

trust to God, in the spirit of a real searcher for truth, it is a remarkable thing that the Balaams who are standing above should not be able to see you everywhere. I cannot help but tell you a little private affair: But a few days ago, when the gentleman to my right (Dr. Talmage) came to my hotel I told him a very remarkable incident. I had just then received a letter from my dear wife, saying to me, "Do not be persuaded by those people to become a Mormon." I then, with that letter in my pocket—and that seems like a very disabling husband—went to see your venerable President, the very fountain head of your Church upon this earth. This morning, as I came back from Ogden, I had another letter, and for the first time I am told that two Apostles—maybe they were Elders—came to the city where I usually live in the summer time (and where we still have our home on account of my absence) and they asked the mayor of that city permission to preach, and he refused, and then they went and visited my own house. I can assure you, in the presence of God, that if I were at home the mayor of that city would have trembled in his boots and he would have given permission. He has met me once before. There is not a single church in that city, with the exception of the Roman Catholic church, who can go in and say, like your Elders, "we are the true church, by direct revelation from God." There are plenty of churches there who say, "we are a kind of a church, by the direction of John Knox, or John Calvin, or Martin Luther, or John Wesley;" but no man among them can go in there like these two apostles. The remarkable incident is that in the day I am permitted to address this audience I receive a message that for the first time in our lives two Mormon Elders enter my humble abode and there try to speak the words of truth, as they understand it, to my wife. I say to you that those Balaams who stand upon the mountain tops looking down into the valleys, there should be room that all of them should be able to see you. Your Church should be so situated that all men, the learned and the ignorant, the rich and the poor, should be able to approach it and see it as it really is.

I do trust and hope that if—if!—you are really the true Church, then your light may shine before men, so that none of them shall be deprived of it. However, I am glad to say this: Whether you are or not, I must confess that I have traveled pretty nearly all over the world, but as a rule I never pay much attention whether a man says he is a Presbyterian, or a Primitive Methodist, or a Wesleyan Methodist. It has no charm for me. But your humble missionaries buttonhole me everywhere, telling me they are the only true Church, and practically I as a Christian have no right to exist in it and I stand aghast and look. Therefore, my attention is arrested, and therefore I examine. What the result will be, God only knows. But let me say to you that your hospitality, your conduct of life, the devotion of your missionaries, their loyalty, their simplicity of faith, is something which I admire, admire more than I can express in words. And I do hope and pray that whatever has taken place in this tabernacle and all that has surrounded me may in the end result that it shall come a blessing to me and to you. Yes, that no Balaam may enter your gates, unless when he returns he may also exclaim, like Balaam of old, "O how beautiful are thy tents, O Jacob, and thy tabernacles, O Israel!"

#### ELDER C. W. PENROSE.

There is a little time left, which I am requested to occupy. I have been very much interested, as I am sure you have been, in the remarks that have been

made to us by Dr. Reiner. They are very applicable to the Latter-day Saints, because of the faith that we have through the revelations of God that we are indeed Israel; not merely in a spiritual sense, but literally. We believe that we are of the seed of Abraham. God has revealed through His servants the Prophets and the Patriarchs whom He has placed in His Church, that the great body of the people are literally of Israel; that our forefathers were scattered among the nations of the earth and there intermingled with the gentiles. We are chiefly of Ephraim, and, as the Prophet Hosea predicted, "Ephraim hath mixed himself among the people." In these last days God is calling Israel from all the nations of the earth, and He has a special work for Ephraim to do. "I am a father unto Israel, and Ephraim is my firstborn"—that is, the firstborn in this great latter-day work. You who have received your blessings under the hands of the Patriarchs in the Church have been told to what tribe you belong, and it appears that the great body of the Latter-day Saints are of the house of Ephraim.

