

# CHRISTIAN DEVOTEDNESS

by  
Anthony  
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Groves



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The Consideration of Our Savior's Precept,  
"Lay not up for yourselves treasures upon earth."

by  
**Anthony Norris Groves**

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## FOREWORD

**Anthony Norris Groves, 1795-1853, was a well-to-do dentist who left luxury and wealth in England to preach the gospel in Bagdad, then in India.**

**He put into personal practice the principles of Christian devotedness which he advocates in this pamphlet, and proved the possibility and blessing of accepting the teachings of the Lord literally.**

**This booklet is a reprint of the second edition of his work, published in London in 1829, and included in a biography entitled ANTHONY NORRIS GROVES, by G. H. Lang.**

**Paragraph headings have been added to aid the reader, and minor grammatical changes have been made. In addition, some obsolete and involved phraseology has been simplified. However, there is no essential alteration of the content of Mr. Groves' message.**

## AUTHOR'S PREFACE

**In sending a second edition of the following little work into the world after a lapse of four years from its first publication, it may be right to state that there has been no tendency on my part to abandon these views; but on the contrary, the experience of every day in my own history—every observation I have been able to make on the history of those with whom I have come into the closest contact, and who have either received or rejected the view, has tended exceedingly to strengthen the conviction in my mind that these injunctions of our blessed Lord manifest an infinitely deep knowledge of the human heart and of the springs of human action. I still believe that He means simply what He says in "Lay not up for yourselves treasures upon earth, etc." There is an eye-salve in this doctrine, when received by faith, that wonderfully clears the field of our spiritual perceptions. Therefore, he that can receive it, let him receive it. Many more, certainly, have been influenced by it, and some to a greater extent than I had expected; and the clusters that have adorned their branches seem to be of the true Eschol grapes. However, of these, and many other things, time will be the manifester and the Lord the judge.**

The principal objections urged against a literal interpretation of the Savior's words seem to arrange themselves under **three** heads: (1) The influence of which this principle would rob the church; (2) The children it would leave without a provision; and (3) The fact that this would require those having estates to sell them, and would not be satisfied with the dedication of the interest or profits arising out of such property. My business, however, is not with the consequences of the precept, but with the precept itself. Yet still I would say there is in these three objections as complete a disregard of the Lord's especial government of His church and people as could be expected from an infidel.

I purpose publishing, the Lord sparing me, a few remarks separately in relation to the first of these subjects—that of **influence**; the nature of that which is Christian, and its distinction from that which is worldly, and which operates either upon worldly men, or upon that worldliness which still adheres to every one of us. And I shall endeavor to show that a grain of the pure gold of Christian influence, which is the exhibition, in truth, of the mind of Christ springing from the love of Christ in the soul, is in no wise increased in value by being beaten out into plates as thin as imagination can conceive, and employed to gild the brassy admixture of earthly influence—the titles, honors, rank, wealth, learning and secular power of this world. It looks indeed like a mighty globe of gold; and the eyes of the inexperienced may be caught by it; but the least scratch proves its brassy character. If this simple principle had been perceived, how differently would many public religious bodies have been constituted for the purpose of extending the influence of Christ's kingdom.

With regard to the other two points, I feel they may be disposed of under one general argument which is this: The principle of God's government is paternal; and therefore its primary object is the development in us of the character of **dear children**, the essential feature of which is **unlimited dependence**. But, of course, this relation implies its co-relative, the fatherly character of God; and the least entrenchment upon daily dependence for daily provision, either for temporal or spiritual supplies, affects God's honor in this character. Then, as to our children, David knew that they shall not beg their bread—at least, that he who had been young and then was old had not seen such a thing; and to suspect such a thing is to suspect the perfection of the fatherly character of God, of whom our blessed Lord said, "Your Father knoweth you have need of all these things," and, therefore, "all these things shall be

added unto you." As to capital and estates, after knowing that our loving Father will supply us in every need, the sooner we are disencumbered by distribution of these, for His honor and His service, the better. Then we shall have the happiness of seeing it spent for the glory of Him whose it is, and for whom we are **only stewards**. Otherwise, if we were to die tomorrow, we do not know whether the capital and estates would fall into the hands of a wise man or a fool. Thus if we were cut off after spending only part of a year's income for God—say one hundred out of a thousand pounds (and this, I think, would be called Christian devotedness by many)—then a fool could come in and spend the whole residue, twenty thousand pounds perhaps for Satan and the corruption of the world.

But some may say, "Are not all things given us richly to enjoy?" Yes, but it would be degrading to the members of the Kingdom of Christ to make their rich enjoyment consist of consuming on their own lusts, like the members of the kingdom of Satan, those things which they are permitted to apply to the exaltation of their Lord and Redeemer. Be assured, my dear friends, the sooner we can see our wealth appropriated to God's service and glory, the better. For then it is gone for the Lord; and the world, the flesh and the devil, though combined, cannot bring it back. Moreover, the Lord will not allow us to wish it were returned, so graciously will He receive our weak services, and so kindly and overwhelmingly repay them with the light of His countenance, and the secret assurance in our own souls that our dedication has been acceptable at our hand.

—A. N. G.

