his servant until he is satisfied, then our Father, who is the judge between us, will "say it is enough." The same principle will hold good with regard to any other evil. If we, through covetousness for filthy lucre, have oppressed the hireling, or have neglected to relieve the wants of the sick and destitute, the Lord's poor will rise up in judgment against us. They will say, "I was naked, and ye clothed me not;

I was sick and in prison, and ye visited me not." And Jesus himself will be the accuser of such. He has said that he will place such persons at his left hand among the goats, and will say unto them, "Depart from me, I know you not." Many of them may expostulate and inquire, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But Jesus will answer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

There were some anciently who seemed to obtain light enough to appreciate these sentiments, and who, in accordance with the counsels of the Savior, forsook their evil ways and sought to make friends of the mammon of unrighteousness, and by doing good with their ill-gotten gains, they, in some measure repaired the wrongs they had done. These good deeds will stand on the credit side of their accounts.

There is in the human breast a constant tendency to the allurements of this life. The wants of the present are ever forcing themselves upon our attention; while that which is in the future we are apt to put off till another day. The cravings of the stomach must be looked after today; these shivering limbs we must clothe today before another storm. Says one, "I must erect this house over the heads of my wives and children before next winter." And thus the wants of the present constantly impel us to action, while things pertaining to eternity are neglected, forgotten, or laid over till a more convenient opportunity. This procrastination—"the thief of time"—we should guard against; and whenever we detect ourselves with an inclination to neglect our duties to God or each other, and think only of self,