LIBERALITY OF THE "MORMON" FAITH.

Discourse delivered in the Tabernacle, Salt Lake City, Sunday, August 19th, 1900, by

ELDER CHAS. W. PENROSE.

The Spirit of True Religion-Christ the Savior of All-Latterday Revelations and Manifestations-Only One True Faith-Sincerity Alone Not a Proof of Truth-The Church of Christ One Body, Not Many Sects-Its Restoration in this Age-Gospel to be Preached to Every Creature in the Flesh or in the Spirit-Salvation for the Dead of All Races-All But a Few Will Eventually be Saved-Different Degrees of Glory -Christ, Not Satan, Will Gain the Victory-Exhortation and

meethor with the Latter-day Saints in been called upon to address the conmen. I trust that this Spirit will not be of benefit to those who hear, but that it may also rest upon the congregation, that we may be able to see "eye

CHARACTERISTICS OF TRUE RE-

gard for the welfare of other people. subsh. - It creates in their hearts a of the atonement that He wrought fringe upon them.

UNIVERSAL SALVATION

One of the great differences between bristian"is that the Latter-day Saints of all nges, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that ision which was given to them, exthe full extent of the plan of sal-n may be comprehended to some

little degree by the congregation,

out which I am about to read outsins some of the revelations of God Prophets in modern times. waters cover the great deep;" so the prophets of old predicted. This being so prophets of old predicted. This being so there is nothing unscriptural or unreadence that they are right or that they sonable in the idea that God should have the truth. But the fact that they

Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable

itedeemer, with a message of life and light, similar to that which He proclaimed when He tabernacied in mor-tality. We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the human family, and a message to be carried to "every nation, kindred, tongue and people."

tongue and people."

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them very talented men, some of whom minister in the name of the Lord without and through Him might be saved." in and protect people in the exercise of the purpose of the coming our Savier Jesus Christ in the flesh. Wicked acts of those who seek to in-

BUT ONE-GOD AND ONE FAITH. But while we recognize this, we do not lose sight of this one great fact, which all people should consider; that as there is but one God for us to wor-

one. Truth is not divided against itself. Fruth and error will clash, but truth Truth and error will clash, but truth and truth will always harmonize. Anything that God reveals must be true, for He is truth; and everything that comes by the way of Jesus Christ, His beloved Son, must be true, for He is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or of the Son. And the Holy Ghost is "the Spirit of truth." It guides into all truth. It takes of the things of the Father and of the Son and reveals them unto men. It will not substantiate or unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain. Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind; but it will do injury. It is the truth that earlier that and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was "a liar from the beginning."

SINCERITY NOT CONCLUSIVE EVI-DENCE OF TRUTH.

That there is an abundance of error in the Christian world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because nations are discordant. unite-except on special occasions when they meet together to denounce the "Mormons;" they can unite on that vision, strife and contention exists among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is because these various systems which have been established are the inventions of men. They may have been good men who started these different that is with the Eternal Judge-but these sects were the offsprings of men. turs, and have entertained certain ideas founded upon their reading; and they may have established these dif-ferent systems in accordance with their sincere ideas of what was right. or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go

are divided and conflicting is proof enough that there is a great deal of er-

Now, that which comes from God is the truth. If Jesus Christ has a church on the earth under His direction and cause it will be directed by Christ, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so, it is the church of the men who organized it. If John Wesley—a good man, as I believe with all my heart, a mighty man, who did a great and good work in the earth—organizes a religious society and calls it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of doctrine and organize a religious sodoctrine and organize a religious so-ciety that society is theirs. It is not God's unless He ordered it, revealed it, and accepted it.

