DESERET EVENING NEWS.

TRUTH AND LIBERTY.

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DISCOURSE
BY
ELDER CHAS. W. PENROSE,
At the Assembly Hall, Salt Lake City, Sunday Afternoon, Feb. 20th, 1881.

REPORTED BY JOHN IRVINE.

I HAVE been very much interested in the remarks of Brother Naisbitt. We are all expecting at some time like the grain in the figure he has drawn, to be brought into the presence of the Great King; indeed, the time is to come when all people who have dwelt on the face of this earth, the good and the bad, the saint and the sinner, the righteous and the wicked, shall be brought before His throne. The Apostle John in the vision that was given to him when upon the isle of Patmos saw this great event. He saw the time when all should stand before the judgment seat, and be called upon to give an account of the deeds done in the body. In that vision even the sea gave up the dead which were in it, and death and hell gave up the dead which were in them, and they all stood before God, all stood in the presence of the Great King, and out of the things which were written in the books which the Apostle beheld, this great multitude were judged. Now, although we all expect at some time to be brought into the presence of the Great King, the question is, do we all expect to have the privilege of remaining there, in His society, enjoying the blessings of the sphere in which He lives, enjoying the glory which surrounds His presence, enjoying the blessings of the heavenly hosts that are with Him, enjoying the fulness of His power and His might, of being in harmony with Him and under His directions in the midst of eternity?

According to the revelations which God has given, and which are recorded in the books—both in the old Scriptures and in the modern Scriptures—only a few will be able to abide the glory and presence of the Great King, when they are brought thereunto. Joseph Smith, the Prophet, and Sidney Rigdon, on a certain occasion were enlightened by the power of God in relation to the future. They saw the destiny of the human family in its various branches and conditions; they saw the people brought up before God and divided out, each man and woman in the condition for which they were fitted. They beheld three different degrees of glory in which the people should be divided in the great future. They saw some brought up unto the presence of God the Father and Jesus Christ, the mediator of the new covenant, to remain there, to enjoy the fulness of the glory of that condition. The saw others who were placed in a different condition of being, in a lesser degree of glory than that in which the Father resides. They saw still further a great company that no man could number, placed in a still less degree of glory; indeed this multitude was so great that it is said they were as numerous as the stars in the heavens. These three different degrees of glory are named in that vision as the celestial, terrestial, and telestial. Only a few, comparatively, who were brought up into the presence of the Great King, were permitted to remain there, to abide in His presence and share His glory and that of the Son. Those that were placed in the next degree, the terrestial, were not privileged to dwell in the Father's presence, or to enjoy the fulness of His glory. They were to have the blessing of occasional visits or ministrations from the Son and others of the celestial sphere, but were not permitted to remain in the presence of the Father; while the great multitude, as numerous as the stars in the heavens, who occupied the condition of the telestial glory, were banished from the presence of the Great King, from the society of the Father and the Son, and could not enter therein worlds without end. Yet they received the ministrations of those who were in the kingdom above them—the terrestial through the ministration of the celestial, and the telestial through the ministration of the terrestial and of angels appointed, and in this way communication was kept up from the highest down to the lowest degree; yet those in the telestial and terrestial kingdoms could not come up to the presence of the Father and the Son and remain therein.