# CHRISTIAN DEVOTEDNESS

## CHRISTIANITY ADVANCES BEST WHEN CHRISTIANS DEVOTE ALL TO CHRIST.

The writer of the following pages has been deeply affected by the consideration of the strange and melancholy fact that Christianity has made little or no progress for fifteen successive centuries. He has perceived in an attentive perusal of the gospel history<sup>1</sup> that primitive Christianity owed much of its irresistible energy to the open and public manifestation by early disciples of their love to their Redeemer and King and to one another, by the evidence which they gave of it in their conduct. Moreover, he has been convinced that the exhibition of this love tends directly and most powerfully to augment the prosperity of the church of Christ within its own bosom, and to extend its influence throughout the world in all ages. Therefore, he ventures to lay the result of his reflections open to the candid consideration of the sincere disciples of that Savior, "who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich" (II Corinthians 8:9).

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1. The author would not be understood as insinuating that this manifestation was the efficient cause of the success of the gospel, but merely as asserting that it was the means by which the all-powerful Spirit of God accomplished the wonderful extension of Christ's Kingdom during the early ages. It may be right here also to point out the reason why cautions are not more abundantly introduced to prevent the mind from resting on the dedication treated of in this essay as a ground of justification before God. The reason is simply this—that the author wrote it particularly for the eye of those who make the fulness and freeness of salvation the very incentive to obedience in all things. He himself believes the dedication spoken of to be a part of this obedience; and in urging it, it is not his design to turn away the eye of the believer from those glorious objects which a full and free salvation presents to his view; but, supposing the eye already directed towards those objects, he would hold them up as affording the only efficient motives to live in all things unto Him who died for us.

**This manifestation of love he believes to have been made by the entire and real (not figurative) devotion of themselves, their property, time and talents to Christ, their Lord and King.** The subsequent remarks, however, more especially relate to the distribution of property, whether of capital already possessed, or of income to be acquired by working for it.

**ENTIRE DEDICATION WAS COMMANDED BY CHRIST,  
WAS PRACTICED BY THE APOSTLES,  
AND SHOULD BE TRUE OF US.**

The object proposed by the writer is to prove that such a complete dedication of material wealth is **invariably enforced by the commands of our Savior and that it is illustrated by the practice of His apostles and their immediate contemporaries.**<sup>1</sup> He entreats of all the sincere disciples of Christ that they will weigh what is written in the balance of the Sanctuary, and not in the balances of this world; that they will pray earnestly to the "Father of lights" to have, in their search after truth, a single eye to the glory of Him whose they are and whom they ought to serve, and to the extension of His Kingdom; that they will, while they search and pray, have a tender regard both to their own souls and to those of the millions of "Jews, Turks, infidels and heretics," whose ignorance and wretchedness they profess to deplore. If, in our inquiry into the meaning and extent of our Savior's words, "Lay not up for yourselves treasures upon earth," we should be led to the persuasion that He **meant** them, and that the apostles and their companions **received** them in their most unrestricted sense, may the

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1. The texts which seem to give another aspect to this question, such as, "He that provideth not for his own," "The parents ought to lay up for the children," "Provide things honest in the sight of all men," etc. are considered together in a note at the end of the pamphlet.

Holy Spirit of God enable us to lay firm hold on the comforting and consoling privilege that is ours—to cast all our cares upon Him because we know that He cares for us.

All that is, or that can fairly be claimed in investigating the question before us is that the various precepts and arguments, along with the uniform practice of our Savior and His apostles be allowed to explain His meaning in this particular instance. I shall, therefore, consider in the **first** place the direct scriptural account of the principle to which we have alluded, as it is enforced by precept and illustrated to example. I shall **next** consider its important bearing upon other momentous commands, which without it are rendered exceedingly difficult, nay, impossible, to be understood and received. I shall **then conclude** with a few arguments to prove that, if the **extension** of the **spirit** of Christ's Kingdom be the proper object of the churches' pursuit, these views are as consistent with reason as they are with revelation.

#### **THE LORD CLEARLY TAUGHT THAT WE SHOULD NOT LAY UP TREASURES ON EARTH.**

I. I shall begin with the passage from which the motto is taken.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the

one, and despise the other. Ye cannot serve **God and Mammon**. Therefore I say unto you, Take **no thought** for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take **no thought**, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (**for after all these things do the Gentiles seek;**) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:19, etc.).

The principal points to be noticed in the above passage are:

1. The importance attached to a "single eye," and the clear declaration of our Savior that riches disturb the clearness and simplicity of its vision.
2. **God's care of the lowest of His creatures, and His provision for those which have neither storehouse nor barn.**
3. The inference thence deduced by our Savior that He will much more care and provide for those who singly

and earnestly seek the Kingdom of God and His righteousness, though they have neither storehouse nor barn.

4. The source of all our distrust and doubt clearly intimated in the expression, "O ye of little faith."

The parallel passage in St. Luke is almost verbally the same. It is, however, more striking, as it is introduced by a practical warning derived from the conduct of the "rich man,"<sup>1</sup> who cries out, on the contemplation of his security from want, "Soul, thou hast much goods laid up for many years," and to whom God replies, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided" (Luke 12:13-21). It also concludes with an exhortation somewhat different from that in St. Matthew. In the latter, it is said, "**Lay not up;**" whereas in St. Luke it is said, "**Sell all that thou hast,** and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

#### **BUT DID THE LORD INTEND THAT WE SHOULD TAKE THIS COMMAND LITERALLY?**

To all arguments drawn from passages of this description, the usual answer is that the exhortations contained in them are not to be taken literally, but are to be considered merely as loose general statements, strongly, and

1. "He could not tell into whose hands his wealth would pass: nor would it be any comfort to him, even for his children or friends to possess it, when he was torn from all which he loved and idolized, and plunged into the pit of destruction; and perhaps they too were preparing by it for the same dreadful end" (Scott).

