

fatherless, so that we can say of a truth, as they did in the days of the Apostles, *we have no poor among us*. Would it establish the principle that we are rich? To me it would establish no more than a good wholesome principle upon which the wicked may act, as well as the righteous—a principle upon which the world ought to act, by the moral obligations they are under to stretch out the arm of charity to every person, to fill up their days with industry, prudence, and faithfulness, procuring means to sustain themselves, and to administer to the wants of those who are unable to administer to themselves. To me, I say, this principle manifests no more than a moral obligation under which all are placed. Though some may think it a decided mark of Christianity, that it is a proof of deep piety, and bespeaks the character of Saints, and all this, if we scan the subject closely, it amounts to nothing more than a moral obligation all are under to each other.

Again, we call up the question of riches, wealth. We may behold one upon the right, that commands his thousands of gold and silver, which he has treasured up; he has houses and lands to occupy, goods and chattels to fill his storehouses, cattle to cover his fields, and servants to obey his commands; we call such an individual *rich, wealthy*, but when we take into consideration the “*true riches*” spoken of in this book [the Bible], they are not riches. We may behold another upon the left, reigning as a monarch; the gold, and the silver, yea all the treasures of the kingdom over which he reigns are at his command; and all his subjects are fully disposed to do the will of their sovereign. He reigns, he rules, he governs, and controls, and there are none to gainsay, none to offer a single word of opposition, his word is the law, his commands are supreme, he rides in his richly-adorned

chariots, and wears his crown of gold, set with the most precious stones. He sets up one, and drags down another. Those who have in the least incurred his displeasure, he condemns to the block, and he exalts others to sudden wealth and power. This monarch reigns for a day, a month, a year, or for half a century, according to the will of Him by whom kings sway the scepter of power; and the world say he is a rich man, a powerful and wealthy man. But this is not riches according to the saying of the Savior in the New Testament.

Suppose we could heap to ourselves the treasures of the earth, as was mentioned yesterday; suppose we could load our wagons with the purest of gold; with it we could open our commercial business on an extensive scale, we could build our temples and mansions, macadamise our streets, beautify our gardens, and make these valleys as it were like the Garden of Eden, but would it prove we were actually rich? It would not. As it was said yesterday, and justly, too, we might be brought into circumstances, in the midst of this supposed wealth, to be glad to give a barrel of gold for as much flour. In such a circumstance, of what benefit to us would be this wealth, so called? Would not the idea which the wicked, and, I may say, with some propriety, the Saints, have of wealth vanish like smoke, and should we not find ourselves poor indeed? if we possessed mountains of gold, *should we not perish without bread, without something to feed the body?* Most assuredly. Though an individual, or a nation of people, could command their millions of millions of gold and silver, houses, lands, goods, and chattels, horses and chariots, crowns, and thrones, or even the products of the soil—the wheat, the fine flour, the oil, and the wine, and all the precious metals of the earth in abundance—though they were flooded