Now, as I have already said, we shall all be brought up into the presence of the Father at some time, and then, we shall be placed in that condition which we are fitted to enjoy by our earthly acts. It depends, then, upon the course we pursue while we are in the flesh, what position we shall occupy by and by, when we are brought up for judgment. All men must be judged, all people must give an account of the deeds they have performed while they dwell in mortality; and this condition of mortality in which we find ourselves is, as we have heard this afternoon, a condition of trial. We have come here into this condition on purpose to be tried. It is called a state of probation. What do we mean by that term? It signifies "proving." We have here in this county, and in all the different counties in this Territory, the Probate Court in which the wills of decedents are proved or tested. They are courts of proof or test. This condition in which we find ourselves now is a probationary state, a state of proof, a state of test. We have come here into this condition that we may manifest before the Father and the Son and the holy angels, and one another what we are fit for, what conditions we shall be fitted to occupy in the eternity that lies before us. When the Lord established this Church upon the earth, He told his servants He would try His people in all things, even as Abraham was tried. And the Lord has placed us in conditions, and caused us to pass through circumstances by which all that is in us may be brought up to the surface, that the good may be developed, that the evil may be brought to our understanding and to the understanding of those around us; that we may have an opportunity of comprehending ourselves and our capabilities and of overcoming the evil and cultivating the good; that we may grow up to the beauty of the image and glory of our Father, and be fitted and prepared when He comes to dwell there.

Some people have an idea that if they had power over all things they would have minds this world very different to whatever new find it. They would have had no trials in it, no pain in it, no hunger in it, no battling with difficulties—everything would be sublime, no shadow; everything pleasant and agreeable, no winter, no frosts, no anxiety, no parting of friends—everything moving along pleasantly and joyously. Well, this is because they do not know enough. They would never reason that way if they understood the Almighty and His purposes and the necessities of our case. The very conditions of trial through which we are called to pass while we dwell in mortality, develop the strength that is in us, bring out the qualities of our nature, show us what we are, and in this way prepare us for the glorious destiny that awaits us in the future. What kinds of people would we be if we had no difficulties to grapple with, no trials to beset us in our onward path? We would be a weak and flabby kind of folk; but the trials and difficulties of life, the various circumstances which we are called upon to encounter, test and try us, develop the strength that is in us, give us vigor and power to grapple with the evil and cultivate the good, and thus prepare ourselves for the Father's presence.

Well, then, we have come here on purpose to be tried, on purpose to understand and pass through the opposite that exist here in contradistinction to the things that existed where we came from. We came from a region of light, of purity, of holiness, of sinlessness. We have come here into the darkness, into the evil, into a world of opposites, so that we may have an opportunity of choosing the evil or the good, the light or the darkness, the truth or the error, so that we may show to our God and Father, the Great King, what we are fitted for and what position He can put us in to our own advantage and His glory in the eternities to come. We remain here but a little season; but while we are here we should fit up the time to the best of our ability. We should try to understand the object of our existence, to comprehend where we came from and whither we are hastening. And we can only find that out by means of the gospel. We cannot find it out by our own reasoning, by our own intellectual faculties; but if we place ourselves in a proper condition God will manifest this to us and make it plain to our understandings; we can learn the object of our lives and by proper communication with Him become acquainted with His designs. The gospel will make all things plain to us, it will open our spiritual eyes and inner being to the light so that we can comprehend where we come from, whither we are hastening, and what we can do in the flesh to prepare us for the presence of the Eternal King. We have learned some few things through our trials and sufferings, for the very process of these develops our being and prepares us for the operations of the divine spirit. And if we take these trials and difficulties in a right spirit, receive them as they are designed, we are chastened and brought into communion with our Father and thereby receive the inspirations of His Spirit to enable us to comprehend our position.

