

individuals, that they wanted everything in their own grasp; and if they had had a world, it would not have been big enough, they would have wanted a little piece outside to make a garden patch. We see man here striving anxiously for the possession of lands, houses and so forth. That is all right enough, but it wants to be corrected. I will refer you to some Scripture about Abraham. We read that God took him upon a certain hill, and told him to lift up his eyes eastward, westward, northward and southward, and said to him, "To thee and to thy seed after thee will I give this land." Here was a promise made by God. Of course Abraham ought to have felt interested in it. But was it pertaining to this world only? No, certainly not. I mean was the promise confined to Abraham's lifetime? No, certainly not. Then what had it reference to? These are questions that demand our serious attention and consideration. We find also that there was a promise made to Joseph, that he should possess a land, rich and fruitful, abounding in the precious things of the earth, and the precious things of the mountains, and of the everlasting hills; that should abound in corn, wine and oil, and the rich blessings of life, and that he should become a multitude of nations in the midst of the earth. These blessings were spoken by men who were just, as it were, tottering on the brink of the grave, by Moses and Jacob, for instance, who put their hands on the heads of their descendants and blessed them previous to their departure. How was it in regard to the promise made to Abraham? Did he really possess that which was promised him? Certainly not. Yet God promised. Then why did not Abraham possess that which was promised? Because it was not ne-

cessary at that time. Stephen, in talking about it, I suppose about eighteen hundred years after, says that "God promised these things to Abraham, but nevertheless he gave him none inheritance in it, no not so much as to set his foot on;" but, says he, he will give it to him and his seed. That is, they shall by and by inherit. This was the idea and feeling they had in relation to this matter. They did not consider the world at that time in a perfect state, and men who understand themselves do not consider it in a perfect state today. Abraham and his seed had that land given to them and they will possess it, redeemed and renewed, when it will be worth having. Well, then, how is it? A good deal as it was with the rich man that Jesus spoke of in his day. He had gathered around him a great quantity of property, and said he, "Soul, sit down and be at rest, do not trouble thyself any more, take thine ease, eat, drink and be merry, for thou hast much goods laid up for many years." Jesus says, "Thou fool, this night shall thy soul be required of thee," and then whose shall these things be which thou possessest? Would he have them? No. Who would? Perhaps his children and wife, perhaps not, just as it happened; there was no dependence then any more than now about such things. All that the rich man knew was that his soul would depart, and that his body would be placed in the ground to feed the worms. These things ought to lead us to reflection. As I said before, the principle or desire to acquire the goods of this world is in itself good, but it has been perverted by man; and when Gentiles and "Mormons" seek for nothing but what they shall eat and drink, and wherewithal they shall be clothed, they are both fools, for they do not know at what time