to His honor and glory. But it is a mis-
take for our young people to imagine
that it is better to lay aside the work
of God, to refuse to go on missions, la-
bor in the ministry at home, or act as
teachers in the Sunday Schools—it is a
great mistake, and I will tell you why.
Riches, unless they have been acquired
under the approbation of God, will not
produce happiness. The possession of
riches may give influence, power, fame,
adulation, even among us, but unless
those who possess it are men of God, un-
less they are men of faith, believing in
the atoning blood of Jesus, unless they
believe in the Priesthood of God, and
its right to direct in matters both spir-
itual and temporal, they are not happy,
they do not possess the riches that will
guide them safely through the veil into
the presence of God. They may believe
all the ordinances that faithful men be-
lieve; they may have their wives sealed
to them over the holy altar of God; may
have their children married according
to the new and everlasting covenant;
come to conference meeting; pay their
tithing; and finally consecrate all their
goods; but if their hearts are not con-
verted, if they are not free with the free-
dom wherewith Christ once made them
free, if they have gone back into the
bondage of the world, they have lost
their golden opportunity. As they die
without faith, so will they rise without
faith. If they have been infidel to prin-
ciple, slow to hear, if their hearts have
been hardened, and they have fought se-
cretly or openly against the principles of
the Almighty, when they wake up behind
the veil they will find that in their love
for the things of this world they have lost
that which it may take ages to regain.

I bear my testimony that these things
are true. And while there are wealthy
men in this Church whom I respect and
who I believe to be good men, yet it is
a dangerous thing for our young peo-
ples to conceive the idea that they must
sacrifice principle at the shrine of pol-
icy, and be hypocrites in order to ad-
vance their interests and wield the influ-
ence and power of wealth in the midst
of this people—such an idea is danger-
ous, and it is a thing that we, as Elders
in Israel, should guard against. Give
me the influence, give me the faith and
prayers of a man who is willing to go
to the ends of the earth for Christ’s
sake, and has healing virtues in him,
power to comfort, bless and heal the sick,
bind up the brokenhearted and lead to
eternal life, rather than the influence
of any man without these, though he
may be as rich as Jay Gould. It is
proper and right to use the wealth of
this world in beautifying Zion, for the
benefit of those worthy who need it—
for the widow and the orphan, and for
the benefit of honest industries and righ-
teous poor who need assistance. A man
should be as willing to financier for the
good of the whole people as for himself
in the same capacity. The same energy
should be displayed in the one case as
in the other. We should learn to do for
the people of God that which we are anx-
ious to do for ourselves. We should learn
that the Spirit and power of God will
lead unto all righteousness, but that a
man cannot be dishonest and enjoy that
Spirit; that he cannot monopolize the
natural avenues of wealth, depriving the
poor of their rights, and enjoy the spirit
that comes from heaven. Greed often
pushes men beyond legitimate acquisi-
tion into respectable robbery. If there are