While we dwell, then, in this mortal state, let us make the best use of our time; let us find out what is right and true and live to it. By that means we will grow in grace and in the favor of God, we will be gradually prepared for His presence, and this is the only way I know of by which we can be prepared. All the ordinances of the Gospel which we have received, all the blessings and endowments and organization connected therewith, are means to this end, that we might be prepared to receive light and truth and live by it. By doing this, our Father, the Great King, has arrived at His present degree of glory and power. He also has descended below all things; He has ascended above all things, in that He comprehends all things; He overcame all things and now inherits all things. The same course is before us. We are traveling in the same path. We are now sojourning amongst mingled truth and error, joy and sorrow, pleasure and pain. While we are down here in this condition, if we choose the good, the light and the truth, and live by it day by day, we will grow in the knowledge of the things of God, and be prepared for the presence of the Great King, so that when we get there by and by we will be fit to stay there. We should therefore make it the business of our lives to learn the truth, and not only to comprehend it, but live it, square our lives thereby, for by that means we will be purified, exalted, and made Godlike, and Christlike in our natures. Unless we learn the laws of a celestial kingdom and then live those laws we cannot abide the glory of our Father. This must be so in the very nature of things. Our reason tells us this when we come to reflect upon what is laid down in the revelations of God to us. In the celestial kingdom dwells our Father, the Great King; that is the place where He resides in His glory, and if we want to stay there when we are brought up to be judged—if we want to come into the presence of the Father and abide there and enjoy His society, we must conform to the laws pertaining to that state of being, so far as they are manifested to us while we dwell in the flesh; then when we pass behind the vail, we will continue to learn still more of these laws, and so go on from step to step, from light to light, from purity to purity, from power to power, until we arrive at the fulness of the beauty of the character from our God and of our Lord and Savior Jesus Christ.

How are we employing our time in this mortal condition? Are we trying to find out these great principles and to live by them? I do not pretend to judge you. I hope you do not pretend to judge me. I merely ask this question for private determination. How are we employing our time? Are we trying to live our religion? Are we trying to observe every principle, every precept, every rule, and every law that God has revealed for our benefit? for there is not one of them but what is necessary. And the Lord wishes us to obey them as intelligent beings. He wishes us to be thoughtful people. He wishes us to think for ourselves, and to act for ourselves. While we receive words of counsel, commandment, reproof and instructions from our leaders, God wishes us to sense them in our own minds, so that we may understand them and carry them out as free agents, as intelligent beings and comprehend them as emanating from God, who is to us the Author of all the principles of intelligence in the universe. I therefore ask, "How are we spending our time." Are we turning our attention to the things that come from above or to the things that are beneath? Do we hold these things that come from our Great King above those earthly things that perish? We ought to think upon these matters. We have but a little time to dwell upon the earth, and what we are called upon to do is peculiar to this sphere, it cannot be done in another. Let us therefore make the best use of the time in the condition in which we find ourselves; let us find out the principles which God has revealed; let our hearts swell and our souls expand and reach out after the things of God, that we may comprehend them as they are, that we may grow in the grace and knowledge of the truth, that we may be indeed the children of our Father. We should endeavor to become possessed as far as we can in mortality of a celestial spirit, for we are told those who are of a celestial spirit in the resurrection shall be quickened by a portion of the celestial glory and will become bodies celestial and spirits celestial. They will enter into the presence of God and the Lamb and abide there; they will be associated with the pure in heart who will see God and abide His glory; they will be numbered with the Church of the First Born; they will be in the society of the holiest, the good and the pure of all the ages, the best society of the various races of man—these will come up into the presence of the Father and the Son, they will behold the King and stay in His presence, and will add Him in His glorious purposes in the midst of the universe and follow His footsteps and pattern after His works.

Now, if we do not take this course, if we do not endeavor to find out the celestial laws to-day and live them, when we pass away from this sphere we shall not be able to continue this work, and when the time comes for us to be judged we shall simply receive that glory for which we are fitted, simply be assigned to that kingdom the laws of which we were willing to abide. If we will not abide the laws of the celestial kingdom, then we must be content with the terrestrial kingdom; and if we will not abide the laws of that kingdom then a still lower kingdom; and if we seek to become a law to ourselves, if we despise law and government and seek to stand on our own footing and act as we please, independent of law, then we must go into a place where there is no glory, no light, where there is outer darkness and weeping and wailing and gnashing of teeth.

Now, although we are called Latter-day Saints, and our names are inscribed on the Church records, and we have been in holy places and received great promises, endowments and ordinances that are sacred in their character; these are only given as means to a certain end. They are given to us that we may set our hearts and affections after the thing of God, that we may live the truth and strive against evil. Every promise made to us is made on condition. If we are unworthy of the glory that pertains to these promises we certainly shall not receive it.

