LOVE, THE GREAT COMMANDMENT.

A Discourse Delivered by ELDER B. H. ROBERTS, in the Selt Lake Tabernacle, Sunday, June 21, 1908.

(Reported by F. W. Otterstrom.)

I invite your attention, my brethren and sisters, to the following Scripture. But first let me explain under what circumstance it was given. The Savfor had been in controversy with some Sadducees and had answered their questions wisely and well, of course. On this particular occasion. his answers had satisfied, also, the Pharisees, because it was a question relating to the resurrection of the dead; and as they believed in a resurrection of the dead, and as Jesus had confirmed that doctrine by his answer to the Sadducees, they applauded what he said. And one who was a lawyer approached the Master and said to Him:

"Master, which is the great commandment in the law?" Jesus said "Thou shalt love the Lord they God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. On thes two commandments hang all the law and all the prophets." Very naturally, when one has be-fore him the task of addressing a con-gregation of the character of the one before me, he feels more or less by about the theme that shall py the attention of the people; not infrequently, one feels very distressed in mind when coning that problem; at least my experience in the ministry erminly there can be no doubt emplate the greatest of the com-lments and seek for lessons out so I concluded that I would be ely safe today—so far as choice neme is concerned—if I invited attention to this text and underin exposition of it. wonderful piece of literature

answer of the Christ to the hat we call a generalization ost difficult of all things in to reduce to expression, so there shall be presented in one a great mass of things, of prin-s, of laws! -To attain this, is the of all excellence in literature;
I know of no passage, in all that
been written in sacred literature, n secular literature, that is the of this great generalization of Messiah's pertaining to the laws

hen Moses received the law of in the mount, it was expressed in ommandments; and yet those Ten mmandments, great as they were, ering so wide a scope as they do, reduced by the Savior to two comandments—nay, rather, to one law, the two expressions of it, or expression two things—the general law of the, expressed in love of God, and the of man. I think, upon analysis love of man. I think, upon analysis of this generalization, you shall find that there is nothing omitted from the Ten Commandments, or from any principle or doctrine that may be regarded as a law of God. The whole thing is summed up in this one law, this greatest of the commandments. And notice this peculiarity in it also, which makes for its excellence, namely, that whereas the law of Moses, as expressed in the Ten Commandments. essed in the Ten Commandments, ressed in the Ten Commandments, in the main negative in form; this is expressed affirmatively, by the log. For the most part you shall the law of Moses expressed in, ou shalt not." "Thou shalt not," ou shalt not." I recall, now, but exceptions to that negative form expression. It runs: of expression. It runs: Thou shalt have no other God be-

Thou shalt not bow down to any u shalt not steal

Thou shalt not covet: Thou shalt not commit adultery"-

following. ore is affirmatively stated this nandment: "Honor thy father and nother, that thy days may be long to land, which the Lord thy God h the." re is also the positive command-

hou shalt keep holy the Sabbath

But in the main the negative form is used. In the summing up of the law, the crystalizing of it into one expression by the Master, however, you find that it is the affirmative form used: "Though the later than the statement of the later than the statemen all love the Lord thy God with all y might, mind and strength; and thou alt love thy neighbor as thyself."

SIGNIFICANCE OF POSITIVE COM-MAND.

Perhaps you think there is little imthe negative to the positive form the negative to the positive form terance, but to my mind there is tterance, but to my minu there is ceat significance. A man may keep law as expressed in "thou shalt "thou shalt not," and "thou shalt and still be a very unsatisfactory racter, a very imperfect Christian. aracter, a very imperfect Christian. is not enough that men should reain from doing evil; they must also do
od. I apprehend that when that time od. I apprehend that when that time mes that accounts are cast up, and balances are struck as expressed, to so much in separate deeds done in body as in character—men come to the sum of their lives in what they and of course they have become at they are by what they have done, a question at the judgment seat will be so much, "what have you reso much, "what have you re-from," as "what have you acned from," as "what have you repolished, what you have done,"
ose sorrows have you assuaged?
ose distresses have you relieved?
om have you visited when in prison?
om have you fed that was hun? Unto what truth have you conated your life? What cause have
befriended, that was righteous, just
true, and upheld before the world,
withstanding the calumny and scorn
man? I believe that the positive
evements are the things that will
it, that will most tend to the buildof character and the making of
what they are, by which fact they
be judged. The balance of debit
eredit upon the ledger of life will
written in what you have done,
in will make you what you are and
be. In the last analysis of things
shall be judged by our works—our
as as spelled out in character—in
t men are,
course I am not denying the fac-

