

ferent walks of life, and they possibly come to the meeting and into the congregation with their minds filled with the business of the previous week, when they are called upon to stand before a congregation of one, two, three, five, or ten thousand people, and preach to them the words of eternal life. A congregation of that size elsewhere in the Christian world, to edify, to instruct them, would require considerable preparation upon the part of the minister. But it is not so with us as a people. Elders are called to the stand without a moment's warning, or time to prepare what they may have to say, or what they may be expected to say; and it looked strange to me when I first entered a congregation of the Saints and saw this manner of procedure. It doubtless looks strange to many today who visit us. But we rely on the promises of our Savior, though made many hundreds of years ago. We consider these promises still good and in force, and that in the hour we are called upon to proclaim the words of eternal life he will give unto us words to speak; we shall speak by the inspiration of that spirit which leads, guides and directs us unto all truth.

In the passages that I have just read, especially in the 21st verse, reference is made to Jesus Christ of Nazareth, who had come forth in the day and age in which these words were spoken, in a lowly manner, from the city of Nazareth, proclaiming certain principles, certain ideas, and certain doctrines. As it happened, these principles, ideas and doctrines were not popular in the section of country in which he was preaching at that particular time. He taught certain doctrines to the people, which the mass of mankind by whom he was surrounded did not

receive, did not accept, and did not believe. On the contrary, they used every means in their power to thwart the carrying out of the designs of the Savior, the bringing forth of the principles and the promulgation of the ideas and doctrines that Jesus and those by whom he was immediately surrounded proclaimed. As the result of this opposition, which lasted a considerable length of time, this man, Jesus of Nazareth, was taken by the populace, and by the Scribes and Pharisees and ministers and high priests of that day, and crucified; and said they, "Let his blood be upon our heads and the heads of our children;" considering it better that one man should perish than that the whole nation should be led away. They considered that if they allowed this man to go on, the whole world would follow after him; therefore, this heresy, this delusion, this gigantic wrong, that had sprung up, must be done away with, and the only way to do it was to kill Jesus, whom they looked upon as an impostor. As a result they crucified him, doubtless anticipating that that act would stop the work that he had started; that from the day of his crucifixion, his followers, would dwindle and fall away, and that the delusion he had been preaching would no longer be heard on the face of the earth. Well, to a certain extent they were correct in this. Peter, doubtless, as prophet, seer, and revelator, saw this feature in the future. In telling them that they had crucified the Christ, the Savior of the world, he reminded them that the heavens must receive this man. He could no longer dwell with them in the flesh. He had come forth and was born upon the earth; was baptized; the Holy Ghost came upon him in the bodily