ONENESS OF THE CHURCH OF CHRIST.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself: therefore it was His Church. Himself; therefore it was His Church. He placed in it apostles, prophets, evanread in the epistle to the Ephesians, 4th chapter.) "for the perfecting of the Saints, for the work of the ministry, for the odifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go into all the world and preach the Gospel to every creature." And the principles which they taught were the principles which they taught were the principles. out by the Lord Jesus Christ, who said, "Wide is the gate and broad is the way, that leadeth to destruction, and many there he which go in thereat; because

These men whom the Lord placed in His Church had the word of the Lord. God revealed Himself unto them. Jesus Christ manifested Himself unto them. Jesus Christ manifested Himself unto them. This is one of the characteristics of the Church. It was in communication with its Divine Author. The spirit that came carth, as the prophet of old forestw when he said that "darkness would cover the earth and gross darkness the people." Because of that dark-ness which has overspread the earth

TRUE GOSPEL AGAIN REVEALED.

Now, in this age of the world, I re are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gespel are baptized by one spirit linto one body, whether they be Jew or Gentile, bond or free, and they are all made to purtake of one Spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to administer in the name of the Father, and of the Son, and of the Holy Ghost. And the word of Christ is to them as it was to the early Apostles: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. And he that rejecteth you rejecteth Him that sent me." The word of the Lord to all people everywhere is to turn from their wick-edness, from their corruptions, from their large creaks from their howing. contrition, repenting of their sins, con-fessing them, and forsaking them. GOSPEL WILL BE PREACHED TO EVERY SOUL.

This is a corrupt age. The world is full of evil. That perhaps may be con-sidered an extravagant term, for there s without doubt a great deal of good n the world as well as evil; but i mean to say that evil abounds every-where. Take your Christian cities-those that have the most churches and chapels dedicated to Christian serviceand sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every hatten to the control of the c every nation, longue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, carthquake, the devouring fire,

people everywhere this Gospel is to go.
Those nations where it is now impossible to proclaim the Gospel freely will
be so overturned in the providences of

our Father in this fast age, that all nations will be opened and the Elders of this Church will carry the message to the uttermost parts of the earth.

Now, mark it. He was put to death in the flesh, but quickened by the Spirit: by which also he went."

Now, in regard to people who will not receive the Gostal when it is pre-sented to them. When they reject it, they reject the Lord. But are they to tain the blessings of saivation. What I will read to you from this vision relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few truth concerning the future of man-kind that has ever been put in print. There is nothing in the Bible equal to this manifestation from God, of His plans and purposes regarding His child-ren who dwell on the earth. The first part of this revelation contains the statement that Joseph Smith and Sid-ney Rigdon, being in the Spirit on the 16th of February 1832, were surrounded by His power and light, and they be-held the Father seated upon His throne, and Jesus Christ, His Son, at His right hand, and the angels that surround the throne and worshin before their face. The Lord manifested in this vision that conditions of the human family in the

throne and worshin before their face. The Lord manifested in this vision the conditions of the human family in the world to come, who will be partakers of the various degrees of glory—the celestial glory, the terrestrial glory, and the telestial glory. The part I wish to read is this:

"And this is the Gospel, the glad idings which the voice out of the heavens bore record unto us:

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrightousness.

"That through Him all might be saved whom the Father had put into His power and made by Him,

"Who glorifies the Father, and saves all the works of His hands, excent those sons of perdition, who deny the Son after the Father has revealed Him;

"Wherefore He saves all except them: they shall go away into everlasting punishment, which is endless punishment, to reign with the devil and his angels in eternity, where ther worm dieth not, and the fire is not completed which is their torment. "And the end thereof, neither the place thereof, nor their torment, no man knows." (Doctrine and Covenants, section 76, vs. 40-45.)

BUT FEW WILL BE LOST.

clared in this revelation that Jesus Christ will ultimately save ALL man-

Jesus Christ. m. I am aware. It comes There's no repentance in the grave, nor

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; claim liberty to the cap-

Jesus Christ accepted that as a pre-Himself. Jesus while He flesh preached good tidings. He healed the sick; He when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter explained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the ard chapter of the 1st Epistle of Peter, 18-26 vs., we

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to

ship in the flesh; He was guickened by the Spirit; and He went where? Our "Christian" friends say He went up to heaven. That is a mistake, because Jesus, after His resurrection, when He appeared to Mary in the garden, said, "Tranch me was for I am no! Vet as "Touch me not; for I am not yet as-cended to my Father." Where did He go, Peter? Let us hear what he says:

