

By slow, self-conquest, comradeship
 with pain,
 And patient seeking after higher
 truths.
 We cannot follow our own wayward
 wills
 And feed our baser appetites and give
 Loose reins to foolish tempers, year
 on year,
 And then cry, 'Lord, forgive me, I be-
 lieve—'
 And straightway bathe in glory. Men
 must learn
 God's system is too great a thing for
 that;
 The spark divine dwells in each soul,
 and we
 Can fan it to a steady flame of light,
 Whose lustre guilds the pathway of
 the tomb
 And shines on through eternity, or else
 Neglect it till it simmers down to
 death
 And leaves us but the darkness of the
 grave.
 Each conquered passion feeds the liv-
 ing flame;
 Each well-borne sorrow is a step to-
 ward God.
 Faith cannot rescue, and no blood re-
 deem
 The soul that will not reason and re-
 solve.
 Lean on thyself, yet prop thyself with
 prayer,
 For these are spirits, messengers of
 light,
 Who come at call and fortify thy
 strength,
 Make friends with thee and with thine
 inner self,
 Cast out all envy, bitterness, and hate;
 And keep the mind's fair tabernacle pure;
 Shake hands with Pain, give greeting
 unto Grief,
 Those angels in disguise; and thy glad
 soul,
 From light to light, from star to shin-
 ing star,
 Shall climb and claim blest immortali-
 ty."

I bear you witness, my brethren
 and sisters, of the divinity of this
 work in which we are engaged. I
 bear my humble testimony to the
 truth of, and I feel to subscribe to,
 the principles enunciated by Presi-
 dent Smith at the opening of this

conference. I pray God's blessings
 to rest upon him and strengthen
 him in the loss of his beloved com-
 panion and counselor in this
 Church. I pray God's blessing up-
 on us all, that we may be endowed
 with sufficient of His Spirit to live
 uprightly, to do our duty to our
 fellow-man and to our God, through
 Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Examples of astounding wealth and
 extravagance.—The Savior's exam-
 ple of disregard for earthly riches.—
 True happiness derived from other
 sources than wealth.

I feel a good deal like President
 Smith expressed himself, last even-
 ing, that to stand before a large
 congregation of this character in-
 spires one with a feeling of awe, if
 not of fear; and if I shall be able to
 say anything this morning that shall
 be profitable to us, it will be due to
 the help and assistance of the Spirit
 of the Lord.

I quote from the Proverbs, chap-
 ter 23:

"Labor not to be rich: cease from
 thine own wisdom.

"Wilt thou set thine eyes upon that
 which is not? for riches certainly make
 themselves wings; they fly away as an
 eagle toward heaven."

Again, in Proverbs, chapter 30:

"Two things have I required of thee;
 deny me them not before I die:

"Remove far from me vanity and
 lies; give me neither poverty nor
 riches; feed me with food convenient
 for me;

"Lest I be full, and deny thee, and
 say, Who is the Lord? or lest I be
 poor, and steal, and take the name of
 my God in vain."

This prayer of the wise man is

worthy of our consideration—how beautiful, how appropriate, how consistent! He prayed not for riches, for fear that he would forget the Lord; he prayed not for poverty, because it is a distressing thing and may lead to crime; but he prayed for just sufficient to meet his reasonable wants, and then he would be content.

Brethren and sisters, the spirit of the age is a spirit to seek after wealth, to get rich, and to get rich quickly. There are innumerable schemes and enterprises devised by which this might be accomplished, and many people run into speculations that lead down, swiftly to financial ruin.

At the beginning of the nineteenth century there were very few people in America who could be classed as wealthy. If a man was known to be worth a million dollars, nearly every eye was upon him, it seemed to be such a wonderful thing; but now a million dollars is looked upon as quite a paltry sum, and he who has attained to this degree of opulence attracts no attention whatever. During the past century great fortunes have been accumulated by the wealthy in the United States. Henry Clews, a Wall Street banker, and an authority of eminence in financial matters, has prepared a list of some of the rich men of the country. Here it is:

John D. Rockefeller.....	\$500,000,000
Andrew Carnegie, \$115,000,000 given away, leaving.....	250,000,000
Wm. Waldorf Astor, chiefly real estate	200,000,000
John Jacob Astor.....	175,000,000
The Gould family (of which Geo. J. Gould's personal portion represents \$35,000,000)	150,000,000
Marshall Field	100,000,000
Blair estate	100,000,000