"Though possessions are useful to sustain life, yet no man is able to prolong life, and to make it any thing more happy and comfortable to him, by possessing more than he needs or uses, that is, by any superfluity of wealth. The only way to be the better for the wealth of the world is to dispose and distribute it to the service of God, and benefit and comfort to others" (Hammond).

only in **appearance** absolutely, made with a view of producing greater effect. In endeavoring, therefore, to ascertain their true meaning, let us examine the evidence supplied by the remarks and conduct of our blessed Lord and His apostles, in those cases which bear upon the point in question.

**THE CASE OF THE RICH YOUNG MAN  
SHOWS THAT CHRIST'S TEACHING AGAINST  
LAYING UP TREASURE WAS LITERAL.**

When the young man came to inquire what good thing he should do to inherit eternal life, our Lord first mentions several duties, then says:

“Yet **lackest** thou one thing: sell all that **thou hast**, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, He said, ‘How hardly shall they that **have riches** enter into the Kingdom of God! For it is easier for a camel to go through a needle’s eye than for a rich man to enter into the Kingdom of God.’ And they that heard it said, ‘Who then can be saved?’ And He said, ‘The things that are impossible with men are possible with God.’ Then Peter said: ‘Lo, we have left all and followed Thee.’ And He said unto them, ‘Verily I say unto you, there is **no man** that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting’ ” (Luke 18:22-30).

### **WE CAN AFFORD TO BELIEVE HIM LITERALLY AND TRUST HIM FOR THE CONSEQUENCES.**

This, then, is the judgment of Him in whom we believe to be hid "all the treasures of wisdom and knowledge," who "knew what was in man," who was acquainted with all the secret influences by which his heart is governed. Shall we, in opposition to His solemnly recorded judgment (that "it is easier for a camel to go through the eye of a needle than for those who have riches to enter into the Kingdom of God") strive by the amassing of wealth to stop our own heavenward course, as well as that of those dear little ones whom our heavenly Father may have committed to our peculiar and tender care? It should not cause us anxiety to contemplate the circumstance (I shall not say the misfortune) of dying and leaving our families to struggle with many seeming difficulties in this world, if obedience to the divine commands bring us and them into such a situation. Our faith could then lay hold for support and consolation on the well-known declarations and the acknowledged truths that (1) the Captain of our salvation was made "perfect through sufferings," and "learned obedience by the things that He suffered" (Hebrews 2:10; 5:8)—that (2) the apostle "gloried in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope—even a hope which maketh not ashamed" (Romans 5:5)—that (3) he could describe himself "as sorrowful—yet always rejoicing; as poor—yet making many rich; as having nothing—and yet possessing all things" (II Corinthians 6:10).

### **DO WE DARE TO BEAR THE SAD RESULTS OF DISOBEDIENCE TO HIS COMMAND?**

But a family that is left by our own labor and contrivance in a situation in which, as our blessed Lord him-

self declares, it is all but impossible that they should be saved, presents an object of contemplation widely different. Faith can only lay hold of the fearful declaration, "It is easier for a camel to go through the eye of a needle than for those who have riches to enter into the Kingdom of God." If the situation of such a family is irretrievably fixed, and that by our own exertions, the contemplation of it may well bring alarm and sadness and distress upon the last hours of a Christian parent. And these feelings may well rise to anguish if he is conscious that his system of accumulating wealth was carried on in defiance of solemn admonitions. They may well rise to anguish as he remembers that if that money had been lovingly dedicated day by day as a tribute to his Lord and King, it might have been the means of feeding with the bread of life some of the hundreds of millions who lie in darkness, hopelessness and sin, because the Sun of Righteousness has not arisen on them with healing in His wings.

**IT IS WELL NIGH IMPOSSIBLE  
FOR ANYONE TO HAVE RICHES  
AND NOT TO TRUST IN THEM.**

Such are the views and feelings which an unbiassed consideration of the words of our Savior is calculated to produce. Some, however, may be prepared to assert that His words give no encouragement or allowance to any such conclusions. This assertion they may support by another—that a **love of riches** was the **peculiar** failing of the young man whose conduct suggested the observations of our Savior. It ought, however, to be remarked that He does not say, "How hardly shall **this** rich man enter into the Kingdom of God!"—but in the most general terms, "How hardly shall **they that have riches** enter into the Kingdom of God!" It may be desirable for those who think that the expression, "Trust in riches," (used in the parallel passage of Mark

10:24) softens considerably the severity of our Savior's declaration, to view the connection of the several parts of the passage in which the expression is found.

"Jesus looked round about, and saith unto His disciples, 'How hardly shall they that have riches enter into the Kingdom of God.' And the disciples were astonished at His words. But Jesus answered again and saith unto them, 'Children, how hardly shall they that trust in riches enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' And they were astonished out of measure, saying among themselves, 'Who then can be saved?'" (Mark 10:23-26).

