

This is God's work. I know it, as well as I know that I live, and I bear witness of it, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "Zion Stands with Hills Surrounded."

Elder Joseph F. Merrill, Commissioner of Education for the Church, pronounced the benediction, after which the Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Conference was continued in the Tabernacle at 2 o'clock p. m.

President Grant, who presided, announced that the congregation would sing, as the opening hymn, "Come, Come Ye Saints."

After the singing, Elder Harry Edward Sutton, President of the Oquirrh Stake, offered the invocation.

The hymn, "Though Deepening Trials," was sung by the congregation.

PRESIDENT HEBER J. GRANT

Amplifying sets have been arranged to accommodate the deaf. Those not having ear phones may secure them for each session, upon application to the Bureau of Information. Those desiring further information regarding them may secure it from the Bureau of Information. Seats will be reserved in the rear of the building for the deaf.

ELDER ORSON F. WHITNEY

I am happy to be at home once more after a brief absence in the East. I have seen nothing, heard nothing, found nothing, in my travels that could wean me away from the love of my mountain home; from my dear ones who dwell here; and from my kindred and friends of the Church of Jesus Christ of Latter-day Saints.

LAND OF BEAUTY

When I was in Switzerland, the loveliest land I was ever in, I told the people there that I had come from the Switzerland of America, and I congratulated them on living in the Utah of Europe. This is a beautiful land, beautiful by nature, and beautiful in spirit. It is the home of the Saints of God, the home of the prophets of God, the home of a people who possess the powers of the Priesthood and the fulness of the Everlasting Gospel. That is what makes it so beautiful.

IN THE NORTHERN STATES

During the month of September, in company with Elder Noah

S. Pond, the able and amiable president of the Northern States Mission, I traversed six states of the Union, namely, Iowa, Illinois, Indiana, Ohio, Michigan and Wisconsin. We held forty meetings with the missionaries, saints and investigators, and addressed in the aggregate fully fifty percent of the Latter-day Saint population of those states. We dedicated two chapels in Ohio, one at Cincinnati, the other at Dayton, and organized a branch in that town. We also organized an Elder's quorum in Chicago, the first quorum of its kind known in any of the missions of the Church, so far as I am informed. I much enjoyed my labors, and the Lord was with us in our journeyings and in our work.

ADDRESSING THE ROTARIANS

On the 10th of September, I had the honor of addressing the Chicago Rotary Club, a distinguished body of professional and business men, at their regular luncheon in the Sherman Hotel, having been invited to deliver the invocation. I was billed upon the program as "Bishop Orson F. Whitney of the Mormon Temple, Salt Lake City," the maker of the program evidently thinking of the temple as a church, with me as its pastor. My daughter Margaret (Mrs. Lester C. Essig), who resides in Chicago, was asked by an outside friend, "Who is this Mormon priest that's going to pray at the club luncheon?" Margaret answered: "It happens to be my father"—and there was silence in that vicinity (if not in heaven) "for the space of half an hour."

I was given a most cordial reception, a Jewish rabbi being particularly gracious in greeting me. After I had spoken, for I made a little prefatory talk before offering the prayer, a gentleman sitting near leaned over to tell me that he was well acquainted with President Heber J. Grant and prized his friendship highly. He also spoke kindly of my deceased brother, Horace G. Whitney. I do not recall the gentleman's name, but doubtless the President will. He said the President's autographed photo hung upon the wall of his office in San Francisco.

I sat upon the chairman's platform, right next to Colonel Archer, the speaker of the occasion, who gave a splendid talk on "Sanitation and Civilization." He began thus:

"While Bishop Whitney was speaking, I was reminded of the story of the two oysters at a church festival. One of them inquired, 'Where are we?' The other replied, 'We are in the soup at a church festival.' 'Must be some mistake,' said the first, 'what need had they for both of us?'"

BRISBANE'S ADMISSION

And now, to change the subject. Some months ago, I clipped from a newspaper a paragraph, part of a column furnished to the syndicate press by Mr. Arthur Brisbane, who is said to be the highest-priced editorial writer in all the world. Speaking of Supreme Court Justice Holmes and quoting the latter's motto, "Rest is not the destiny of man." Mr. Brisbane added this comment:

"A big monument would reward Justice Holmes if he could tell us what the destiny of man really is; how we got here; whence we came; whither we go from here; what happens after we go. But about such questions a learned Supreme Court Justice knows as little as an Eskimo watching for seals in an ice-hole."

"An honest confession is good for the soul." So runs an old proverb. I admire Mr. Brisbane, not only for his vast learning and his brilliant writings, but for his courage and candor in admitting that there are some things he does not know. For what he says of Justice Holmes applies inferentially to himself. I would not put either of these learned men on a level with an Eskimo watching for seals in an ice-hole, but if Mr. B. confesses to a lack of information as to man's origin, destiny and the purpose of his creation, I for one shall not dispute him, but content myself with honoring his frank and open admission.

Whether he was authorized to speak for Justice Holmes upon this momentous question, I know not, but this I know: he cannot speak for me nor for the Latter-day Saints in general. I know of a man who told the world long ago, told them in the name of the Lord concerning man's origin and destiny; and they rewarded him, not with a monument, but with a martyr's grave! I refer, of course, to the Prophet Joseph Smith. Here is one pronouncement upon the subject under discussion, taken from his translation of the Book of Abraham:

MAN'S PRE-EXISTENCE AND ETERNAL DESTINY

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:22-26.)

