

I cannot do it without using glasses; and if I wish to walk a few miles, I cannot do it without making myself sick; if I wish to go out on a journey, I am under the necessity of taking the utmost care of myself for fear of injuring my health; but when I get a new body, this will not be so; I shall be out of the reach of him that hath the power of death in his hands, for Jesus Christ will conquer that foe, and I shall receive a new body, which will be filled with eternal life, health, and beauty.”

What more? Why, to him that overcometh shall be glory, immortality, and eternal life. What more? Jesus says, as it was said yesterday, Except ye are one, ye are not mine. Again, he says, I pray thee, Father, to make these, my disciples, one, as thou, Father, art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one. This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are *one*, you disciples and I are *one*; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key word to exaltation, glory, power, and excellency, by which principalities, kingdoms, dominions, and eternal lives will surround us.

That will give you true riches, and nothing else will. The only true riches in existence are for you and I to secure for ourselves a holy resurrection; then we have command of the gold and the silver, and can place it where we please, and in whose hands we please. We can place it here and there, where it can be found, and in abundance, when we say the word. We can say then to the flies, and to the grasshoppers, “Be ye extinct,” and it will be so; and again say, “Go ye, and make a work of devastation,” and at our word clouds of them darken the sun, and cover the ground, the crops

are destroyed in a day. We can then say to the hailstorm, “Stay thou thy rage, and hurt not the fields and fruit trees of the servants of God;” and we are obeyed. On the other hand, when they need a little chastisement, we can say to the rain, to the lightnings, and to the thunders, “Chasten ye the people;” and the elements are at once in a state of agitation, and they are chastened by the destruction of their crops, and cities are swallowed up in the yawning earthquake, when God can bear their wickedness no longer. He does not want to slay His children who love and serve him, He is not a hard master, nor a severe Father, but when He chastens, it is because He wishes to bring His children to understanding, that they may know *where* the true riches are, and *what* are the true riches of eternity, and rejoice with Him in His presence, being made equal with Him.

These are some of my reflections upon *true riches*. Why will the Latter-day Saints wander off after the things of this world? But are they not good? We cannot do very well without them, for we are of the world, we are in the world, we partake of the elements of which it is composed; it is our mother earth, we are composed of the same native material. It is all good, the air, the water, the gold and silver; the wheat, the fine flour, and the cattle upon a thousand hills are all good; but, *why do men set their hearts upon them in their present organized state?* Why not lay a sure foundation to control them hereafter? Why do we not keep it continually before us that all flesh is grass; it *is* today, and tomorrow *it is not*; it is like the flower of the grass when it is cut down, it withers, and is no more? Why do the children of men set their hearts upon earthly things? They are to be used, but not to the abusing of yourselves. They are to be used to make us comfortable. Suppose all