In the 23rd verse, our Lord asserts it to be almost impossible for those who have riches to enter into the Kingdom of God. When He observes the astonishment of His disciples, He explains to them the reason for His passing such a severe judgment by stating the cause of that difficulty, of which He spoke as amounting almost to an impossibility. It is next to impossible for a rich man to enter the Kingdom of God because he **trusts** in his riches. Thus the expression is not introduced with a view of making riches appear **less dangerous** to the possessor, but rather with a view of explaining **why they are so dangerous**. The repetition of the general declaration in the strongest terms, as it is found in the 25th verse, shows that this is the meaning of our Lord; and the increased astonishment of the disciples plainly gives the same intimation. It is evident that they were not led by this explanation to consider the case of the rich less hopeless or deplorable, for they cry out, "Who then can be saved?" This was obviously the expression of men whose difficulties were confirmed, not removed, by the answer they had received. The simple meaning, therefore, of the passage seems to be this—the danger of riches is their being trusted in; and

the difficulty of possessing them and not trusting in them for happiness and protection is as the difficulty of a camel's going through the eye of a needle; therefore, "Lay not up for yourselves treasures upon earth, for where your treasure is, there will your heart be also."

#### THE GOOD THAT CAN BE DONE WITH WEALTH FORBIDS THE THOUGHT OF HOARDING IT.

The man whose soul the love of Christ has touched does not look on the question as one merely involving danger to himself. He looks on wealth, as well as every other gift, as an instrument of bringing glory to his Lord by feeding the little ones of His kingdom or in some way extending the savour of His Name. It is not a matter of law but a golden opportunity on which affection seizes to bring a leaf to the wreath of praise and honor that crowns Him Lord to the glory of God the Father who has won the hearts, and is entitled to the uncontrolled dominion of His own saints.

#### CHRIST'S COMMENDATION OF THE POOR WIDOW SHOWS THAT HE INTENDED HIS COMMAND TO BE TAKEN LITERALLY.

From the observation suggested by the conduct of the "young man," let us pass on to the memorable comment of our Lord on the charity of the poor widow, as recorded by Mark 12:41, etc.

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, 'Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast

in of their abundance; but she of her want did cast in all that she had, even all her living.' ”

In the world's estimation, nothing could be more improvident or more improper than her conduct; and I fear that few of us would have the heart to commend one who should go and do likewise. But how does our blessed Lord judge, who judges not according to appearance, but righteous judgment? Observing that she acts quite according to His precept of giving up all, He does not call His disciples around Him to warn them, by her example, not to take His words literally, as He did Peter on the use of the sword. On the contrary, he points out carefully the peculiarity and unequalled greatness of her sacrifice, and holds her up to admiration on account of it. The rich cast in of their abundance much; she, of her penury, cast in a little, but it was all that she had, even all her living.

#### THE APOSTLES SHOWED BY THEIR CONDUCT THAT THEY BELIEVED THE LORD'S ADMONITION SHOULD BE UNDERSTOOD LITERALLY.

We now have only to go one step farther in order to ascertain in what sense the apostles understood that command of our Savior now under consideration. Their conduct and that of their adherents is thus recorded by Luke (Acts 2:44, etc.; 4:32, 34, 35):

“All that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common. Neither was there any among

them that lacked: for as many as were **possessors of lands, or houses, sold them,** and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

**BY WHAT REASONING, THEN, CAN WE SAY  
THAT THE SAVIOR'S TEACHING CONCERNING RICHES  
DOES NOT APPLY TO US?**

By what arguments can it be shown that such a "union of heart and of soul," as is here described, is not just as important to us now as it was to the primitive Christians? If this community of hearts and possessions was according to the mind of the Spirit **then,** why not **now?** We have the general precept enforcing the conduct of our blessed Lord Himself, a particular exhortation to it in His conversation with the "young man," and a most pointed approbation of it in the case of the poor widow. We have, moreover, to encourage and urge it, not only the example of the apostles, but that of all those who believed in Jerusalem. The former truly said, "Lo we have left all and followed Thee;" and of the latter it was also truly written, "Neither said **any** of them that ought of the things which he possessed was his own."

**WE SHOULD SHARE WITH OTHERS WHATEVER WE  
RECEIVE IN EXCESS OF OUR PRESENT NEEDS.**

I would just remark that such conduct does not essentially involve the institution of a common fund but will be effectually brought about by each individual blending himself with the whole household of faith, feeling their wants, and rejoicing in their welfare, as his own. This sympathy of the members of the holy family toward each other is strongly enforced and beautifully illustrated by St. Paul:

**"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. I mean not that other men may be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality; as it is written, 'He that gathered much had nothing over; and he that had gathered little had no lack' "** (II Corinthians 8:9, 13, 14, 15).

**As at that time the superabundance of him who had gathered much ministered to the deficiency of him who had gathered little, so now whatever the bounty which God may bestow upon us above a sufficiency for our present necessities is to be esteemed a blessing in proportion as it is distributed to relieve the temporal and spiritual wants of others.**

### **THERE IS NO WAY OF EVADING THE CLEAR MEANING OF JESUS' WORDS.**

Again I ask how we can evade the application of all these precepts and arguments and exhortations and warnings and examples to our own times? Is there in the Holy Scriptures any limitation as to the time when the love which distinguished the primitive church was to be in exercise? Is not humiliation and suffering the very character of this dispensation, as of the life of Him who introduced it? Are there not great blessings to be obtained by the crucifixion of self and selfish interests, and manifesting the mind that was in Christ Jesus? Let the disputes and divisions in the Church of God, and the 600,000,000 who have never heard the name of salvation by the blood of Jesus declare. Let the Agents of our Societies declare, who travel from one end of the land to the other, to gather a scanty pittance from half-reluctant Christians—nay, who are often led to

