

New Testament. It was preached to Israel before the law of Moses was introduced. The Gospel was preached first, and afterwards came the law of carnal commandments.

The speaker pointed out the difference between the Melchisedec and Aaronic Priesthood. The former was an eternal Priesthood; it existed before the earth was made; it would exist through all time and through the endless ages of eternity. Melchisedec was a very great high priest, a man of much power in the priesthood, and the priesthood which he held came to be called by his name. It was an everlasting priesthood and was called after the order of the Son of God, but to avoid the too frequent repetition of the name of Deity it was called the Priesthood after the order of Melchisedec.

The Latter-day Saints should not use the name of the Deity with impunity. It was a very common practice, particularly in the United States, for people to use God's name in a profane way. This always caused in him a feeling of repulsion. The Latter-day Saints had been specially commanded in regard to this. They should use the name of Deity as a sacred name, and not lightly or in vain.

When Jesus came He did not borrow His doctrines from any of the religious bodies around Him, or from any of the creeds extant. He received them direct from heaven. Yet the same Gospel had been taught centuries before His day. The Gospel which the Latter-day Saints had received in later times was the same, and was therefore called the everlasting Gospel; it was unchangeable; no matter how old it was, or in what age it was preached and obeyed, it was always the same. It was the one eternal plan of salvation, and there was no other. God did not make two plans of salvation. The law of carnal commandments given to the Israelites because they would not receive the fulness of the Gospel was not sufficient for salvation. It was a temporary law, for a temporary purpose. God had raised up inspired men in various ages and nations, to teach them such truths as they could receive. But there was but one name under heaven whereby man could be saved, and that was the name of Jesus Christ. Everybody must hear it sooner or later and have the privilege of taking it upon themselves; otherwise they could not be justly brought to judgment. Even the heathen, and all people who had ever dwelt on the earth, in order to be judged by the Gospel must have an opportunity of either accepting or rejecting it. The speaker quoted the first Epistle of Peter, 3rd chapter, 18th and 20th verses, in regard to Christ preaching to the spirits in prison. Taking that passage of scripture, he said, just as it was written, they learned that after Christ was put to death in the flesh He was still a living Being. While His body lay in the sepulchre he "went" in the spirit and "preached to the spirits in prison." And who were they? They were the spirits of people who were disobedient in the days of Noah, while the ark was preparing. Those who believed this passage to which he had referred as it stood would learn to understand a great and glorious principle; though it was contrary to the doctrines

of modern Christendom. The preachers of the day had been trained to preach the doctrine of the particular sects to which they belonged; and these had added notions of their own and put away many things which had been revealed and taught by Jesus Christ. Anyone who would diligently read the writings of the Apostles would see in the modern sects of Christendom that there was a great falling away, as had been predicted. The speaker quoted the 8th verse of the 4th chapter of the First Epistle of Peter, and said this showed that the spirit when it left the body was capable of hearing and believing, repenting and turning to God.

Counselor Penrose next explained at some length the meaning of the words, "He led captivity captive," showing that after preaching to the spirits in prison, He led them forth from darkness and from the prison house, and thus fulfilled the predictions concerning himself made by Isaiah the Prophet.

Some might ask what advantage there could be in obeying the Gospel on earth if all people would hear it in a future state and could obey it there. There were many very great advantages, a few of which he would mention. Those who received the Gospel in the flesh were ahead of those who did not, and if they remained faithful would remain ahead while eternal ages rolled. Was it no advantage to know the truth in this life, obtain the witness of the Spirit, have communion with the Lord, gain spiritual gifts and know for a certainty that their sins were blotted out and that they were accepted of God? Then those who walked in the ways of God and kept His commandments in this life, when they departed, mingled with the spirits of the just in the sweet rest of Paradise, and became ministers to those who had departed in ignorance.

There were places prepared into which people would enter when they passed out of this life which they now knew very little about. When Jesus died He went to paradise; but He also went to Hades, where the spirits of those who were disobedient in the days of Noah lingered. "Today," He said to the thief on the cross, "thou shalt be with Me in paradise." Where Christ went that thief went too, and no doubt he heard the Gospel preached there, as others did, if he had not heard it in the flesh before.

The speaker cited the twentieth chapter of the Book of Revelation, and remarked that the idea that the good and pure who lived a life of holiness on earth received no more glory than the scoundrel who on his death-bed, from fear, called on the name of Jesus was insufferable nonsense. Yet such things were taught from the pulpits in Christendom today. Every man would be judged according to his works. Every truth and gift and principle of intelligence gained in this life would be so much advantage in the life to come, both in the spirit world and in their resurrection, which would be a thousand years in advance of the rest of mankind. And those who had fitted themselves for it by faith and good works would receive a crown in the Kingdom of the Father, which would not be merely a golden band for the time, but a Kingdom and dominion of the increase of which

there would be no end. The advantages therefore were great—too great for mortal tongue to express in their fulness.

The sacrament was instituted as a means to holiness and preparation for the presence of the Lord. The Latter-day Saints who had received this Gospel should come to the sacrament table with clean hands and pure hearts, "undefiled before the Lord." Some might say that this was pretty hard to do, considering the corruption and wickedness of the world which surrounded them, and the tendency to evil inherited from many generations. But God was "patient, slow to anger, plenteous in mercy," and would forgive the faults of those who truly repented. We had to grapple with evil as we found it day by day, and bring ourselves into subjection to the will of God.

Counselor Penrose read a few verses from the 18th chapter of the third book of Nephi, relating to the visit of the Lord Jesus Christ to the people of this continent after His resurrection, and His instructions to the Nephites in regard to the Sacrament, and said if people came to the Lord's house bearing enmity in their hearts, they should not partake of the Sacrament until they had made it right with the person with whom they were at variance, and the Bishops should not knowingly permit any one to partake of these emblems unworthily. Brother Penrose proceeded to explain why the Latter-day Saints used water instead of wine in the administration of the Sacrament, citing the revelation on this subject in section 27 of the Doctrine and Covenants. According to the New Testament many of the people in the days of the ancient apostles did not understand this doctrine aright, and when they went to the Sacrament table they partook as they would of an ordinary meal. They ate and drank as much as they desired. Some went there hungry and fed heartily, while others took enough wine to make them drunken. So in time custom limited the bread and wine to small proportions. The Lord had told us in this age that we should not buy wine of our enemies for the Sacrament. Wine, He had also informed us in the Word of Wisdom, was not good for His people, unless it was for use in the Sacrament, and as we had not pure wine of the grape of the vine of our own make, water was substituted for it. But the time would come when we would partake of wine with Him anew in the Father's Kingdom, at the marriage supper of the Lamb, as He had promised, and have a genuine love feast, of which this ordinance is but a foretaste.

The speaker closed by bearing his testimony that the Lord was with His people, and said that when they partook of the Sacrament in a right and proper way His Holy Spirit accompanied it. He prayed the Lord to help them, and so strengthen them that they might live the lives of Saints and be His chosen people; that they might so unite together that His power would be in their midst and enable them to stand firmly in the face of all powers of evil that prevailed against them and obtain the crown of eternal lives.

The choir sang the chorus:
Hallelujah, the Lord God Omnipotent reigneth.
The benediction was pronounced by Elder Henry P. Richards.