Those who wish to pursue the subject further should read the Prophet's marvelous description of the vision seen by him and Sidney Rigdon, February 16, 1832, and recorded in Section 76 of the book of Doctrine and Covenants. Time will not permit me to treat of it here.

How did Joseph Smith get hold of these things? Not by watching for seals in an ice-hole; not by reading newspapers, nor by going to college. He received them by divine revelation, through the gift of the Holy Ghost, manifesting the things of God in the fulness of the everlasting gospel.

THE "MORMON" ATTITUDE

About a year ago I was traveling through the Eastern States Mission with President Henry H. Rolapp. One of our meetings was in Huntington Hall, Boston. At the close of the service many came forward to shake hands with the speakers and ply us with questions. One young man, approaching me, asked respectfully: "What is your attitude toward the other churches?" I replied, "They are all doing good, but they are without the fulness of the Gospel;" and he walked away thoughtfully.

This I believe to be our true position. There is some truth in all religions, in heathendom as well as in Christendom. And it is the truth in those systems that perpetuates them, not the errors with which the truth is mixed. There are millions of good, honest people all over the world, in all the churches, but they have not the fulness of the Gospel. The Church of Jesus Christ of Latter-day Saints is its one depository. This is the claim we make. This is the "Mormon" attitude.

REGARDING INDUCEMENTS

Many years ago, when I was bishop of the Eighteenth Ward in this city, I was invited to meet, at the home of one of the ward members, a learned medical gentleman from Philadelphia. Elder B. H. Roberts was also there, and we spent a very pleasant evening. Brother Roberts told the visitor all about the Book of Mormon, and he listened intently. So did I. The gentleman then turned to me and said: "Bishop Whitney, will you please tell me why I ought to be a Latter-day Saint, in preference to being a Methodist, a Baptist, a Presbyterian, a Catholic, or anything else in religion?"

I answered him in much the same language as I used with that young man in Boston, though with greater elaboration. "It is," said I, "because we have the fulness of the Gospel, and the other churches have only parts of it. If you were seeking the wealth of this world; its gold and silver, houses and lands, flocks and herds, and so on, I would not advise you to become a Latter-day Saint. You might acquire riches as an indirect result of joining this Church, and you might not. I have known of men emigrating hither from foreign lands in early days, who, if they had remained in their own country, would never have owned an inch of ground, would have continued to live in rented homes, with no prospect before them in old age but the poorhouse. They joined the Church and came to Utah because the spirit of the gathering was upon them, the gathering of scattered Israel, preparatory to the coming of the God of Israel to reign over the earth. And as an indirect result of their immigration, they became well to do. They took up land of their own, had flocks and herds of their own, and prospered in temporal as in spiritual things, some of them rising to wealth and affluence. But the Church had not promised those things to induce their conversion. We have never bribed people to come into the Church. If the Lord chooses to bless the Saints with riches, we are

glad of it—glad to see our brethren and sisters prosper, but we don't guarantee such things.

"Again, if you were seeking office and authority, I would advise you to pass us by. You might, by joining the Church, become a bishop, a stake president, an apostle, or even one of the First Presidency—if the Lord so willed; but we don't promise it. We don't hold that out as an inducement. Such things, if they come at all, come as a gift from God and not because they are sought after."

Digressing for a moment, I remember hearing a young man say concerning our beloved brother, Senator Reed Smoot, that he had achieved every object for which he had set out in his youth, and among these was included the Apostleship. "Young man," said I, "please omit from that list of achievements the holy Apostleship. Men don't get that by aiming for it, and Reed Smoot never made such a claim, neither would he make it."

There are some things that ought not to be aimed at. They are not to be achieved by man's effort, and ought not to be boasted of as trophies of human skill. The Apostleship is one of them.

Resuming as to that gentleman from Philadelphia, said I to him in conclusion:

"If you were seeking honors of that kind you would very likely be disappointed. Or, if you desired the love of the world, its applause and good will, you would be doomed to disappointment by joining this Church; for you would simply inherit your share of the Savior's promise to his disciples: 'You shall be hated of all men for my name's sake.'

"But if you want the fulness of the Everlasting Gospel, the powers of the eternal priesthood, and the illumination of your soul, so that you can know beyond all doubt why you are here, whence you came, what God expects of you, and what awaits you in the great Hereafter,—if this knowledge is of any value to you, then embrace what the world calls 'Mormonism' and these blessings shall be yours."

GOD'S GREATEST GIFT

God's greatest gift is eternal life, but that pertains to Eternity. The greatest blessing that our Heavenly Father can bestow upon us in time, or while we are here, is the power to lay hold upon eternal life. The Everlasting Gospel, through obedience to its every requirement, and the gift of the Holy Ghost, gives this power. It not only saves—it exalts men to where God and Christ dwell in the fulness of Celestial Glory. Such, in substance, was my testimony to that gentleman to whom I refer, and this is my testimony to you, my dear brethren and sisters, in the name of the Lord Jesus. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

There is a saying among the German people that runs like this: "All good things are three." We have in a material way the three