sharpen their goads at the Philistines' grind-stones, to the dishonor of the cause of God. What then is the ground of evasion? Why, that those were apostolic times and apostolic men. Could there be a stronger reason urged for following their steps than that they were apostles and therefore our examples? Their having **miraculous powers** in addition to **moral incentives** makes the obligation to use **moral incentives** more imperative for us than for them. We do not have the miraculous powers but only the silent and unobserved influences of the Spirit of God operating by them. Some may be inclined to ask, "Were not the miraculous powers, entrusted to the apostles for the advancement of Christianity, also available to them to use for their personal comfort, and to counteract their poverty and pain and distress? We would refer those who inquire to the words of the apostle Paul. "Even unto this present hour," says he, "we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place. I have been in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (I Corinthians 4:11; II Corinthians 11:27). It was, indeed, the very ground of the apostles' glorying and rejoicing—that they were counted worthy to suffer for the sake of Him who had died for them. It was these very sufferings which they endured and sacrifices which they made that proved most effectual in converting others to the faith, by drawing their attention to Him whom they loved and for whom they suffered gladly the loss of all things. They felt the beneficial effects of suffering on their own souls, and they saw it blessed to the conversion of the souls of others. Looking beyond things which are seen and temporal, they beheld that "exceeding and eternal weight of glory" which their sufferings were working out (II Corinthians 4:17). They knew that, if they suffered with their Master, they should also reign with Him.

**OBEDIENCE TO THE LORD'S COMMAND CONTRIBUTED  
TO THE SUCCESS OF THE APOSTLES.**

Since the preceding remarks prove the literal sense in which the apostles received the command of our Savior in regard to giving up all, as well as the meaning of our Savior Himself, it may appear superfluous to state anything farther. My only desire is to open the eyes of those who love their Lord and Master with a pure heart, fervently, to the understanding of His mind on the subject of this little book. It is not money, time, and talents that I desire to see brought into the external service of Christ, as such; but only as these are the incense of praise and thanksgiving to Him "who loved us and washed (properly "loosed") us from our sins in His own blood, and hath made us kings and priests unto God the Father." What is desired from His own redeemed, yea, from the ransomed of the Lord, is not extorted giving, but voluntary homage from those hearts which would crown Him Lord of all. And certainly any further statement would be superfluous if we were called upon to sit in judgment on the meaning of writers whose opinions laid us under no practical obligation, or whose sentiments were in unison with our whole nature. Here, however, the case is widely different. We have an old nature for this earth as well as a new nature for heaven. Therefore, things require to be stated as fully as possible so that Satan may be stopped at every turn by "It is written." To admit an opinion is to admit a truth; and to admit a truth is to admit the obligation to act upon it even against our earthly constitution. The admission and **reception of the particular truth now under consideration** strikes at the very root of many of nature's most fondly cherished feelings, and of many apparently so amiable that we scarcely allow ourselves to doubt that they are of God. Therefore, it may be necessary to enlarge still more upon the subject and to show that the reception of this truth

prepared the way for the success of the apostles by leaving them free to follow Him who had called them to be soldiers. And it may be necessary to point out that it will, by the grace of God, accomplish as great things in our days as it did in theirs, springing, as it did and ever will, from this one source, Christ in us the hope of glory, dwelling in us richly in all wisdom and spiritual understanding. It will be fruitful in those cases where the world thinks we fail as well as in those in which we seem to succeed; for if Christ and the spirit of His kingdom be manifested, we are a sweet savour of Christ unto God, whether they receive our testimony or reject it; yea, though we preach as Noah did an hundred and twenty years and no man regard us.

**SEVERAL OF CHRIST'S COMMANDMENTS ARE ALMOST IMPOSSIBLE TO OBEY WHEN RICHES ARE ACCUMULATED.**

II. I come, therefore, **secondly**, to consider the bearing which the Lord's teaching against accumulating wealth has upon several other commandments which He gave. And I shall endeavor to show that it is difficult, if not impossible, to understand and obey these other commandments unless His teaching against earthly treasures is followed. This difficulty exists, I say, in spite of the fact that the import and object of these commands are abundantly obvious, and that the performance of them tends most directly and most powerfully to promote the highest good which the church is capable of enjoying.

**WEALTH HINDERS US FROM COMPLYING WITH THE GREAT COMMISSION BY OCCUPYING US WITH MATERIAL THINGS.**

"Go ye into all the world and preach the gospel to every creature" (Mark 16:15) was the parting command of our blessed Savior. It was on the literal reception of this command that the momentous alternative hung of

**our knowledge or ignorance of the only Name under heaven given among men whereby we must be saved. For "how shall they hear without a preacher, and how shall they preach except they be sent," still is the order of God's government. Had there been the same doubt of the meaning and obligation of this precept (against laying up treasures on earth) in the infancy of Christianity which these last ages have exhibited, the church would scarcely have extended its influence beyond the confines of Judaea. But, thanks be to God, the first Christians felt the gospel committed to their trust to be the "power of God unto salvation to every one that believeth." They felt it to be the mind of Him who had loved them with an everlasting love and had given Himself for them that this great act of surpassing love should be published to every creature for His own glory and for salvation to the ends of the earth. Therefore, they counted all things but loss that they might fulfil His will and advance His kingdom. Why has this spirit for so many centuries been slumbering? Because men have been seeking, every one his own things, and not the things of Christ. Let anyone ask his own heart, as in the presence of God, under which of the two following conditions would he feel most disposed to embrace the command, "Go ye into all the world and preach the gospel to every creature." Would it be when he is laboring for and enjoying the comforts and conveniences of life and providing against the future possible wants of himself and his family? Or would it be when, like the apostles and first Christians, he has laid aside every earthly encumbrance and waits ready to go or to stay as the Spirit of God may appoint? To the inquiry, "Who will go for us?" can there be a doubt whose heart would be most ready to reply, "Here am I, send me" (Isaiah 6:8)? The one having the eye single, since to glorify his Lord is the only object of his life, will be ready to answer, "Here am I;" while those who are surrounded by the cares and comforts of this world have so many earthly**

