

—comparatively wealthy at least—have joined this Church, and it seemed as though there was a succession of events after they joined the Church, to deprive them of all they had, to test their faith apparently, but to show them that God did not give men means for the purpose of placing their affections upon them, and then, after they were stripped, he has, in many instances, begun to bless them again, and allowed them to have means in greater abundance than ever they had before. He has done so with this people. We have been stripped of our property, reduced to the last extremity for food and for other necessary comforts, and yet God has multiplied upon us these blessings when he has sent us food, and we have had abundance. But the happiness of a people does not consist in the abundance of worldly things, that is, the abundance of food or of raiment, or of houses, carriages, horses, and costly apparel. It is true that if we are relieved from the pressure of want, if we have the wherewith to supply our necessities, we feel better, we feel a relief that we do not feel when ground down by poverty. But happiness is not entirely dependent upon these circumstances, as doubtless many of my brethren and sisters have proved. I have proved it myself to my entire satisfaction. I have been in reduced circumstances; been on missions when I did not know where to get a mouthful to eat; turned away by the people who dare not entertain me because of the anger that was kindled against us. I could stand by and weep, being a boy and away from all my friends. But I, nevertheless, was happy. I never enjoyed myself in my life as I did then. I know that happiness does not consist in the possession of worldly

things. Still it is a great relief when people can have the means necessary for the support of themselves and families. If they possess these things and the Spirit of God with them, they are blessed. But the Lord requires of us different things in this day to what he did in ancient days. I often think of it.

There is a great deal of inequality among us as a people, not so great as described by the writer in the book of Alma, but still there is a great deal of inequality among us, a great deal of pride and more disunion than there should be. This people are not united as they should be. There are many things existing among us that should be uprooted and not have an existence in our midst. And what is the reason that these things exist? The reason is to be found in our neglect of the principles we have espoused. The Lord requires all his people in these days to bring unto him a sacrifice. In olden times, before the coming of the Lord Jesus, we read in the Bible that the people brought their offerings of oxen, of sheep, of fowls of various kinds. These were burnt offerings, they were sacrifices, the blood of animals flowed, and the sins of the people apparently were remitted by their obedience to these requirements. But the Lord has said respecting us, that the offering he requires at our hands is a broken heart and a contrite spirit. Let me ask you—and in asking you—I ask myself—do you, when you go unto the Lord, bring this offering, or do you go to God without asking him in this spirit and in this manner? If you go to the Lord with a broken heart and a contrite spirit, he will show to you all your faults, and all your weaknesses, he will bring plainly before you wherein you have come short in doing his will,