We have proved the truth of the saying made to us this afternoon, that those who come to curse either leave upon us a blessing or their curses turn to blessings. When this Church was first organized God promised to us that "no weapon formed against us should prosper; that the tongue that should rise in judgment against us should be condemned;" and our experience has shown that the word of the Lord has been fulfilled. We have been called to pass through a great many trials, afflictions and tribulations, and many have risen up to curse and to do us harm; but out of all these things he Lord has brought us off more than conqueror. And He will do so. Nothing will militate against us, but those evils which have been alluded to this afternoon, that may arise in our own midst. It is true that we need not fear any opposition from without; we need not fear any power that may rise against us, no matter of what nature it may be, no matter from what source it may come. No matter if the powers of a nation or of nations shall be brought to bear against the Church of Christ, they will not prevail; but the Church will remain, and endure, and abide. This is the beginning of that kingdom that Daniel saw in his vision, or the vision that Nebuchadnezzar had which was repeated to Daniel. (Chap. 2.) This is the "stone cut out of the mountain without hands." It was to "break in pieces and consume all other kingdoms." It was not to be left to another people, but to stand forever, and no power can prevail against it.

Our Church and our doctrines are not derived from these scriptures. We believe in the Bible; we believe in the Old Testament and in the New Testament, so far as they are translated correctly; but we believe—I was about to say, more, and I will say it—we believe more in "the living word of God, which abideth forever." And that living word comes through the living oracles, through those men whom God has called, and who have been appointed and ordained, and are endowed not only with the office and calling of the Apostleship or Eldership, but with the power and the spirit thereof, and with all the keys, blessings, privileges and rights which were enjoyed by the Apostles of old and the servants of God who ministered with them. Now, we prize these "love letters" alluded to by Dr. Reiner, the scriptures that have come down to us from times that are past. We think a great deal of them. We believe in them. We read them. We ponder upon them. We rejoice in them. But we have the same communication opened up today that was open in

times past, by which these "love letters" have come down to us. God is "the same yesterday, today and forever." He is a God of revelation. He is a God who can and will, when the people are prepared for it, communicate with His children. And we proclaim to the ends of the earth that in these days God Almighty has spoken from heaven; that Jesus Christ, His beloved Son, our Elder Brother, has visited the earth again; that angels have come down from the courts on high, and have brought their messages to men on earth; that the old Apostleship has been restored by the ministration of men who held the keys thereof in former times, and that Apostleship is here with us; and one of the rights, powers and privileges of that Apostleship is to communicate with the Father and the Son, and to have the Holy Ghost as a spirit of revelation and inspiration. So that we can obtain messages from our Loved One on high today, and do not depend altogether upon the "love letters" of the past.

It is this that arrested the attention of our friend who has spoken to us today. As he said, this is not a place for debate. We are not here for any such purpose. But seeing there is a little time to be occupied and I am requested to occupy it, I also must speak from my heart, as I believe he has spoken from his heart. He has seen some things that are good among us, and some things that appear to be weak. But we rest upon this: that God, who in ancient times spoke to the fathers by the Prophets, and who sent His beloved Son, when the proper time came, to sacrifice Himself for the sins of the world and to establish His Church among the people, has in these still later days, spoken unto us by His Prophets. In the beginning of this dispensation He raised up a Prophet. Was he one of the learned, wise and educated men of the century? No. He raised up a simple boy and spoke to him. Why did He not choose one of the learned doctors or ministers of some of the various churches that existed—men of experience and learning, who were trained in the schools of theology, and who were able to read the Scriptures in their original tongues? Simply because, perhaps as the most learned of the ancient Apostles—Paul—said, "Not many wise, not many mighty, not many learned after this world, hath God called; but He has chosen the weak things of the earth to confound the mighty." What for? "That no flesh might glory in His presence." If God had called some very learned and highly educated man to this ministry, probably he would have taken the glory to himself; or people in the world who heard him would probably say, "Oh, this man is only another learned man that has come and established a new church." But God called a weak and illiterate boy, and He raised him up to accomplish His work. He appeared to him with His Son Jesus Christ, and He said, "This is my beloved Son; hear Him;" and all the revelations that have come from the Father have come through the Son. It has been so from the beginning. Jesus, our Elder Brother, stands between us and God as the Mediator with the Father. The worlds were made by Him. All things are of the Father, but they are by and through Jesus Christ, who is the Word, and who was in the beginning with God, and who was God, and all things were made by Him. The revelations of God the Father come through Jesus Christ, His Son. This Church, from that time, has been in communication with the powers on high, through Jesus Christ. Therefore, this is the Church of Jesus Christ, because He made it, because His power is in it, and because He communicates with it. It is not the Church of Joseph Smith, or of Brigham Young, or of John