claims and relationships to adjust that the general result will be that of standing still; the inquiry, "Who will go for us?" will sound unwelcome to their ear, will chill, not animate, the noblest sympathies of their heart, and set the seal of silence on their lips. It is not meant absolutely to say that every man should become a missionary, in the general sense of the term. "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord" (I Corinthians 12:4). While one has that ministration of the Spirit which leads him to go and preach the gospel in person, another shows that he is guided by the same Spirit in carefully supplying the wants of him who thus goes "taking nothing of the heathen" (III John 7), from the abundance yielded by devoted diligence in his honest vocation, and by rigid habits of self-denial.<sup>1</sup>

#### THE COMMAND TO LOVE OUR NEIGHBOR FORBIDS THE SELFISH ACCUMULATION OF WEALTH.

Again, consider the important command, "Love thy neighbor as thyself" (Leviticus 19:18). Can we with any truth be said to love that neighbor as ourselves when we allow him to starve while we have enough and to spare? May I not appeal to any who have experienced the joy of knowing the unspeakable gift of God, and ask, "Would you exchange this knowledge, with all the comforts and

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1. Although this essay seems to have respect rather to those who have much to bestow, than those who have little, yet what the apostle says as an encouragement to labor may be applied to every man however humble. "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28). "I have coveted no man's silver, or gold, or apparel. Yes, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive'" (Acts 20:33-35).

blessings it has been the means of imparting, for a hundred worlds, were they offered?" Let us not then withhold the means by which others may obtain this sanctifying knowledge and heavenly consolation. Is it a profitable employment of our wealth to seek to prevent those difficulties which, if they meet even the children's children of the servants of God, are sent as especial proofs of their Father's love (for what son is he whom the Father chasteneth not?) and are designed to work out for them a far more exceeding and eternal weight of glory? Are not these very difficulties, dangers and afflictions against which we so anxiously desire to provide, the very marks by which Jesus Christ Himself, His apostles and prophets, and all the chosen servants of God, have ever been distinguished, and the means by which they have been perfected?<sup>1</sup>

How then can our wealth be most beneficially employed, either with reference to our own advantage or that of others? Is it in removing from our Christian course these trials which are means of advancement and characteristics of our profession? Or is it in furthering the Kingdom of Christ with all that energy which a single eye can impart to the most limited powers, when directed and sustained by the Spirit of God?

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1. "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:32-38).

**CHRISTIAN DEVOTEDNESS IS NOT INCONSISTENT  
WITH CARE FOR ONE'S CHILDREN.**

It has been remarked that some pious men have, because of their imprudence, left their children a burden upon the Christian public and thus disgraced their profession. If, however, the unprovided state of these children was owing to an enlarged view of devotedness to God on the part of these parents, accompanied by frugal appropriations to themselves and that strict honor and honesty which must ever precede beneficence to others; then all the disgrace and ultimately all the loss must rest on those who survive and who should care for the needy. It must rest on those who are so dead to the privileges of the gospel, as either to forget that it was ever said, "Whosoever receiveth one such little one in My Name, receiveth Me" (Matthew 18:5), or to neglect the opportunity, despise the honor, and spurn away the blessing of entertaining such a guest. Oh! if we really believed our Savior's declaration, how dearly should we value and how warmly embrace this opportunity of glorifying our Master, of blessing ourselves, and of showing again to the world "how these Christians love one another!"

**IT IS BETTER TO LEAVE CHILDREN POOR AND  
DEPENDENT THAN RICH AND COMFORTABLE.**

All our misconceptions on this subject seem to arise from one deeply-rooted opinion, learned from Satan and from the world over which he presides, that riches and comforts are better for our children than poverty and dependence. The whole tenor of the New Testament, however, pronounces the opinion to be false. If a hundred individuals were appointed to choose a portion for their children in accordance with the obvious principles of Christianity and with the declarations of its Author and His apostles,

they would all unite in choosing a portion poor and dependent.<sup>1</sup> Yet while our Lord says, "How hardly shall they that have riches enter into the Kingdom of God!"—we act just as though He had said, "How hardly shall they enter in who are **without** them!" Here I would leave the sovereignty of the Lord unlimited. It is doubtless the same thing to Him to work by many or by few—by the rich or the poor; but still "**how hardly** shall they that have riches enter into the kingdom of heaven" must stand.

If an **unerring** physician of the body had been sent to a tubercular family, and he left as his prescription: "How hardly shall this family survive the climate of the north. It is easier for a camel to go through a needle's eye than for your children to escape destruction in the blasts of the north;" and if, after this, you saw the parents traveling toward northern climates, you would have to conclude either that they did not believe the physician or that they were deliberately doing what they could to destroy their children.

