

to His honor and glory. But it is a mistake for our young people to imagine that it is better to lay aside the work of God, to refuse to go on missions, labor 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, unless 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 spiritual 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 believe; 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 converted, if they are not free with the freedom 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 principle, slow to hear, if their hearts have been hardened, and they have fought secretly 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 people to conceive the idea that they must sacrifice principle at the shrine of policy, and be hypocrites in order to advance their interests and wield the influence and power of wealth in the midst of this people—such an idea is dangerous, 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 righteous 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 anxious 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 acquisition into respectable robbery. If there are