

fully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

In order then to be the children of our Father in heaven, we must love our enemies, we must bless them that curse us, we must do good to them that hate us, and pray for them who despitefully use and persecute us. Now mark how pointedly the Savior puts this to those who are listening to him: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" The wicked love one another, that is they at least affect to do so. It is natural for man to love those who love him; it requires no effort, it comes easy. It requires no particular superiority in a man to love his friend. But the Savior requires more than this; the requirement is that he shall not only love his friends and brethren, but he shall love his enemies. He shall not hate his enemies, he shall not hate them that despitefully use and persecute him, but shall pray for them, allowing the feeling of forgiveness to reach after them. This feature you will find exemplified in the Savior's entire life. Up to his last moments when upon the cross suffering the agonies of death, and although possessing all power, instead of using that power by way of revenge upon those who so cruelly treated him, he submitted himself meekly into their hands, and cried, "Father, forgive them; for they know not what they do." He thus set all men an example which they should imitate.

It is common now, it is common among newspapers, and it is common

in our city to publish alms doing that everybody might know how benevolent we are; that it might be carried by the wings of lightning and published to the world what generous people we are. This city of Salt Lake does this very thing. "Take heed," says the Savior, "that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." You get your reward when you get the praise of men. His teaching was to do good by stealth, that it might not be known, and that men might not get honor from their fellow men. "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, that they might have the glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms might be in secret: and thy Father which seeth in secret himself shall reward thee openly." The whole of these teachings are full of instruction, and indicate the character of the Savior and the nature of the Gospel which he preached.

Here is another saying: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." This kind of teaching did not suit mankind, it came in contact with their ideas, and with their traditions, and the manner in which they had been taught. It was the praise of the world that they sought; it was to be seen of men that they worshipped, and it was to be seen of men that they gave alms. And they loved those that bestowed favors upon them, that were kind to them. They invited the rich to their feasts and not the poor. Jesus commanded his disciples to invite the poor and not