### DEPENDENCE ON THE LORD RESULTS IN GLORY FOR GOD AND BLESSING FOR MAN.

Again I say, let me not be misunderstood as though I wished to make all Christianity consist in giving up money, time and talents. Unless these are the expressions

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1. "I see here parents who are toiling night and day. 'What are you doing?' 'I have a large family of children; and I am endeavoring to lay up a portion for them.' 'Why then do you not in truth lay up a portion for them! What! Will you lay up a little dust, and call that a portion? Is that a portion for an immortal soul? You are rather hanging a millstone about the necks of your children which may sink them deeper into ruin. You may thereby tempt them to plunge into the world; and there they may scatter what you have treasured up, and called a portion. 'The Lord is my portion, saith my soul,' is the declaration of David; and till you lead your children to this portion, you are making no real provision for them'" (Cecil).

of love to the Lord and flow from a desire to please Him and promote His glory, they are but sounding brass and tinkling cymbals. Yet surely, they are the natural external expressions of internal love; and although they be insincerely assumed by hypocrisy, it is her homage to truth. Although the self-righteous Pharisee may present the semblance of devotion as a vain and hateful barter for heaven, yet it requires very little spirituality of mind to discern that this arises in a different source and terminates in a different object. The one begins in self and ends in self; the other begins in Christ and ends in Christ. When, therefore, the Lord requires His church to be careful for nothing, it is only that He might display His watchfulness and carefulness over her. Surely it is a most unspeakable privilege to be allowed to cast all our cares upon God and to feel that we are thereby delivered from the slavery of earthly expectations and made free to speak the truth in love, without fear or apprehension. What is the glorious liberty of the children of God but to be dependent only upon One, "who giveth liberally and upbraideth not,"—who says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened." God, in pity to our weakness and unbelief, condescends to reason with us thus, "What man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask Him?" (Matthew 7:7, etc.). Let us therefore do the will of such a Father to the utmost of our ability now, and trust Him for the future; "for He hath said, 'I will never leave thee, nor forsake thee;' so that we may boldly say, 'The Lord is my helper, and I will not fear what man shall do unto me'" (Hebrews 13:6). "Trust therefore in

the Lord, and do good; and verily thou shalt be fed" (Psalm 37:3). Would that everyone who believed himself ransomed by the precious blood of Christ felt himself so entirely the purchased possession of Him who thus so dearly bought him as to determine henceforth to know nothing save Jesus Christ and Him crucified! Would that the Lord's people would labor for nothing else but that the unspeakably glad tidings of salvation through Him might be spread throughout the world till every heart of the ransomed family drank of the same overflowing cup of consolation! How soon, then, would the wants of the whole habitable earth be answered by thousands crying out, "Here am I, send me;" while those sheep to whom the glad tidings would be borne would discern the shepherd's voice, receive with thankfulness such messengers of peace, seeing by their fruits "that God was in them of a truth."

Think not that this is carrying things too far. Our blessed Lord says, "This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:12). Here our blessed Lord tells us to love one another as He has loved us; and then points to the laying down of His life as the most exalted proof of that love which could be given. If then, as the example of our Savior and the exhortation of the apostle testify, "we ought to lay down our lives for the brethren,"<sup>1</sup> how much more ought we to impart to them our substance.

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1. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:16, 17). And "how dwelleth the love of God in him" who can behold his fellows by millions, perishing with ignorance—that hunger of the soul—without putting forth every effort, and making every sacrifice, that they may receive the bread of life.

**SHARING OUR SUBSTANCE WITH OTHERS CONVINCES THEM OF THE REALITY OF OUR FAITH, AND TEACHES SELF-DENIAL BY EXAMPLE.**

We all know what a persuasive power the deaths of the martyrs exerted on the minds of those who witnessed them. So in its just measure and proportion would the dedication of property, time and talents have a similar effect at the present day. It would convince those whom we are anxious to convince of the reality of our faith in that Redeemer and that inheritance, which they now think only a name because of the secular spirit that disfigures the Christianity of too many of its professors. How differently would the heathen look on our endeavors to publish the mercy of our glorified Lord if the hardy and suffering spirit of primitive times were to descend again on the silken age into which we are fallen! And if they perceived in us that love which led the early Christians to endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. Example is far more fruitful a source of self-denial than the influence exerted on the mind by precept. If we call on those who know nothing of the savor of that Name which is as ointment poured forth to give up all for Christ, and this you literally do to every Hindu and Mohammedan; let us who thus call and who profess to know much of the power of His Name do likewise, that is, give up all for Christ, that they may catch a kindred spirit from a living exhibition. Let us evidence in very deed that we love not the world, neither the things of the world, but that the love of the Father is in us. "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:16, 17).

### ENTIRE SURRENDER IS AS CONSISTENT WITH REASON AS IT IS WITH REVELATION.

III. I shall now conclude with a few arguments to prove that if the extension of the **spirit** of Christ's Kingdom (that is, a spirit of self-denial for others' good) be the proper object of the church's pursuit, the entire surrender contended for is as consistent with reason as it is with revelation. Consequently the great end of our existence should be the extension of this spirit, and the most important inquiry in which we can be engaged is how this may be most effectually accomplished.