cause they are commanded to love. Friend does not love friend because he is commanded to love his friend; paris commanded to love his friend; parents do not love their children because it is a commandment; children do not love their parents because it is a commandment. As a matter of fact, I think that love grows out of relationships, out of familiar associations; out of a knowledge, either intuitively acquired, or through intelligent contemplation of the object of our affection, which leads to the knowledge of the worth and value of that object. I am sure it does not grow out of any commandment that we may have received, to love this, that, or the other object. It is best to contemplate this Scripture in the light of a great law, not as a specific commandment: but a great principle, a great truth, the great law of being and worship. quired, or through intelligent contem-plation of the object of our

The relationship of God to us is

founded in love. The question is: How may we live in harmony with that law? How may we fulfil that that law? How may we fulfil that law? How be in harmony with that great principle? We can only achieve it, in my judgment, through learning to know God; by understanding God; by knowing God as He is; and I thiak this is the thought present in that great truth announced by Jesus: "This is eternal life, to know God, and Jesus Christ Whom He hath sent." But how may we accomplish this great thing? How may we learn to know God so as How may we learn to know God so as to love Him? We sometimes contem-plate God through His works; we are urged to do so by the Scriptures. This as well as reason, prompts us in the same direction. David invites us to a contemplation of God through His works, in that most splendid of His psaims: he cries out: "The heavens declare the glory of God, and the firma-ment sheweth His handiwork. Day unto day uttereth speech, and night unto night shewest knowledge. There is no speech, no language, where their voice is not heard. Their line has voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." And so, we can think of God spreading out in the glory of His heavens a universal book to be read and known of all men. The glory and power of God is certainly witnessed in this view of His works. Paul had something of this same thing in mind, doubtless, when he said. "The invisible things of Him (God) from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." These prophets of God, these inspired men, felt something of God, as the message was borne in upon their souls from the things that had been creat-ed. But when we contemplate God from this viewpoint, I do not think that it contributes so much to our love of Him as it does to our awe and dread of Him. For when I think of the power that stands back of all these creations; when I call to mind how vast and great these creations are, and how law seems to pervade them all, until the whole is held in magnificent balance, from age to age. I stand in awe and dread of that power, but I know not whether I may love "It," or "Him." if He be a person, or not. Then when I contemplate history and see the imperfections of things in this world. imperfections of things in this world—when I see, sometimes, truth pressed to earth; when I see the just cause fall and might rather than right stand fail and might rather than right standing triumphant; when I see that the innocent are involved in the crimes of the guilty; when I contemplate the physical suffering that is in the world, and the existence of moral evil; when I see the adversity of the good and the prosperity of the wicked; when I see the apparently tardy advent, and but partial distribution of moral and religious truth in the world—when I see innocence cry aloud for deliverance, and yet no deliverance comes—when maiden innocence is no shield when maiden innocence is no shield from brutal lust, and vice triumphs over virtue and error over truth over virtue, and error over truth—when I see all this mingled confusion leading to all but distraction. I am not much astonished that there are men who, contenting themselves with the partial view of things which this world affords, doubt, somewhat, if back of it all there is an All-powerful, All-wise, All-knowing, All-hoving and All-beneficent Deity who has ordered the events. cent Deity who has ordered the events of this world. And so, with the reve-lations that come to me of God through history, as the revelations that co. to me through a contemplation of the greatness and magnineence of the works of God. I do not yet find that knowledge of God that can lead me into harmony with this great principle, this law: "Thou shall love the Lord thy God with all thy might and might be compared to the contemplation of the contemp

s given unto us such a revelation of

WHAT THINK YE OF CHRIST?

saith unto them. How then doth

here let me say in passing, that the world is waking up to something of a comprehension of the necessity for af-

firming the divinity of the Lord Jesus Christ I have here a note, in manu-script, that I will read to you, a de-ciaration from one of the first scientists