W. K. Vanderbilt	80,000,000
Russell Sage, now Mrs. Russell Sage	80,000,000
D. O. Mills	75,000,000
Wm. Rockefeller	75,000,000
J. P. Morgan	60,000,000
Jas. J. Hill.....	60,000,000
Henry H. Rogers.....	50,000,000
Henry Phipps	45,000,000
Jacob D. Archibald	40,000,000
Henry M. Flagler.....	40,000,000
Jas. B. Haggin	40,000,000
James Henry Smith (not John Henry Smith (laughter)	35,000,000
Wm. H. Tilford	20,000,000
James Stillman	15,000,000
[Just think of that—the paltry sum of \$15,000,000.]	
George F. Baker	15,000,000

This makes a total, owned by twenty-two men, of two billion, two hundred and five million dollars. Mr. Clews admits that his list is incomplete, but says that it undoubtedly contains the names of the richest men in the country. Now, pause and reflect, brethren and sisters. Think what an immense responsibility rests upon these men who own such vast wealth. You could scarcely suppose that they would have a moment's time to devote to religion, or even to devote to their families, their time would be so completely occupied in looking after and managing these millions of dollars.

I would like to say in this connection, brethren and sisters, that the possession of great wealth often leads to extravagance and folly of the worst character. I was reading, the other day, of a case in court, where a wealthy woman was suing out a divorce from her wealthy husband, and in order to impress the judge with the necessity of allowing her a large alimony, she gave to him and to the court a detailed account, which was published, of her yearly expenses, the moneys ex-

pended by her for dress amounting to \$40,000. I am sure it would be interesting to you to know the number and cost of the various articles required by this wealthy woman to furnish her wardrobe for one year; and, of course, the expense is continuous, as the fashions, you know, change frequently. She required:

Twelve morning gowns that cost from \$50.00 to \$100.00 each. These often very elaborately ornamented would cost from \$350 to \$800 each.

Fifteen reception gowns, \$250 to \$350 each.

Twenty-four street gowns at \$100 to \$200 each.

Six house gowns, \$350 each

Six negligee gowns, \$50 to \$175 each.

Six tailored suits, \$90 to \$150.

Four riding habits, \$150 each.

Twenty yachting suits, \$50 each.

Furs:

One black muff and boa, \$225.

One black caracul skirt, \$700.

One black otter boa, \$125.

One fur coat, \$300.

Now I submit to you the question and ask if you do not think that one hundred women, and even a greater number, could be clothed properly, to make a very respectable appearance, and to look reasonably well in all respects, with the money that was expended by this one woman on her wardrobe for one year? So that it would appear to be a very foolish and extravagant outlay. In order to satisfy her it would require a very large sum in alimony, and that is what she wanted.

Now, in the matter of wealth, as in all other matters, we must look to our Lord and Master as the great exemplar, and we may well judge from what the scriptures say that He despised wealth, for upon one occasion He said—think of it, the Lord of life, the Savior of the world, the Son of the living God,

said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He seemed to give very little attention to the question of wealth. Even the adversary was permitted to take Him to the top of a high mountain and to show Him the kingdoms of the world and the glory thereof; and the adversary turned to Him and said, "Fall down and worship me, and all these things I will give thee." The Savior said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Upon one occasion, as you will remember, a ruler of the Jews came to the Savior and said to Him, "Good Master, tell me what I shall do to inherit eternal life." The Savior turned to him and said, "Why callest thou me good? None are good except God. Thou knowest the commandment, Do not commit adultery; do not kill; do not bear false witness; defraud not; honor thy father and thy mother." "Why," said the young man, "all these have I kept from my youth up." And the Savior, looking upon him, loved him and said, "Yet lackest thou one thing." Now, think of it, what a remarkable life this young man had led, he had kept all these great commandments from his youth up, every one of them, and was only lacking in one little thing, the correction of which would enable him to grasp eternal life. The Savior said, "Sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me." This made the young man very sad, and it grieved him sorely, for he had great possessions, and he turned away; and the Savior, addressing Himself to His disciples, said, "How hardly

shall a rich man enter into the kingdom of heaven." Whereupon Peter replied, "Lo, we have left all and followed thee." Jesus answered, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." How very fitting were the words of the Savior upon another occasion, if applied to that young man, wherein he said, "Lay not up treasures unto yourselves upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt, neither do thieves break through and steal; for where your treasure is there will your heart be also." The acquirement of riches was not only referred to upon numerous occasions, by the ancient writers of the scripture, and also by the Savior in His day, but the Lord in modern times has spoken very clearly and definitely respecting it. In His revelations to the Prophet Joseph Smith, this subject is dwelt upon quite fully and seems to be counted of great importance. The Lord said to Joseph, in section 38 of the Doctrine and Covenants:

