

it, among other things, to a grain of mustard seed that grew and became the greatest tree on earth. That is, commencing with a small beginning, but, like all God's works, gradually growing and developing until fully developed and complete. The Prophet Daniel saw it as the "little stone, cut out of the mountain without hands," which smote the great image and shattered its fragments to the four winds, and then became a great mountain and filled the whole earth. The idea conveyed in both these prophecies is the same, the kingdom is not to come instantaneously in its fullness but is to grow from a small beginning and is to be upon the earth, which is our birthplace according to the flesh and our future home and heaven. The earth fulfills the law of its creation and shall therefore be glorified and become a fit dwelling place for the sanctified, fitted for the presence of God and clothed with His glory.

The Church and the Kingdom are not identical, although they are closely connected. In the Church is the Gospel of the Kingdom. It is a preparation for that divine government. It will not be fully established until Christ comes who is the King. We are living in the days of the coming of the Kingdom. As members of the Church we are commanded to be subject to the powers that be, to the established governments under which we live, as long as they exist, for "the powers that be are ordained of God," but we are approaching a time when all things on earth must give way for the heavenly kingdom. The kingdoms of this world are to become the kingdom of God and His Christ. Let us prepare ourselves for the events that are coming, and when we pray: "Thy kingdom come, thy will be done on earth as it is in heaven," do our part in the work to prepare the way for its advent.

"Give us this day our daily bread." The question might be asked, why should we pray for daily bread when we have all we need? The answer is, this prayer is not one to be offered in a selfish spirit. We pray, our Father, not *my* Father, "give us our daily bread." There are many who have not their daily bread and we should pray for them, as well as for ourselves. And as we pray for them, we should, as far as we can, help them to what they need, because there is little good in praying for a blessing which we are not willing ourselves to bestow upon them. That is why James says:

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2, 15, 16.

Do not forget the needs of others, and you who have plenty, see that others also have what they need, no matter what their creed, race or other differences may be. There is on the earth enough for all and to spare. The lack is in the unequal distribution. When the Kingdom has come and God's will is done on earth as in heaven, all shall have plenty and none will suffer lack.

"Forgive us our debts as we forgive our debtors."

How many of us would really obtain full forgiveness, if we were to be dealt with according to the spirit of this prayer? It is to be feared that there would be a big account on the books against many of us. The most frequent difficulties that arise among brethren are concerning temporal matters. We become hard and exacting. Yet, we are taught to forgive freely, as it is written: "I the Lord forgive whom I will forgive, but I require you to forgive all men." This is the lesson conveyed to us in this prayer. When a man owes us anything, it is natural to feel that it must be collected and we are often ready to press our brother to the last cent of interest, to take him by the throat and say "pay me what thou owest." The Spirit of Christ, however, is one of mercy and forgiveness, and this is what we should cultivate. Let us take care that we treat our fellow men as we would be done by, and as we desire to be treated by our heavenly Father. There are those who will have to suffer the penalty of their debts to God in prison and not come out till they have paid the utmost farthing, receiving the same measure they have meted to others.

I do not intimate that a man should not be careful to pay his debts. On the contrary, every one should endeavor to do that. The poor have no right to think that the rich whom they owe money, have enough and to spare and that this justifies them in breaking their promises and not fulfilling their obligations. If the poor man borrow aught, it is his duty to pay it. If we make a promise we should keep it even to our own hurt. True breaking—covenant breaking, promise breaking—is one of the sins of the age and is displeasing to God. But notwithstanding this, let us not be too exacting against one another but act in the spirit of forbearance and mercy which is the spirit of the Gospel.

"Lead us not into temptation, but deliver us from evil."

It is clear that God does not, personally, lead anybody into temptation, but He sometimes permits things to occur which He might have prevented—things that are in the nature of temptations to us. This is necessary. For man has a free agency and he must have full opportunities to choose between good and evil, in order that he may be judged according to his works. Men often go into temptations themselves and blame it to somebody else, as Adam laid the blame of the fall on his wife and she laid it on the serpent. We are taught to pray that we be not led into temptation, and at the same time it is expected that we will take care not to run into temptation ourselves. It is safest to keep as far away as possible from the edge of a precipice. If we are not on our guard but rush into danger we may fall, notwithstanding all our good resolutions.

While we dwell on earth we will be subject to temptations. Jesus was tempted in various ways, but He overcame, and afterwards he was able to say: "The prince of this world cometh but he hath nothing in me." There was not a chord, not a string in his nature which the tempter could bring into vibration. It would be a good thing if we could say the same, if we by perseverance could overcome all

the influences of the tempter. Let us pray for this deliverance from evil. "For Thine is the kingdom, and the power, and the glory, for ever."

Truly, God is to be glorified for all things that are good. The honor of our salvation is to be ascribed to Him. By His grace Jesus came and atoned for the sins of the world. Without Him there would be no salvation for the living and no redemption for the dead. God laid the plan for our deliverance and to Him is therefore due all the glory and all the honor. We may labor faithfully for the building up of His Kingdom, but to Him belongs the glory for what we may accomplish. The breath we breathe is His air; the soil we till is His earth; the power of vitality in our being is His Spirit: all power, all wisdom is His. All intelligence flows from Him. We are His creatures, the workmanship of His hands. Whatever we can do as farmers, mechanics, writers, artists, preachers, statesmen, rulers, all is due to Him. The glory to be revealed and the dominion to be established are His, and we can therefore truly say: "Thine is the kingdom, the power and the glory, forever. Amen."

This prayer is full of inspiration. Every sentence is a text for a sermon. We are admonished to "search the Scriptures." I am afraid this is not so fashionable among us as when we first heard the Gospel. We then searched diligently and the result was that we learned that the Scriptures, the Bible, the Book of Mormon and the Doctrine and Covenants harmonized, blended together as so many drops of water, and all led to the same truths. We found that "intelligence cleaveth to intelligence, truth to truth." We found unanimous testimony concerning Christ and His work, and the plan of salvation He came to introduce.

I bear my testimony to you that I know that the ideas conveyed in the Lord's prayer are true; that the Gospel is true; that God is in very deed our Father and that He lives; and this gives me unspeakable joy and satisfaction. I know that He who died on Calvary, is the Christ; that He rose again and ascended to heaven, and that He will come again to establish His kingdom. I also know that the day of His coming is drawing near. I testify that this Gospel is the Gospel of that kingdom, and that the signs of the times indicate the speedy advent of the happy day.

I testify that Joseph Smith was a Prophet of God, raised up as a forerunner of the coming of Jesus Christ in His kingdom, and that this work of God will spread and prevail. May God bless us and help us to be faithful that we may be prepared for the approaching kingdom, that when He shall reign in Zion and Jerusalem, we may be counted worthy to reign with Him in glory. Amen.

The choir sang the anthem:

"Let the Mountains Shout for Joy,"

and the congregation joined the choir in the Doxology.

Benediction was pronounced by Patriarch John Smith.

The emigration to the United States by way of Gotheburg included 26,864 persons in 1890 as compared with 24,998 in 1889.