

this, why it is impossible for a rich man to enter into the kingdom of God. God said in the beginning, "Cursed be the ground for thy sake;" that is, earth and earthly things are cursed. Now the man who has the most of it has the greatest amount of the curse; therefore if a man acquire a great deal of earthly things, he acquires a great deal of this curse. For they that will be rich are made to pass through many sorrows, and they have to harden their hearts and their faces, and oppress the poor to acquire it; and when they have acquired it, what have they got? It is to them something like a red hot ball in the hands of a child, it burns; they have acquired it, and have got a great curse along with it. It is hard for such to enter into the Kingdom of God. The gate is narrow, and the curse is wide, so if they wish to go in at that gate, they must be stripped, and become destitute of the love of this world's goods. I recollect a beautiful illustration of this in the case of the rich man, and Lazarus that was poor, and full of sores, and who lay at the rich man's gate. There was the rich man clothed in fine linen, and fared sumptuously every day. By and by he died, and went to hell, and saw Abraham afar off with the same poor Lazarus in his bosom. Says the rich man, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He was so humbled as to accept one drop of water from Lazarus, who while he lay at the rich man's gate was ready to eat the crumbs that fell from his table. How reverse the scene. Abraham, with the kind feelings of a father, at the same time with that justness and dignity which is ever the characteristic of the upright, said, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and

thou art tormented." His arm was too short to reach that one drop of water to him, for there was "a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The scene was changed. This is enough to admonish us, and to make us adopt the advice of the Savior, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When should we want to be rich? When the curse is taken from the earth. We do not want the earth while it is cursed, for "cursed be the ground for thy sake," &c. Let the world that love darkness rather than light, be heirs of the curse if they will; but do not let us seek after it with too greedy hearts, until the curse is taken away; and when the curse is rebuked, and the earth undergoes such a change that it will shine forever and ever, and there is no night there, then we may have it, and it will do us good. It is like this—We say that wheat and barley are excellent when we use them in their native state; but when we extract the spirit from these grains, and drink it, it intoxicates; when they are used in their native state, they make bread which gives life to the body, while in the other state, they destroy. So the earth, when the curse is taken away, will sustain an endless life. Though the figure is not altogether correct, still it serves to illustrate the principle. The Savior did not say the Saints should inherit the earth while the curse was upon it, but he said, "Blessed are the meek: for they shall inherit the earth." He will not give them something to destroy them, but they have got to stay until the earth has fulfilled the measure of its creation; and then the angel will raise his hand to heaven, and swear that time shall be no longer. What becomes of the earth then? Why, says the prophet, it shall "reel to and fro like a