But of all the statements that are made concerning the divinity of Jesus Christ, it seems to me that that dec-laration which He Himself made, after Christ, it seems to me that that declaration which He Himself made, after His resurrection, is the most satisfactory. It is a picture of the Christ that I love to contemplate. We usually have rather gruesome representations of the Christ. We have seen Him in art as in poetry, emphasized most as the "sorrowing Christ," the "Christ limp and lifeless as He was taken from the cross, or else with the shadows of the sorrows of a failen world upon Him. But I love to contemplate Him in the hour of His victory, when He had passed through His great suffering for the sins of the world, after He had endured all that death could inflict upon Him, and at the last stood resurrected, immortal, triumphant: after he had pocclaimed His victory over death, and hell, and the grave—then, standing on a hill in Galliee, in His glorious, resurrected body, He said to the disciples gathered about him and enraptured: "All power is given unto me in heaven and in eath!" Then He sent them out the with all thy might and mind and strength." But, praise be to God, He has not failed His children in making the revelation that is pecessary to incite in our hearts love of God. He has abundantly taken care of that, and has given unto us such a revelation of has given unto us such a revelation of Himself that, once beholding it, once apprehending it aright, I defy you to withhold your love from God. That revelation of Himself, so important and so necessary, God has given to the world in the revelation that we have of God through Jesus Christ.

I do not know but what in this very chapter, from which I read my text, if there is not a good beginning point at which to unfold a knowledge of this revelation of God to which I refer. ous, resurrected body, He said to the disciples gathered about him and enraptured: "All power is given unto me in heaven and in eath!" Then He sent them out into the world to teach all nations, to baptize them in the name of the Father, and of the Son, and of the Holy Ghost—proclaiming His own place in the Christian Godhead. Thenceforth all power in heaven and in earth was held by Him, the Son of God. There can be no question of the divinity of Jesus Christ after this proclamation by Himself. Not only divine, but Deity. Deity in His own right and by virtue of His own right and by virtue of His own right and by virtue of His own power—hereafter He must be held as possessing all power in heaven and in earth. As heretofore the Father has had life in Himself, so now the Son hath life in Himself, and has risen to the full dignity of the Father's status, and is one with Him in the Godhead. I love to think of Christ in this way—God revealed to men! From henceforth above the horizon of the world's knowledge stands God revealed. The world need not doubt any longer as to the being of God or the kind of being He is: for After answering successfully, the questions of the Pharisees as well as the questions of the Sadducees, the Savior Himself turned questioner, and this is the line of His questioner: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them. How then doth He saith unto them, How then doth David in spirit call Him Lord, saying: The Lord said unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool. If David then call him [that is, the Christ] Lord, how is He his son? And no man was able to answer him a word."

It seems to me that we have right here, that we might regard as the beginning of the proclamation of the divinity of the Lord Jesus Christ. And hore let me say in passing, that the



BRISTOL, ENGLAND, CONFERENCE.

Reading from left to right: Top Row-A. H. Parkinson, A. A. Rowsell, H. E. Hatch, L. A. Little, H. J. Williams, J. A. Cragun, D. D. Second Row—J. A. Rowsell, D. J. Evans, J. H. Bawden, W. G. Davis, J. Minson, F. I. Hill, A. Hender, Third Row—A. J. Evans, J. T. Hutchings, President Charles G. Jarman, President Charles W. Penrose of European mission, J. F. Barker, J. Pocock, C. O. Hamilton.

Bottom Row—G. H. Davis, R. C. Gambling, C. R. Coombs, T. J. Rosser, M. T. Slatter.

Jesus is the truth which now requires character of God, the Fath-to be re-perceived, to be illumined er. Christ is Deity in His afresh by new knowledge, to be cleansed and revivified by the whole-tatively he stands for all that is divine, Jesus is the truth which now requires to be re-perceived, to be illumined afresh by new knowledge, to be cleansed and revivified by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of grovelling superstition, and can be recognized freely and enthusiastically; the divinity of Jesus, and of all other noble and saintly souls, in so far as they too have been inflamed by a spark of Deity—in so far as they too can be recognized as manifestations of the Divine." nized as manifestations of the Divine

I say the world is waking up to the consciousness of their need of having in concrete form a conception of God that appeals to the understanding of men, and that is to be found in the revelations of God. Paul was right when he said:

"And without controversy great is the mystery of godliness: God was manifest ["manifested" is the marginal reading] in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."

