

the good things of this world should be given to us, the gold and the silver, the cattle and the horses, and all the flocks of a thousand hills; it would be for the express purpose of building mansions and temples, of feeding the poor that cannot feed themselves, of succoring the tried and the tempted, of sending Elders to preach the Gospel from nation to nation, from island to island, and of gathering Israel from the four quarters of the globe. But that moment that men seek to build up themselves, in preference to the kingdom of God and seek to hoard up riches, while the widow and the fatherless, the sick and afflicted, around them, are in poverty and want, it proves that their hearts are weaned from their God; *and their riches will perish in their fingers, and they with them.*

Where are the true riches—the pearl of great price? They are here. How can we secure them? By being obedient, *for the willing and obedient will eat the good of the land by and by*; but those who heap to themselves riches, and set their hearts upon them, *where will they be by and by?* There are men in our midst who will quarrel for five dollars, and have their trials before Bishops and other tribunals if it costs all they possess. They say, “I will have my rights.” They tell about their rights, *when they know nothing about rights; in this they are governed solely by the influence of former traditions.* Why do they not say, “*I will satisfy my hellish will, if it destroys me for time and all eternity.*” If they would say that, they would say the truth. If a man says, “It is my right to have this or that,” *he knows nothing about rights*, so never say anything more about rights. But if you can find *one individual* who knows what right is, ask him, and then say, “That is right, and I will do it.” Take that course, and rejoice that you have found somebody to tell you what right

is. When my heart trembles with rage, and my nervous system becomes irritated to knock down and kill, it is for me to say, Brigham, hold on, you should not do this. Do you wish me to tell you what right is? I will point out the way if you will walk in it. If your neighbor or your brother should sue you at the law for your coat, give it to him, and your cloak also, and not turn round and say, “It is my right; are you going to rob me?” The instructions of the Savior of the world, which I have quoted, are right; and I could prove it so by philosophical reasoning, and make you believe it, and you would be satisfied it is the best course you could pursue. I will give you the key to it, which is this—it gives you an influence you never can obtain by contending for your rights. You say, “Take it, it is no matter whether it is my right or not.” If a man asks you to go with him one mile, go two, and then you can say, “You only asked me to go one mile, but I have gone two.” That is the counsel Jesus Christ gave. If you sit down and calmly reason the case, you cannot but discover that it gives you an influence over that man, which you could not gain by contending with him in anger. All the power which is gained by contending with people is usurped power.

The power which belongs to the true riches is gained by pursuing a righteous course, by maintaining an upright deportment towards all men, and especially towards the household of faith, yielding to each other, giving freely of that which the Lord has given to you, thus you can secure to yourselves eternal riches; and gain influence and power over all your friends, as well as your enemies. “If you want anything I have, here, take it, and I will have influence and power over you;” this is a key word to gain the true riches; that is the amount of it.

I want to hint at the negative of