

with all these good things, yet if the Almighty should withdraw His hand, they would be smitten with the mildew, and disappear; their wealth would become the most abject poverty. The possession of these things is not wealth to me. Not that I would cast them away as a thing of naught, or look upon the good things of this earth, and the riches of the world, as things of naught, but they are not the true riches, the pearl of great price spoken of in the Scriptures, when a man found which, he sold all he had to purchase; they do not belong to those principles couched in the saying of our Lord, touching the mysteries of the kingdom. The riches of this world are nothing more than a stepping stone, or necessary means whereby people may obtain the true riches—by which they can sustain themselves until they can procure the true riches of the kingdom of God. As such they ought to be looked upon and handled. "Seek first the kingdom of God." "Seek FIRST" that durable object. "Seek FIRST" the righteousness that will never betray you. *Obtain* "FIRST" the prize that will not forsake you. Procure to yourselves "FIRST" *of all*, that which will endure through time, and through all the eternities that will be. "Seek FIRST *the kingdom of God, and its righteousness,*" and let the gold and silver, the houses, the lands, the horses, the chariots, the crowns, the thrones, and the dominions of this world be dead to you, as it is necessary you should secure for yourselves eternal riches that will never forsake you in time nor in all eternity.

The negative of the question is present with the people. If they begin to seek the kingdom of heaven, if they set out to glorify God in their souls and bodies, which are His, how quick their feelings and desires, how soon their natural propensities cling with greater pertinacity to the things

that are perishable. On the right hand and on the left we see persons whose trust is wholly in the riches of this world; they say, "I have gathered to myself substance, if you rob me of it you rob me of my all. I have my flocks and herds around me, if you take these from me all is gone." These men or women to whom this will apply have not eternal riches abiding in them. Their minds are set upon the things of this world, upon a shadow, upon the substance that passes away, like the shadow of morn, or like the morning dew upon the flowers. They are like a thing of naught to those who understand the things of the kingdom of God. They are to be used, but not abused. They are to be handled with discretion, and looked upon in their true light, without any lustful desires, as the means to feed, clothe, and make us comfortable, that we may be prepared to secure to ourselves eternal riches.

Suppose we should remain here to discuss the subject, for days, months, and years, and scan it with a scrutinizing examination, in the end of all our labor we should find that the things of this world called riches, are in reality *not riches*. We should find they are like miracles to the ignorant, mere phenomena to the inhabitants of the earth; today they are, tomorrow they are not; they were, but now they are gone, it is not known where. The earthly king upon his throne, who reigns triumphantly over his subjects, is blasted, with all his kingdom, and brought to naught at one breath of Him who possesses true riches. Let Him who possesses the true riches say to the elements around that kingdom, "produce no wheat, nor oil, nor wine, but let there be a famine upon that people," in such a circumstance where is the wealth of that king, his power, his grandeur, and his crown? There is no bread, no oil, there are no flocks, no herds, for they have perished upon the