

came in contact with the follies, the pride, and the selfishness of men, then, and in this respect they have not changed a particle. They come in contact today with the selfishness of men, with men as found in what is termed their natural condition, or more properly speaking, their fallen condition. And this is one reason for the unpopularity of the doctrines of Jesus. He taught mankind a higher life, the means of attaining to a better condition; and to require the assistance of the Holy Spirit which he promised to bestow upon those who kept his commandments to enable them to carry out in a proper manner the principles he imparted to them. If he had taught man to gratify all his inclinations; to indulge in every selfish desire; that self-denial and self-abnegation were not necessary, it is probable that he would have had many more followers than he did have; and his doctrines doubtless would have been more popular than they were. But this was not the case. The Savior started out teaching men at the beginning of his ministerial career the most pure and godlike principles, principles which were not understood and practiced by men generally, which were more heavenly, which seemed to be more fitted for a more exalted race of beings than for man in his fallen condition. Hear what he says:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for

they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

And in another place in the same chapter, he says:

"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

And again he said, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." These were peculiar doctrines. Who is there among men naturally that could practice them? Why if a man were struck on the cheek by another man, the natural impulse would be to knock him down, if he could; to return evil for evil. If a man sued another at the law and took his coat, would he be inclined to give his cloak also? No he would contend for his coat. And again: "And whosoever shall compel thee to go a mile, go with him twain"—go with him two miles. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." This sort of teaching came directly in contact with man's fallen nature. It is the same today, and yet they are the teachings of the Son of God, they are the principles which he taught; their practice he required then, and he requires the same today. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for those which despise-