This in plain allusion to the Christ, of course. Again he said:

"Giving thanks unto the Father Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature:

.: For it pleased the Father that in Him should all fulness dwell: Him should all fulness dwell; For in Him dwelleth all the fullness of the Godhead bodily."

of the Godhead bodily."

And again, in writing to the Hebrews, the same apostle declared the divinity of Jesus Christ in these words:
"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son whom He hath appointed heir to all things, by whom also He made the worlds; who being the brightness of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high... Unto the Son, He (God) saith, Thy throne, O God, is forever and forever." and forever."

THE TRIUMPH OF CHRIST.

stands God revealed. The world need not doubt any longer as to the being of God or the kind of being He is; for that question is answered in the person and life of the Lord Jesus Christ. And when you think of the mercy, of the love, of the justice, of the patience that was brought into the economy of will make you what you are and be. In the last analysis of things shall be judged by our works—our ks as spelled out in character—in the men are.

In the last analysis of things shall be judged by our works—our ks as spelled out in character—in the men are.

I course I am not denying the fact what men serian from doing also in the contending for the late of the far-fluing line of our age, a Christian man who stands of our age, a Christian man who stands of our age, a Christian thought. Having the contending for the late is that result, but I am of modern Christian thought. Having all the greater force is in that which do, rather force is in that which do, rather than from what they all from doing, and I regard it as it all the late of the Lord feed of His life which rise naturally from doing, and I regard it as it all the the strength of this law, as summanded by the Christ, that He puts His realization in the positive rather in the negative form.

PRINCIPLE, NOT LAW.

Cannot help but think there is some is a little imperfect in the expression of this law, as we find it expressed the man of sufficiently need to knowleff in the original Greek sion the slight criticism I am about make is swept away or not; but my it is this; The expression of this at law is a little defective in the that it is spoken of as a "commitment" "Thou shalt love the Lord God with all thy might, and unind all the original Greek is that it is spoken of as a "commitment" "Thou shalt love the Lord God with all thy might, and unind all the original Greek is that it is spoken of as a "commitment" "Thou shalt love the Lord God with all thy might, and unind all the original Greek is the law is a little defective in the flast it is spoken of as a "commitment" "Thou shalt love the Lord God with all thy might and unind an expression of this at the blasphemy, is a known quarter of the commitment." The most special commitment is spoken of as a "commitment" "Thou shalt love the Lord God with all the original Greek is the law is a little defective in t

His in all worlds and world systems; for in the last analysis of things all divinity and all divine beings must be in essential things of one nature; so that the Christ stands as the representhat the Christ stands as the representative of the divine nature everywhere—He is God revealed in form or person; in attributes; in action. As He, the Christ, lived and acted so would all those who have attained to the divine nature live and act everywhere and in all time. Thus God stands revealed, and it is not difficult to love Him when we contemplate Him as re-Him, when we contemplate Him as re-vealed in the Christ. The way to bring this world into harmony with this great this world into harmony with this great law of love toward God, is to teach this doctrine that Christ is the revela-tion of God—that God is to be seen in Christ Jesus; and when that is done, the matter of loving God may be safe-ly trusted to the spirit that is in man, and which is subject to enlightenment and which is subject to enlightenment through the inspiration of God falling upon him. This first part of the law is quite easy both to expound and to understand In order to indicate how this law of love of God leads to practical results. It have only to say that there comes with this love of God the sense of obligation

to keep the commandments of God; for he who saith he loveth God and yet he who saith he loveth God and yet keepeth not His commandments is deneunced as a liar by the Scriptures. I pray you, however, not to be too ready to condemn men who have seen this vision of Deity through Jesus Christ, and yet fail, in some instances, to keep the commandments of God. Do not conclude too quickly that they are "liars." Be not too hasty to judge. "liars." Be not too hasty to judge. Remember that bringing one's self into complete harmony with God and His law is not a matter of instant performance, but is a work of slow self-conquest; it means advancing little by little, learning line upon line, precept by precept, and gradually, as the days and months and years go by, weaving into the web of his life's woof the evidence that he really loves God, though, sometimes, in the process of the weaving the threads may become entangled and here and there broken. But if in the Be not too hasty to judge. here and there broken. But if in the span of a man's life there is a tendency upward; if he is overcoming his weaknesses even a little, we have reason for feeling encouraged. And even if his life is not made perfect in this world, yet shall his love of God abide a principle of power in him, until somewhere, and, sometime in God's eternities the victory shall be his. The work then of living this law of love towards God. and expressing that love by keeping all the commandments of God, is not a matter of instantaneous achievement; matter of instantaneous achievement; but let the truth of this revelation of God dawn once upon the life and mind of man, and you shall find that his feet are planted in the path of safety, and the ultimate attainment of righteousness. Meanwhile, under the blessings of God it is our part and our mission to teach this law and expound it to the teach this law and expound it to the understanding of the children of men, and trust to the power that there is in it to achieve the end for which it was given to men.

