

proper worth. Wealth is not of itself an iniquity. To be rich is not *per se* to commit sin or to oppose morality and religion. Indeed, money often ministers to morality; and riches may promote religion. The Bible condemns only the abuse of wealth, not its use. Its Author claims the wealth of the world as His. Next to grace, it is one of His greatest gifts to man. It will procure him, while it lasts, almost everything but the thing of grace.

Nor is poverty a virtue. Industry is commendable. Indolence is condemnable. Dallying, and not diligence, is contrary to Paul's exhortation to be "fervent in spirit." While "serving the Lord" the faithful Christian will also be "diligent in business." He is commanded to work six days out of seven, and "the workman is worthy of his wages." Paul's requirement was that if a man would not labor neither should he eat. He exhorts the Thessalonians to labor that they might lack nothing; and the Ephesians that they might "have [a surplus] to give to him that needeth." God's Word abounds in figures of speech to illustrate the resources and blessings of His kingdom. None of them are taken from the poverty that hinders, hampers, and harasses; it is of "riches," "treasures," and "crowns," He speaks. Miserliness, and not money, causes misery. It is not money, but "the love of money [that] is a root of all kinds of evil," *e.g.*, covetousness, theft, envy, murder. Both experience and revelation teach us that there are both worthy and worthless uses for worldly wealth.

The morality of money-making is determined by its motive and method. Some so seek wealth as to be caught and destroyed "as flies are captured in a molasses barrel;" others, so as to be like the "honey bees which keep their wings all free." One of two friends spent his money for selfish gratification; the other to help his fellow men. One was filled with dread at the approach of death; the other, with peace.

The former explained the difference with the words, "He is going to his treasure; and I—I must leave mine."

*Wealth Will Not Waive off Wrath.*

"Riches profit not in the day of wrath." "Neither silver nor gold shall be able to deliver thee in the day of the Lord's wrath." But its misuse will increase God's condemnation. Dr. Johnson had no words of congratulation for his friend Garrick when told of his increasing wealth. The philosopher sadly replied, "Ah! David, David, these are the things that make a death-bed terrible."

*Wealth often Hinders from the Heavenly Home.*

The young man of the Gospel was not the last to commit the sin of "covetousness which is idolatry," thus preferring temporal living to eternal life. He was in earnest, he came running, was respected, a "ruler;" moral, had kept the commandments; was sincere, Jesus "loved him." He was not good enough to be saved, but was too good to be lost. Because "one thing" was lacking he made the sorrowful choice of selfishness instead of salvation. Draco is said to have received a wonderful ovation in the public theater. The people's custom was to cast their garments upon those they applauded. The superabundance of applause in this case is said to have smothered the hero. Thus the favors of the goddess of wealth have often suffocated the better natures of her devotees. Many have suffered from not seeking the help one man felt his need of when he wrote a special request for the prayers of God's people in these words: "The prayers of this people are earnestly desired for a man who is prospering in his worldly concerns."

*Wealth Will Not Satisfy.*

Augustine's prayer will express the truth as long as man's nature remains unchanged: "Thou madest us for Thyself, and our hearts are restless till they rest in Thee." Wings demand air,