

tained in the homes and among the families of the people. It calls for a revival of the worship of God in the homes, where he is believed in, revered, prayed to—where a day is given to reverence when people assemble in worship and hear again the majestic words of the Master and gain a rebirth of the spirit. Go home and teach your people that, and you will be ministering to their salvation as well as to the good of the world. That we may all do so, I pray in the name of Jesus. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

One day an ancient prophet called his son to his side and talked with him about liberty. They discussed the free agency which God has given to us all, which permits every man to choose his own course in life, whether good or bad. The father told his son that it is impossible for a man to exercise his right of choice unless alternatives are placed before him: virtue and vice, light and darkness, the bitter and the sweet. Then he said, "Man could not act for himself save it should be that he was enticed by the one or the other." Therefore, "it must needs be that there is an opposition in all things." The ancient prophet told his son that this opposition in all things had existed from the beginning of time and that even in the Garden of Eden the forbidden fruit stood in opposition to the tree of life. (See II Nephi 2:11-16.)

THE RIGHT TO CHOOSE GIVEN TO MANKIND

When Jesus began his ministry, he also dealt with this opposition in all things. He recognized that evil is in the world, and he acknowledged that all men have their free agency and have the right to choose between the good and the evil. All through his ministry he taught men to choose the right and told them of the many blessings they would receive if they would do so.

Again he said that if men were to choose the evil they would be condemned; that their offences would bring sorrow, not only upon other men but upon themselves. Therefore, he said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. (Matt. 18:7.)

As he went about in his ministry, Jesus was met with varied reactions. There were some who gladly accepted him, followed him wherever he went and tried to live his teachings. There were some who were indifferent, and then there were others who openly opposed him. So the people of that day had before them a clear working example of the law of opposition in all things. On the one hand was Jesus preaching the way of life; on the other were the Scribes and the Pharisees who fought him at every step. Then there were the indif-

ferent ones. Can we say that they were for the Lord or against him, or were they merely, as we say, indifferent? I call to your mind that the indifferent ones did not keep the commandments, and by their indifference they encouraged others to be indifferent, and as the others became indifferent, they also refused to obey the commandments of the Lord their God.

These indifferent ones built up a barrier against the Christ, and as they spread the example of disobedience they became a hindrance to him in his work, and for that reason the Lord said:

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:30.)

At another time he said, "Ye are my friend, if ye do whatsoever I command you"; and then again he said, "He that loveth me not keepeth not my sayings."

His attitude regarding the indifferent ones is further shown by the message of the Lord to the seven churches as given to John on Patmos; and you remember what was said to one of those churches:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

So with the Lord we take sides. We are either for him or we are against him. We are strengthening his work or we are weakening his work. Every Latter-day Saint should ask himself whether he is for the Lord or whether he is against the Lord; whether his deeds are sustaining and strengthening the work of God or whether his deeds, even his indifference, are weakening the work of the Lord.

MEN ARE AUTHORIZED TO CARRY ON GOD'S WORK

Then there is another lesson which the Lord taught in those days, and that lesson was this: that we cannot be for the Lord and at the same time be against his authorized servants.

Jesus well understood that he would not remain long in mortality and that his ministry would necessarily be limited, and so he planned to follow the age-old example of the Lord in raising up and calling to the ministry living prophets, authorized men of God, to carry on the work.

But in doing so it was necessary for the Lord to warn these servants in the ministry of the attitude of the people. He remembered that in the ages past there had been a tendency on the part of the people to resist, reject, persecute, and even slay the prophets of God, and Jesus knew that that tendency continued even in his own day because he had felt it. And now, as he was about to send forth his authorized servants to minister among the people, and having in mind this tendency, he said to them, "I send you forth as lambs among wolves."

What a commentary upon those who reject and resist and per-

secute the authorities of the Church. What a rebuke from the Lord himself to those who stand in opposition to the servants of the Lord.

He tried to comfort these disciples. He told them that whosoever would receive his authorized servants would receive him; and whosoever received him would receive him who sent the Lord. But then he said:

... he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

Remember, he was speaking to the authorities of the Church. Then he said further:

... whosoever shall not receive you, nor hear your words, ... Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. (Matt. 10:14-15.)

MODERN AUTHORITIES ON SAME BASIS

Then with his warning these chosen servants of the Lord, these authorities of the early day Church, went forth as commanded by the Lord, and they tasted of the opposition in all things. There was opposition within the Church, and there was opposition out of the Church. Persecution both within and without increased. The spirit of apostasy spread, and finally apostasy overcame the Church. The leaders of the Church were destroyed, and taken out of the ministry. The people were left in darkness, and gross darkness covered their minds, and we had a complete apostasy from the truth.

It was decreed, however, that in the last days there should be a restoration of the Church, and we who are here are witnesses of the fact that the Church of Jesus Christ has been restored in these last days. But it has been restored upon the same basis that the Church was built upon in ancient times and is founded upon a foundation of apostles and prophets. In other words, the authorities of the present day Church were especially appointed by the Lord to represent him in these last days because he could not be here always in person any more than he could in the days of Paul. Therefore, the Lord spoke to his modern authorities in the same way in which he spoke anciently, and he said:

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—In my name they shall do many wonderful works: In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. Doc. and Cov. 84:63-72.)