LOVE THY NEIGHBOR. It is easy, I say, to understand and teach the first part of the law, but what about the other part. "Thou shall love thy neighbor as thyself." Love of God is easy, especially when we approach God through the attributes and character of Jesus Christ, and love God. character of Jesus Christ; and love God character of Jesus Christ; and love God because He is like unto the Christ; but what about our fellow men whom also we must love? That is not so easy, perhaps, either to expound or carry in-to practise. In some aspects of the question, it is easy enough: for exam-ple, if you think with the poet: "What a piece of work is man, how noble in reason, how infinite in faculty; in form, and moving, how express and admirand moving, how express and admir able; in action, how like an angel; in apprehension, how like a God!" When you conceive of man in the man ner, it is easy to love him. It is easy ner, it is easy to love him. It is easy to love men as you find them expressed in our highest and noblest characters; but what of the poor devil that you call the "average man," a mixture of good and evil, a mixture of success and failure, as often disappointing as he is gratifying? What of the millions that fall below even the average man—the unclean, the impure, the liar, the drunkard, and all that makes for lowness in life and the average man—the unclean, the impure, the liar, the drunkard, and all that makes for lowness in life and meanness of spirit? How are you going to love them? I may not be successful in proving it to you, but I believe you will love him on the same principle that you love God; that is, by learning to know this average man and this man that falls below the average man. Some of you, I think, are and this man that falls below the average man. Some of you. I think, are saying in your hearts: The great danger is that the more we know of him the less we will be inclined to love him. Some man, contemplating men through these mean characters of the race, these individuals so disappointing, said the more he saw of men the more he admired dogs; but nevertheless, I be lieve it will hold good that the way to love our fellow men will be by believe it will hold good that the way to love our fellow men will be by becoming better acquainted with man, and contemplating the possibilities in even the meanest and lowest of them. I bar out of this discussion those who fall to the level of and become some of perdition; we put them on one side and have nothing to do with them in this contemplation of man that I propose to you. But aside from them, pose to you. But aside from them I say, that it will be possible, by be-coming acquainted with man, to love him. When you think of man from one standboint, he is a very insignificant thing—aye, even the greatest and best seem really but little needed in the world. You see a great states in the world. You see a great states-man rise to power and wield the forces of empire, and not always for the grati-fication of his ambition, either; but power

mon good of a nation; and, really, sometimes there does grow up such an affection for these great and powerful and noble and good characters that we say of them they are indispensable. But are they? Death lays his hand upon their shoulders, and takes them hence, but the nation survives, the empire but the nation survives, the empire lives, and in a few short days the nation and the world are not aware of their departure. I have sometimes, said, in trying to illustrate these thoughts, on the littleness of the Individual, that if you want to know how much a man amounts to, sail out into mid-ness, and there with the into mid-ocean, and there with the bounding waves about you, thrust your hand into the ocean, pluck it out quickly and look for the hole! That is about what the individual amounts to in this world. In one aspect of the case, he is less than the single grana of sand word limitless are shorter than of sand upon limitless sea shores, this individual. Then, again, if the great can be scarcely missed from among us, what does the average individual amount to? Not to so much as the mote in God's sunbeam—he is nothing as compared with the great mass humanity. And yet unto God he is precious; so precious that in the open-ing of this great dispensation of the gospel with which we are associated, the Lord said to Oliver Cowdery that if he should labor all his life and should succeed at last in the saving of but one soul, how great should be his joy with him in heaven! That would in-dicate surely that God has regard for the individual, for every single one Here in the Scriptures it is written:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life, for God so loved the

world that He gave His only begotten

Son, that whosoever believeth in Him should not perish but have ever-lasting life, for God sent not