"By which also He went and preached

Yes: Isalah said He should "preach deliverance to the captives, and the opening of the prison to them that were bound." He went and preached unto the spirits in prison. Who were they, Peter? He tells us:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that just as it stands, and leave out the interpreta-tions given by uninspired men and the tions given by uninspired men and the nonsense preachers weave around it to mystify, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did He preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle:

"For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Here is an account of what was preached to them and the object of the preached to them and the object of the preached in the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are, because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the hear it in the spirit, then they can be judged in the same way as other men are judged in the flesh; and they may

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregations to perceive it. We can thus understand what I rend to you just now from this modern revelation. Jos Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition. Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." And then when they do bow the knee and receive Christ as their Redeemer, He will redeem and save them: He will take them out of the prison house, and he will lead captivity captive, again and again, until every son and daughter of Adam's race who can be saved will be brought out. who can be saved will be brought out of hell and death, darkness and despair,

revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake, will some day or other understand the truth as it adventure be chosen to help them out of darkness, out of despair and punishment, when they have paid their dues, because the authority that God has revealed continues and abides. It seals on earth and it is sealed in heaven. It does not depart with the body. The men whom God has called in this generation to labor for His cause, when they die and lay their bodies down, like they die and lay their bodies down, like their Great Master will go into the spirit world, where there are myriads of people who need enlightenment—"Christians," pagans, heathens, all races, all fribes, all tongues. The work of the servants of God is to them in the safety well. the gritual world as well as to the natural world; and every immortal spirit, son or daughter of the grea Eternal Father, will have an opportun to bow the knee and accept the

DIFFERENT DEGREES OF GLORY.

But they will not all be saved in the same degree of glory. That would be unjust. Cod is just as well as merciful. His mercy balances with His justice, and His justice with His mercy. One will not rob the other. There are eternal principles from which even He cannot swerve and still be God, God must govern Himself by the eternal principles of right. This He teaches to His children, and so far as we conform His children, and so far as we conform to that, so far will be our power, our glory, our joy and our exaltation worlds to come. The Gospel preached to men and women in t having divine authority, and receive the Holy Spirit by the laying on of hands, as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are truth, and they abids in it and are really baptized into Christ, then when Christ appears in His story they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life. They will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them if also faithful, will share this to them, if also faithful, will share this glory with them—the husband with the

minion, in intelligence, in everlastin progress, in all that is good and beau tiful and happifying, will have no ch This is in the celestial glory—the glor that is typified by the sun. Then then are others who receive not the Go of Christ in the flesh, but afterw receive it in the spirit; they will ceive a terrestrial glory, to a few stripes, and some by many stripes. Some will be forgiven in the next world for sins that they did not repent of in this world, and others may repent of in this world, and others may have to pay the uttermost farthing. Eternal justice will deal out to every soul that which should be his; for all shall be judged according to their works. But through the power of the atonement of our Lord Jesus Chost, when they are willing to accept it and to conform to the principles of oternal life, they will be brought out of their punishment and sorrow, and they will

will deal out that which belongs to all.

He will not judge as men do, by the
sight of the eye and the hvaring of
the ear, but He will judge according
to justice and righteousness and according to the motives and intents of
the hearts of the children of men. Men and proclivities: there are others who have environments around them which almost impel them to do that which is evil. God will comprehend all this, and judge accordingly. He will deal out to every man as his works shall be, and according to the dedres of his heart and his efforts to do good or to do evil. He who wilfully does evil will reap evil. There is an eternal law of compensation, which God cannot turn aside and be God. Every tree will bring forth its own fruit. Every seed will bear of its kind. He that seed will bear of its kind. He that seed will bear of its kind. He that seed will bear of its kind. Our Heavenly Father prepared the rilan of salvation before this promise.

say, how can an ear tingle in the spirit?

