

plains, his wheat is blasted, and all his crops are mildewed. What good does his wealth do him? His subjects are lying all around him lifeless for want of bread; he may cry to them, but in vain; his wealth, power, and influence have vanished, they are swept away like the flimsy fabric of a cobweb.

Again, the rich merchant, or private individuals, may have millions of gold and silver deposited, hid in the ground, or elsewhere, perhaps, and this is their god. Should the Lord Almighty say, as he did in the days of the Nephites, Let their substance become slippery, let it disappear that they cannot find it again; it is gone, and they may hunt for it in vain. Or let it be deposited in a bank, the first they know, the bank is broken, their substance is gone, and they are left in perfect beggary. To possess gold and silver, or earthly power and wealth, is not riches to me, but it is the negative of the question.

There are hundreds of people in these valleys, who never owned a cow in the world, until they came here, but now they have got a few cows and sheep around them, a yoke of oxen, and a horse to ride upon, they feel to be personages of far greater importance than Jesus Christ was, when he rode into Jerusalem upon an ass's colt. They become puffed up in pride, and selfishness, and their minds become attached to the things of this world. They become covetous, which makes them idolaters. Their substance engrosses so much of their attention, they forget their prayers, and forget to attend the assemblies of the Saints, for they must see to their land, or to their crops that are suffering, until by and by the grasshoppers come like a cloud, and cut away the bread from their mouth introducing famine and distress, to stir them up in remembrance of the Lord their God. Or the Indians will come and drive off their cattle; where then

is their wealth in their grain, and in their cattle? *Are these things riches?* No. They are the things of this world, made to decay, to perish, or to be decomposed, and thus pass away.

Were we to spend the period of our lives and try to trace the history of mankind upon this world, from the beginning to the present time, by referring to the lives of kings, rulers, governors, and potentates; to the wealth, magnificence, and power of nations; also to the poverty, wretchedness, war, bloodshed, and distress there have been among the inhabitants of the earth, it could not all be told, but I have noticed some few of the items which I call the negative of the question. To possess this world's goods is not in reality wealth, it is not riches, it is nothing more nor less than that which is common to all men, to the just and the unjust, to the Saint and to the sinner. The sun rises upon the evil and the good; the Lord sends His rain upon the just and upon the unjust; this is manifest before our eyes, and in our daily experience. Old King Solomon, the wise man, says, the race is not to the swift, nor the battle to the strong, neither riches to men of wisdom. The truth of this saying comes within our daily observation. Those whom we consider swift are not always the ones that gain the mastery in the race, but those who are considered not so fleet, or not fleet at all, often gain the prize. It is, I may say, the unseen hand of Providence, that overruling power that controls the destinies of men and nations, that so ordains these things. The weak, trembling, and feeble, are the ones frequently who gain the battle; and the ignorant, foolish, and unwise will blunder into wealth. This is all before us, it is the common lot of man, in short, I may say, it is the philosophical providence of a philosophical world.

Suppose we look for a short time