His Son into the world to condemy the world; but that the world through Him, might be saved." This is the mission of the Christ; and in the fulfillment of it He gave abundant evidence that He had regard for the individual, for the poorest, the lowliest, the humblest of the children of me and humblest of the children of men, and died for him as much as for the great and the mighty ones. He gave us His own illustration of the value of the inown illustration of the value of the individual to Him, as compared to the mass, when He told us that story of the ninety and nine and the one that had wandered away from the fold of the shepherd and had got entangled in the briars and lost in the wilderness—how the Master would leave the ninety and nine and go in pursuit of the one which was lost, that He might bring it back. And when he found it, how He laid it upon His shoulder and came back to the song of the angels, proclaiming: "Rejoice, for the Lord brings back His own!" However lowly, however deprayed, and howfarsoever removed praved, howfarsoever removed from civilization, Christ died for the savage as well as for the civilized; for the humble in intellect as for the highest in intellect; His love encompasse est in intellect; His love encompasses them all. I call your attention to this in order that we, too, might understand the value of the individual life, the life of the man who falls below the average man in intellect, in success, in achievements. He is precious to God and should be precious to us, and why? Why? Because Why? Because there is something in every individual that is a divine spark that is a germ of tremendous possibili-ties. Because there is something in every individual that cannot be de-stroyed, and hence to complete His hap-piness must be brought into harmony with the law of God. Although this ir dividual falls now below your average man, the height to which it is possible for him to ascend is beyond our comprehension. There is divinity in the humblest, and God sees reflected in that humblest, something of Himself that must be brought into harmony with Himself before His glory and His hap-piness can be perfected. I like not the piness can be perfected. I like not the view of God that would lead men to think that He is so separated and so independent of His children that He can get along without them. Oh, I know His purposes will fail not, and His achievements will not be deterred because of this, that or the other individual choosing to remain in wickedness. I can choose my own way, and walk in my own road, and God can get along without me! Yes, I concede that. It is possible for righteousness and truth to succeed; it is possible for God's kingdom to triumph and go on without me; but I like to think that God needs even me, and that He needs you, and that His sympathy is so tender and His purposes will fail not, and His needs even me, and that he needs you and that His sympathy is so tender and so universal that He needs everyone in whom the spark divine can be seen. I believe that such is God's sympathy and believe that such is God's sympathy and greatness of soul that He feels that all are needful to Him. And so I believe His everlasting gospel will go on being preached, and His voice, through His servants, will go on pleading; knowledge will extend her lines, and reason and inspiration will combine until the pleading of God together with the beauty and the grandeur of the gospel, will so appeal to the children of men, that the Christ will be giorified in that His own words will be fulfilled, when He said—contemplating the greatness and grandeur of the gospel of which He is center and circumference—"And I, if I be lifted up, will draw all men unto me!" When we are specific. center and circumserence—and i, if I be lifted up, will draw all men unto me!" When we are speaking of the in-telligence present in every man and woman and child born into this world. woman and child born into this world, we want to remember what may yet be achieved by the humblest; when you think of the mercy brought into the economy of things through the atonement of Jesus Christ; when you think that the gospel is everlasting in that it always endures; when you think that the love of God will not be satisfied until salvation is brought home to every individual put into the power of the Christ to save;

when you think that there is limitless time in which to work out this problem of the world's salvation—where is room for discouragement? What possibilities lie before man to whom the love of God extends—with God, angels, and good men to befriend him, and limitless time in which to work out his salvation! When men tell me that there is not hope for the low-liest and humblest and, at present, meanest in the earth, they talk folly to me. No, all are of value; se too, is each one of value; and it is our busi-ness and the will of God that we love them—not because they are unclean or impure, or wayward, but because of the possibilities that lie wrapped up in them, and because God loves them, and because the Christ died for them; for nothing is more patent than this, that the Christ died for

THE PRINCIPLE OF HOPE.

