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[REPORTED BY ARTHUR WINTER.]

I desire 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 state of health, having been a little unwell during the past week, but not seriously so; still I feel more than ever the need of the faith and prayers of the congregation in arising to address them, that my mind may be clear, that I may be in a condition to receive the impressions of the Holy Spirit, and that I may be able to say such things as will be 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 proclaim 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 Savior, was on earth, He preached 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 vii: 16; and viii: 26, 28). When He sent out His Apostles to preach the Gospel to every creature in that age of the world, He instructed them to teach those things that 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). These were the instructions given by our Savior to His Apostles in that age; and in restoring the same Gospel in our time 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 promise 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 shall have the Holy Spirit, and that Spirit shall guide them into all truth; that it shall take of the things of the Father, and of the Son, and show them unto them, and also show them things to come. By that Spirit they

are to speak, and the Lord has confirmed that to His servants in this day of the world by saying that if they have not the Spirit they shall not teach. So that the Gospel, as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, is to be preached 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 must be prepared, and the minister must try to be original. He must endeavor to bring something before his congregation which shall be a little startling, if possible—a little sensational, if needs be—but something new, that will arrest their attention. By human learning and study, human wisdom and research, it is expected that the ministers of modern times will be prepared to edify their congregations.

There is this difference that I have pointed out between the preaching of the Elders of this Church and the preaching of the ministers in the various "Christian" denominations, as they are called. So that the Elders, when they stand up before congregations and ask for the aid of their brethren and sisters, mean just exactly what they say. They feel the need of it. Even if they are well versed in the scriptures, if they are well instructed in the principles of the Gospel, and well informed in regard to the doctrines of their faith, they feel the need of the present inspiration of Almighty God, to be qualified to preach the Gospel; for it is not to be preached, as I have said, "by the enticing words of man's wisdom, but in the demonstration and the power of the Holy Ghost," that things adapted to the needs of the people at the time may be given them, and that the instructions may be seasonable and suited to the conditions and the minds of the people who are before the preacher; also that he may be free in his spirit, in his mind, in his body, to be impressed by the Holy Ghost, to be led by it, that he may receive that which God has for the people at the time. That is the order of preaching in the Church of Jesus Christ of Latter-day Saints.

When I was called upon this afternoon to address the congregation, my mind was directed to some verses in the 16th chapter of Matthew, and I will read them, and, if led by the Spirit of God to make remarks in connection with them, I shall be very pleased to do so.

"When Jesus came into the coast of Cesarea Philippi, he asked His disciples, saying, Whom do men say that I the Son of man am?"

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

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

And Simon Peter answered and said,

Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjonai: 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 subsequent 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 Him, He gave to them; for He was to stay but a little while among them. He understood about "His decease" which He 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. So, before going, He left the authority which God had given Him with His Apostles. He gave them this 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 loose 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 evidently the presiding 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 of himself assume it; he might do so in name and by vain pretense, but he would not be acknowledged in heaven. This power that Peter and the Apostles possessed, which was given to them of Jesus Christ, who received it of the Father, was of such a character that it was acknowledged in the heavens above. What they performed by that authority was recognized there, and was exactly the same as though Jesus Christ or the Father had performed that act in person.