Christ died for us that we might be redeemed from sin. He has placed us in that road that leadeth to lives eternal. But we are to walk in it for ourselves. Christ will not walk for us. He has done for us that which we could not do for ourselves. We have started out in this path and this work. Many of us have had trials and difficulties by the way. These we must expect. We have started out for celestial glory, for the presence of the Father; to dwell in His society; to be numbered among those that are called the Gods, whose glory fills the heavens; who have the keys to the heights, depths and breadths of eternity; who have a knowledge of all things, a knowledge of the laws by which the elements act together and are governed; a knowledge of all things spiritual and temporal; a knowledge of all things that can be seen by the natural eye, and of all things that can be discerned by the spiritual eye, and power to enjoy all the pleasures in the heights, depths and breadths of eternity. This is what we have started out for. How many of us will gain that glory? How many of us will fall by the way? How many of us will turn to the right or to the left, or make shipwreck of our faith? I hope that all who are in this congregation will continue in the right path; that we will walk wisely and carefully, watching every step, listening to every prompting of the divine spirit, treasuring up every word of life and living thereby day by day, overcoming our weaknesses, our failings, our imperfections, conquering all things that tend to lead us downward and cultivating that which will lead us upward, so that by and by we may receive a fulness of glory in the presence of our Father.

These things are manifested in the Gospel of Jesus Christ. I know them to be true, and I bear my testimony to them. And I bear testimony that it is only those who do right and keep the commandments of God and make themselves fit for His society, that will be able to abide in His presence. Whatever honors may be heaped upon us by men, only those who are fit to stay in the presence of the Father can abide there, on natural principles. Those that are like Him through obedience to celestial laws shall be there. Christ will be there, all the best of the earth will be there, and those that are not fit for that condition must go down into some condition for which they are fitted, and while we stay here is the time to fit ourselves for the condition that awaits us in the future.

Well, seeing we are hastening on this journey, seeing we are to come up into the presence of the Father, where we shall see as we are seen, and know as we are known, where we cannot conceal any of our imperfections, let us employ our time wisely and well. We have gathered here from among the nations of the earth to learn the ways of God and not the ways of man. What do we care about the ways of the world, or what the world may say about us? We should not care a straw. Our hearts should be after the things of God, to find out our Father's will and do it, and if we live in that spirit we will be happy to-day as well as in time to come, we will enjoy our present existence, and be found together as the heart of one man in helping to bring about the purposes of God. For the time is to come when the little earth on which we are born as to our temporal life, is to be made into a celestial world. The earth abides the law of its creation. If we would only abide the law of our creation as well as the earth abides her law it would be a good thing for us. Though the earth shall die it shall live again. It shall be quickened by a portion of the celestial glory. The latent light that is in it will all be brought forth, and it will shine among the worlds of God, as John says it, like a sea of glass, mingled with fire, glowing with every color of the rainbow, the righteous walking upon its face, and the Great King dwelling in the midst thereof. And seeing this little earth upon which we dwell will enjoy that glory by and by, let us prepare ourselves also to enjoy it, otherwise we cannot attain to that glory.

I enjoy the society of brethren and sisters and to meet with them from time to time. I love to listen to my brethren discoursing on the principles of eternal life. We need food for the soul. I sense that I need spiritual food just as much as I do a good meal for the sustenance of my body. I thank God for the privilege of being in the midst of the Latter-day Saints, of hearing the voice of truth, of listening to the teachings of the Elders and of being nourished and strengthened thereby and stirred up to diligence, to faithfulness and to integrity, learning to comprehend the truth and striving to live it, so that by and by I may, with you, be permitted to come up and enjoy the fulness of the glory of the Eternal Father.

May God help us to live in the light of His Spirit, and may we that are gathered in this house this afternoon, with all that pertains to us on the face of the earth, have power to overcome every evil, and live the laws of the celestial kingdom, that we may be fit to dwell in the presence of the Great King and abide there forever, through Jesus Christ, Amen.

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