It seems to me that this brings us to the glorious principle of hope. Fathers, and especially, mothers, you whose hearts are in anguish and sor-row because of the waywardness of son or daughter of yours; because of failure after failure unit general hope. failure after failure until every hope seems to have been disappointed, be of good cheer; the end is not yet. That son, that daughter, is God's son and daughter as well as yours; and though they may wander beyond the pale of your influence, where neither hand nor voice can reach them, nor prayer seem to influence them, yet you shall find that God has not deserted them. He is still in his world; He is still in it reconciling the world unto Himself; and somewhere, and by some means, He will find son and daughter of yours; and the wounds shall be healed, and the union now broken shall be mended, and your sons broken shall be mended, and your sons and your daughters shall yet be saved in some of the dominions of God's great kingdom. Their feet shall be planted in the way of righteousness; for be it known unto you, though evil be an eternal thing, yet is it a thing held in subjection, it is a negative thing, and shall be manifest only to the extent that may be necessary to manifest and make real the agency of man, to give him the value of his experience, until he shall learn, as God has learned, to triumph over evil and live in righteousness despite the eterlive in righteousness despite the eter-nal existence of evil. In the progress of things good shall win its victory For

Right is right, since God is God, And right at last must win. To doubt it were disloyalty, To falter would be sin!

No, hope on, you who are now dis-couraged; and be assured that God and the gospel of Jesus Christ will not

REFUGE FOR THE WAYWARD.

And you parents, fathers and mothers, who have attained unto righteous-ness yourselves and are proud of your achievements; proud of the reputation and also of the character of your families; you from whom no loved ones have yet strayed, I pray you never let it become a thought of your heart, that if son or daughter should wander from you, that in certain contingencies you would bar them out of your affections and close the door of your home to them. pray you, never give place to such a thought as that; because such is the distribution of good and evil in this world that sooner or later a sorrow is likely to come to every husehold; a shadow may be thrown across every hearthstone. And it seems to me that those who have been so far blessed that none, as yet, have wandered from the fold need to sit in dread lest one should go; and if one, two, or more should go; and if one, two, or more should go, it seems to me that the one place to which it should be possible for them to return should be to the arms of father and mother—the arms that first open wide to receive them—the hearts that should first melt the sign of their return from every. at the sign of their return from error unto truth, should be the arms and hearts of the father and the mother from whose loins they come, and a part of whom they are. No, parents, keep the lamp of hope brightly burning in the windows of your homes, so that when the wayward son or daughter shall begin to look about him for some place of safety, for some way of escape from his distress, he will remember the house of his father and will re-turn to that house before all others to receive welcome and help in histruggle towards God. Such, I believe should be the spirit of parents in this God's world of ours.

And you, if any such be present who have met with discouragement in the struggle for righteousness and favor with God; you who have felt the when you would do good have found evil present with you, and time after time you have failed and have not reached the high levels of your de-sires, and to which the word of God points you, let me say to you: The struggle is not hopeless; the forces that are for you are greater than the forces that are against you—inherited tendencies, temptations that strey tendencies, temptations that strew your pathway, all these you, with God's help, can overcome. You can fight the battle, and you can win. Fight, I pray you; be not disheartened; God will not give a lasting victory to evil, but He will make the good to triumph over the evil and to maintain its ground.

This, then, is the greatest of the commanments: "Love the Lord thy God with all thy might and mind and God with all thy might and mind and strength." This is the first and great commandment, and not difficult to chey when we see God through Jesus Christ. And the second commandment is like unto it: "Thou shalt love thy neighbor as thyself."—not difficult of achievement when you view men as possessing something divine in them; and look upon them in the light of their possibilities—not so much upon what they are, as upon what upon what they are, as upon what they may become. May the good Lord bless and help us all, through Jesus Christ, Amen

A Salt Lake City Case

Many More Like it in Salt Lake City.

The following case is but one of many similar occurring daily in Salt Lake City. It is an easy matter to verify its correctness. Surely you cannot ask for better proof than such conclusive evidence.

Mrs. C. M. Dale, living at 459 west Eighth South street, Sait Lake City, Utah, says: "For a year or more I was entirely free from kidney complaint until I began suffering from pains in the small of my back through my loins. When I caught cold or everexerted myself I became very much worse, and was often laid up from three days to a week at a time. My kidneys were also very irregular and gave me much distress and annoyance. heard so many people praising Doan's Kidney Pills, that I decided to give them a trial, and procured a box at the F. J. Hill's drug store. They helped me from the first, so I continued taking them until I was cured. I am glad g them until I was cured. I am glad recommend the remedy that cured

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