While speaking in these last days, the Lord remembered again

the tendency of the people to resist the living prophets of God, and to persecute them, to say all manner of evil against them and to undermine the work they are doing. The Lord remembered that there were people in his own day and in earlier days who possessed such a tendency, and he knew in these last days there would be men and women who would continue to fight against the living prophets of God. But he comforted these modern living prophets and said to them, He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; but conversely he taught, ". . . Wo unto that house, or that village or city which rejecteth you, or your words, or your testimony concerning me." (Doc. and Cov. 84:94.)

So you see, he placed the modern authorities of his Church on the same basis as that on which he placed the ancient authorities of the Church, and he again preached the doctrine that if the people receive you, the living prophets, whether you live in 1945 or whether you live in A.D. 30, "they receive me, and whosoever rejecteth you, rejecteth me." That was the doctrine of the Church anciently. It is the doctrine of the Lord himself in these days, and whosoever rejects or receives the living authorities of his Church rejects or receives the Lord himself.

DISLOYALTY TO AUTHORITY WEAKENS THE CAUSE

Now, recall the scripture I read to you earlier in this discussion: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Keeping in mind the doctrine of the Lord with respect to his servants, that if we, the people, reject the servants of the Lord, we reject the Lord, and that if we receive the servants of God we receive God, we are fully justified in interpreting this scripture, that I have just read to you, in this way: "He that is for the living prophets of God is also for the Lord; and he that is not for the living prophets of God is against the Lord." We may interpret it also in this way: "He that is loyal to the living authorities of the Church is loyal to God; and any Latter-day Saint who is disloyal to the authorities of the Church is disloyal to God." Or we may read it this way and still be within the truth: "He that sustains the authorities of the Church sustains the Church and the Lord, but any Latter-day Saint who does not sustain the authorities of the Church places himself in a position where he weakens the cause of God instead of lending it strength."

Now look at the other part of that scripture. "He that gathereth not with me scattereth abroad." When we speak of "gathering with" the Lord, or assisting him in gathering in the souls of men, gathering them into the fold of Christ, we speak of an organized effort, and we speak of an organized program. We speak of the fold of the Church of God and therefore, if we are "gathering with" him, we are working with him, working in his Church, working in his program, accepting his program and lending our strength to it.

And then there is another thought in connection with it, that if we are "gathering with" him we engage in a cooperative effort, cooperation on the part of us, the Latter-day Saints, cooperating with the leaders of the Church, cooperating with the Lord in gathering into the fold of Christ the souls of men.

Now, are we gathering with the Lord, or are we, by our efforts, scattering abroad the sheep that he is trying to gather into the fold? Are we cooperating with the authorities of the Church, are we gathering with them; are we assisting them in bringing into the fold of Christ the people the Lord would save? Are we gathering with them, cooperating with them in the prosecution of the program of the Church, or are we criticizing the authorities of the Church and undermining them and their efforts?

I call to your minds the words of the Prophet Joseph Smith in this connection:

I will give to you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is on the high road to apostasy, and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and as firm as the pillars of heaven.

So spake the Prophet Joseph Smith.

I ask you again, my brethren, and my sisters on the air, are you for the Lord and his program or are you against them? Are you for the authorities of the Church or are you against them? Are you gathering with them, or are you scattering abroad? Are you on the Lord's side?

Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly,
Who's on the Lord's side? Who?

The pow'r of earth and hell
In rage direct the blow
That's aimed to crush the work;
Who's on the Lord's side? Who?

We serve the living God;
And want his foes to know
That if but few, we're great;
Who's on the Lord's side? Who?

We're going on to win,
Nor fear must blanch the brow;
The Lord of hosts is ours,
Who's on the Lord's side? Who?

—H. Cornaby

There is an opposition in all things. You have your free agency. Are you using that free agency to strengthen or to weaken the cause of God? And if you are weakening the cause of God, I say to you with Joshua of old, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

I earnestly pray, also in the words of Joshua, that each one of us will say, "... as for me and my house, we will serve the Lord" (Joshua 24:15), and this I pray in Jesus' name. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

One of our poets put into song form this sublime thought:

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

COMFORT IN THE SCRIPTURES

In this dark and cloudy day, when, like the leaves of the forest, many sad tears are falling, we can go to the holy scriptures, those wells of salvation, and draw from them peace and comfort which only Jesus Christ and his prophets can give.

The Apostle Paul eloquently declared:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2.)

How wonderful it is to have a finisher of our faith. There are many beginners in this world, but there are few finishers.

The Lord Jesus Christ, centuries before he came into mortality, uttered these words. They are found in that treasure house of knowledge, the Book of Mormon, and are as follows:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

The work of God must be noble and grand. The Redeemer said:

For this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

I think that a Mormon elder who expects to pass away his time in the hereafter singing and amusing himself or resting is not worth his salt. God Almighty is ever engaged in the glorious work of bringing to pass the salvation of man.

FAITH IN THE PROMISES OF THE LORD

I have faith that those heroes who sink in death, paying the supreme sacrifice on the field of battle—the faithful young men, trust-