PART 2 DESERET EVENING NEWS. 9 TO 12

TRUTH AND LIBERTY.

NO. 11. SATURDAY, DECEMBER 4, 1897. SALT LAKE CITY, UTAH. VOL. XXXI.

DISCOURSE

Delivered at the Tabernacle, Salt Lake City, Sunday, November 28, 1897, by

ELDER CHARLES W. PENROSE.

Christ's Method of Preaching—The Rock of Revelation—The Binding and Loosing Power—The Church and the Gates of Hell—Salvation for the Dead—The Apostasy—The Restoration—The Triumph of the Truth.

[REPORTED BY ARTHUR WINTERS.]

I follow the assistance of my brethren and sisters this afternoon, as I have been called upon to address the congregation and am not in my usual health and strength, having been a little ill during the past week, but not seriously so, so I feel more than ever the need of the faith and prayers of the congregation in arising to address you. But my mind may be clear, that I may be in a condition to receive the influence of the Holy Spirit, and that I may be able to say what I wish to say in edifying to the congregation. I have no desire to promulgate any personal opinions and ideas that I may entertain in regard to religion, or any other subject of importance; I only desire to declare that which is true and which is given of the Lord.

Our religion has been received direct from heaven in the present age; and the Elders who are called upon to promulgate that religion in all the world have been instructed to do so as they are led by the Spirit of God—not to preach by "the enticing words of man's wisdom," but to declare that which has been revealed from heaven and delivered to them. When Jesus Christ, our Father, was on earth, He proceeded in that way. He said: "My doctrine is not mine, but His that sent me." "I speak to the world those things which I have heard of Him." (John viii. 26, and viii. 28, 29). When He sent out His Apostles to preach the gospel to every creature in that age of the world, He instructed them in what they should teach. He had commanded them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 19,20.) Then were the instructions given by Jesus to His Apostles in that age; and in restoring the same Gospel in the last days He has given the same commandment to His servants. They are to teach that which has been given them from on high, that which God has revealed, and not that which they may have conceived in their own minds. At the same time, the same gospel has been given to the servants of God in this age of the world as was given to the Apostles and other disciples in that age—that is, that they should be taught by the Holy Spirit, and that that spirit should guide them into all truth; for it shall take of the things of the Father and of the Son, and show unto them, and also show them things to come. For that Spirit they are to speak, and the Lord has commanded that to His servants in this day of the world by saying that if they do not the Spirit they shall not talk. So that the Gospel, as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, is to be teached under the influence of the Holy Spirit, and those things are to be taught which God has revealed.

This is not the idea that is prevalent in the Christian world in regard to the proper way to preach. According to the ideas of modern ministers, a subject should be prepared, and the minister may try to edify the congregation by endeavoring to bring something before the congregation which shall be a little startling, if possible—a little sensational, if made less—but something new, that will excite the attention. He may begin burning and study, human wisdom and research, it is expected. But the ministers of modern times will be prepared to edify their congregations.

There is this difference that I have noted as between the preaching of the Elders of the Church and the preaching of the ministers in the various "Christian" denominations, as they are called. So that the Elders, when they lead up before congregations and ask us to do still as their brethren and sisters, seek just as they did when we were the first to meet of all the world, I shall be well instructed in the principles of the Gospel, and well informed upon the various subjects of importance to the good of the present generation. Almighty God, to be honored in the preaching of the word which is to be preached, as I have said, not in the words of man's wisdom, but in the demonstration and the power of the Holy Ghost," that faith may be in the seeds of the people in whom it is to be planted, that the instructions may be established to the conditions of the people, so that the Elders who go forth may be able to say to the people, that they have the Holy Ghost, in the mind, in the body, in the spirit, in the heart, in the soul, to be led by it, that he may be able to teach the things which God has for the benefit of the people, that the congregation in the Church of Jesus Christ of Latter-day Saints

I will be able to say when this afternoon to address the congregation, my brethren and sisters, in some verses in the 16th chapter of Matthew, the 13th verse and 17th and 18th and 19th. I will be very pleased to do so.

When Jesus came into the coast of Caesarea Philippi, he asked His disciples saying, "Whom do men say that I the Son of man am?" Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He said unto them, But whom say ye that I am?

Simon Peter answered and said, Thou art Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. xvi. 13—19.)

On a memorable occasion, as we read in the New Testament, Jesus made this remark to the other Apostles, that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven. (Matt. xviii. 18).

That was a most extraordinary power, given by Jesus Christ to His disciples, and He did nothing but that which He was commanded to do by His Father. Said He to His Apostles, "As my Father hath sent me, even so send I you." The power that God gave to Jesus Christ was that which He was to stay but a little while among them. He understood about "His decease which Jesus should accomplish at Jerusalem." He understood that He should be lifted up upon the cross, and that His body should be interred in the tomb and that on the third day He should rise from the dead. He, before going, He left the authority which God had given Him with His Apostles. He gave them the extraordinary power and authority—the keys of the kingdom of heaven—that what they should bind on earth should be bound in heaven, and whatsoever they should lose on earth should be loosed in heaven. Peter, who was the chief of the Apostles, the head of the Apostleship, was specially given these keys. He stood at the head of the Church in connection with James and John, as the Apostle Paul relates, after Christ had left the Church; and after his departure from the earth, Peter, James and John were called upon to preside authority in the Church, and they with the other Apostles held the power to bind and loose on earth and what they did by the authority thus vested in them was acknowledged in heaven. This was because the authority that they received was not of man. No man could confer this power. No man could take it himself; neither could he might do so in name and by vain pretense, but he would not be acknowledged in heaven. Why? Because they were Jew or Gentile, bond or free? They were not able to "drink into that one Spirit." It was the spirit of revelation. It was the same spirit by which the old Prophets were inspired, by which they wrote in the books which are contained in the Bible, and many other books that have been lost and are not compiled in the canons.

It was by that Spirit that the Apostles preached. It was under the influence of that Spirit that they ministered. It was because they spoke as they