"If ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." And how were the Nephites of old? We read that they grew to be quite wealthy; they became proud and high-minded, and went with stiff-necks and high looks, and they seemed to think they were better

than their poorer brethren and sisters, because of the costly apparel which they wore. This was a great evil in the sight of God. Upon another occasion, the Lord emphasizes the words of the wise man in the proverbs, when he said: "Seek not riches, but wisdom, and the mysteries of God shall be unfolded to you; then shall ye be made rich, for he that inherits eternal life is rich."

Brethren and sisters, the late President John R. Winder is a rich man, for he will inherit eternal life. He fought the good fight, kept the faith and has won a crown in the kingdom of our God.

Now, we have before us, on the one hand, the riches of eternity, and, on the other hand, the riches of the earth. Which will you choose? If you choose the riches of eternity, then all other things will be added unto you. If you choose the riches of the earth, you may lose all else, yea, even the riches of the earth. There are many, very many among the Latter-day Saints who are rich today, and others who are growing rich; but they do not derive their happiness from riches. There are five sources from which the Saints derive inestimable happiness, and in which the principle and power of wealth has no influence whatever: The first is the possession of the Gospel of Jesus Christ; the second is the contemplation of spiritual things in that Gospel; the third is the blessings of the house of God, in which the endowments are given, and the principle of marriage for eternity is revealed; the fourth is the preaching of the Gospel to a fallen world, thus bringing to pass the redemption of mankind; and the fifth is administering the necessities of life to the worthy poor. This is what brings happiness, pure and

unsullied happiness, to the Latter-day Saints. Let us seek after these things.

May the Lord bless His people. May He prosper and sustain them. May He bring to them the riches of eternity, and may He bring to them the riches of the earth, if they can only have wisdom to employ these riches for the building up of His Church and Kingdom. May the Lord God of Heaven bless His Prophet and His people, is my prayer, in the name of Jesus. Amen.

President Melvin J. Ballard sang the hymn, "I know that my Redeemer lives," as a baritone solo.

ELDER HYRUM M. SMITH.

How Joseph Smith became a Prophet.—The Gospel and Priesthood restored.—Continuation of authority after the Prophet's martyrdom.—God's inspiration manifest in character of successive leaders.—Futile efforts of enemies to create dissension in the Church or retard its growth.

Almost ninety years have passed away since the opening of the dispensation of the fulness of times, in the which the Father, in person, accompanied by His Son, Jesus Christ, came from heaven to the earth in answer to the prayer offered them by Joseph Smith, a boy of fourteen years of age. These divine personages made themselves known to this lad, answered his questions and told him that the time had come for the introduction among men, once more, and for the last time, of the Gospel of the Lord Jesus Christ which is the power of God unto salvation. This was a most glorious and effulgent day. We are told it was a beautiful day in the spring time, a day in every way

befitting such a condescension on the part of the Father and the Son, to come from their celestial abode into consultation with Joseph Smith in this state of life. But almost immediately after that glorious vision, the clouds of darkness began to encircle this young man,—who was now a prophet of God,—for the moment that he declared he had seen the Father and the Son, nearly all who heard the declaration rose up in opposition to him, and in great objection to his message, declaring it to be false and from the evil one, and they tried to their utmost to persuade the prophet himself that he had been deceived. Nevertheless, he knew he had not been deceived; and, obedient to the instructions imparted to him by the Savior, he continued to do, as nearly as was possible, what he thought and understood to be right and according to the will of the Lord. In due time, the Lord sent from His presence other messages to Joseph, with further instructions and with proper interpretation of many of the prophecies that had been made, concerning the latter times, by the ancient prophets, with other prophecies and promises to him that the Church of Christ should be organized, and that he should become the instrument, in the hands of God, in building up the Church of Jesus Christ in the latter days. These promises and prophecies were, in due time, fulfilled. The Aaronic Priesthood was conferred upon Joseph Smith by John the Baptist, who had been the forerunner of the Savior in primitive times, and some time later the Melchizedek was conferred upon him by Peter, James and John. These were men who had lived, and who had been valiant in the testimony of Jesus Christ.