My friends, perhaps you do not know much about these things that are called spiritual. The spirit of man is an entity, a personality, a substance it is not a mere myth, a breath. Trust it is a more refined substance than that which compares on the care of the contract of the

At is a place of burning torment, where you will welter in misery so great that no tongue can tell it, forever and forever, and there will be no end to it." And some of them will tell you that God, before the foundations of the earth, in the very beginning, chose a few out of the rubbish of nature to be saved and exalted to His divine glory, and the rest were decorded to work the saved. and the rest were doomed to everlasting condemnation and ceaseless misery
in flame and torment with the devil and
his angels. Which is the more liberal
doctrine of the two?

may we obtain the crow
dom of our Father, for
Aurta

Population of the

But what about this "everlasting punishment." Does not the Bible teach everlasting punishment? Yes. If Covenants in regard to that, but I will briefly allude to it. The Lord revealed to Joseph Smith that "eternal punishment is God's punishment," because God is eternal. The mean is of that is this: An eternal Being, Paving eternal laws, has also reternal pensities, and those who will not obey the laws must suffer the penalties. The penalty will abide forever, because it is eternal; but a man will not suffer it forever. Each individual will receive of that punishment that which eternal justice will mark out as Covenants in regard to that: but I wright allude to it. The Lord roves which eternal justice will mark out his due. To illustrate it in a sign his due. To illustrate a way: Here we have a Some men go in there for six months

ad when their time expires they come but the penitentiary still abides, there for all transgressors. Meu case may be, and when they have yed their term they come out; but pentientiary still remains. So with judgments of our Eternal Father. tant forgiveness after a certain amount of punishment, the Lord will forgive then and deliver them.

WOLK IN THE SPIRIT WORLD.

ike; it is broad, beautiful, and grand. It reaches the whole of the human race, from Adam, our father, down to the last person born on this globe. The heathen, the "Christian," the Jew, the pagan, the Mohamedan, the inhiel, the skeptic, the agnostic, all people, all races, all tongues, all tribes—all shall hear the Gospel. Every car shall threshold the sound thereof. Some may gle with the sound thereof. Some may

CHERISH NO EVIL FEELING.

My brothren and sisters, let us take care that having received the Gospel, we are led by the spirit thereof and are kind to one another, and that we cherbody, because the body is conformed to the Spirit. Sometimes the spirit is temporarily conformed to the body in deformed persons; but these are exceptional cases. The spirit of man is a son of God, made in His image and likeness. Jesus was the express likeness of the Father, and we are His brothers and sisters. He is the oldest, "the beginning of the creation of God," the first born of every creature" in the spiriti, and "the only begotten" in the fiesh. When the spirit is an individual, capable of progress, capable of heaving, capable of receiving or refeering, an individual with agency, with power to do good and power to do evil. And these spirits will be gathered together in classes, Each spirit, when it leaves the body, will gravitate to its proper place, just as naturally as things gravitate on this globe towards the center thereof. It will be so in spigitual things; for earthly things are after the pattern of heavenly things. Thus each individual will have an opportunity, at some time, of hearing and receiving the truth. And, thank God, we have the assurance that the time will come when the great mass of the human family will cheerfully bow the knee to the great Eternal Father and accept Jesus Christ, the Elder Brother as their Redeemer. They will receive the Gospel in the spirit, if they did not in the flesh, and then they will be judged according to their works. The Father will find a place for them all, somewhere in His great universe, where they can progress forever, learn more and more, became better, brighter and more glorious, and unite with Him in His great and glorious purposes concerning His children.

This is the Gospel of Christ as we

Washington, Aug. 24,-The population of St. Louis, according to the count

The population of Rochester, N. Y. is 162.25, ngainst 133,896 in 1390, an in-crease of 75,539, or 21.31 per cent. The population of Indianapolis is 169,-164 against 105,436 in 1890, an increase of 63,728,or 60.44 per cent.

is great excitement in Summit county whites and blacks. The negroes have posted notices threatening to kill the most prominent white men and are in-timidating women. Peace officers have