### THE EXAMPLE OF COMPLETE DEVOTION EXERTS A POWERFUL INFLUENCE ON OUR CHILDREN.

Let us, therefore, begin with the consideration of our children and how they are to learn and practice this spirit of our Lord's kingdom. There is no one calling himself a Christian who does not **profess** to desire, and there is no one really a Christian who does not in **earnest** desire for his children both the apprehension and attainment of this blessing. The **lips** of all and the **hearts** of the saints continually declare it as their wish that their children may receive the word of truth, "not as the word of man, but as it is indeed the word of God." They pray that their young ones may esteem and receive it as "a lamp unto their feet and a light unto their paths." They desire that their children may prize it as the greatest and best gift of God, next to Him of whom it bears testimony and to whom it owes its preciousness. How then is a Christian to direct, most powerfully and practically, the opening and susceptible minds of his children towards this Word of Truth? Is it to be done by exhibiting to them a life devoted to the study of that Word which reveals the will of Him whom he loves and Him of whom it testifies, so that the children may

attach true ideas to true words? Is it to be done by following simply its precepts as being sufficient in all matters, and promoting the extension of this knowledge as equally essential to others? Is it to be done by a dedication of time and talents to this end? Is it to be done by habits of continued self-denial which have for their object the acquisition of greater means towards the accomplishment of a work for which he would have his children believe that Jesus, their Lord, left the bosom of His Father and descended to earth, and for the furtherance of which apostles and martyrs regarded all temporal advantages as loss, and were ready to suffer the privation of them all? Or is it to be done by speaking in very high terms of the excellence and importance of the work; by accompanying the words with a gift of one, five, fifty, or a hundred dollars a year for the promotion of it, but, in other respects, providing for temporal conveniences and enjoyments like the world? As long as the human mind is capable of being influenced by example, the first of these two exhibitions will exert the most powerful influence on the youthful mind. It will have a direct and almost invincible tendency to impress that mind with a conviction of (1) the sincerity of our love of the Truth, of (2) the reality of our devotion towards its great Author, of (3) our deep feeling of its necessity as the only guide to purity and happiness, and of (4) our ardent desire that all men may know and receive and embrace it. And although all these convictions fall short of actual conversion, yet they may be and continually are the instruments God uses for arresting the sinner, turning his attention to Jesus, and leading beyond the apprehension of the faith to the Author and Finisher of our faith for the realization of it in the heart. But, on the contrary, every appropriation towards providing temporal comforts and conveniences and pleasures either for our children or for ourselves has the very opposite tendency. It shows that

there is, in our love for the world, a rival interest in the heart. It weakens their conviction of our sincerity and lessens, in exact proportion to its amount, the **practical** conviction on their minds that there is but "one thing needful" in our estimation.

The true servant of God knows, better than any man, the real value of money, the value of time, the value of talents of whatever order. He is accordingly the most assiduous in his vocation, the most parsimonious of his time, the most anxious to improve his talents, so far as they are subservient to the interests of Christ's Kingdom.<sup>1</sup> He knows that the mysterious dealings of God have most intimately connected us in the ways of His providence with the salvation of one another. He knows also that there is no means, humbly laid at the foot of the cross, which He who hung there does not bless and send forth with blessing resting on it to accomplish purposes of mercy.

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1. The Christian motto should be, "Labor hard, consume little, give much, and all to Christ."

**THE PRACTICE OF LAYING UP FOR CHILDREN SHOULD  
BE ABANDONED JUST AS MUCH AS THE GRATIFICATION OF SELF.**

As to laying up for children,<sup>2</sup> I believe it to be contrary to the letter and spirit of the gospel and therefore to the best interests of the children themselves. I have no hesitation in saying that, on these grounds, I am persuaded it ought to be abandoned—just as should spending our means on the selfish indulgence of our own inclinations. Indeed, the purpose of the commands, exhortations and encouragements to abstain from all such provision appears

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1. "Wherefore should I fear in the days of evil when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth for ever); that he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not: he is like the beasts that perish. This, their way, is their folly; yet their posterity approve their sayings. The upright shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 49:5-13 and 37:19, 25). "God hath fed me," says Scott, "all my life long. I die, but God can provide for my children, and children's children without me; I cannot without Him. I have not, since I came here, allowing for my house, cleared \$100 a year: yet the Lord hath provided; and I live in plenty, and can give something, and, if more money were good for me, He would give it." What he farther says, in speaking of the "carnal" anxiety of parents for the temporal welfare of their children, though applied by himself to the clergy in particular, is equally applicable to the laity. "I often think what St. Paul would say to ministers in our days on this ground; when of those in his days he says, 'All seek their own, not the things of Jesus Christ.' I have long lamented that we cannot serve God by the day, and leave it to Him to provide day by day for us and ours" (SCOTT'S LETTERS, London, 1824; pages 296-7).

as obvious from every day's experience as that of any single command in the Scripture. Therefore, it would obviously be for the happiness of a child of God to pursue the conduct thus enjoined by his Lord, even if revelation was far less explicit on the subject that it clearly and undeniably is. A "single eye" can alone secure our fidelity in the discharge of a stewardship so peculiarly trying as that with which the wealthy<sup>1</sup> among us are entrusted. The circumstances of such a stewardship have a remarkable power in directing and drawing our affections toward improper objects; in fixing them upon others in an inordinate degree; in leading us to misapprehend the nature of true happiness and to estimate things by a standard entirely at variance with the plainest and most frequently reiterated declarations of the gospel. If, under such circumstances, therefore, personal conveniences, indulgences, and the elevation of self in the world (which Satan whispers are means of influence), if these are allowed any weight in the argument, we may easily determine the decision which will go forth. You will see every man looking on his own things, not on the things of others. Nay, is not this even now the appearance of the professing church of Christ? Should anyone rise and say, "Although this may be true of others, it does not apply to me. I give a dollar to this, and a dollar to that, and a dollar to another." Yes, and just as many hundreds, or even thousands to Self, whose desires were supposed to be mortified and whose solicitations were to be curtailed.

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1. By wealthy, I mean those who have large incomes, as contrasted with those who have a bare subsistence from their labors, or those who have inheritances entailed upon them, so that they cannot enjoy the privilege of disencumbering themselves.

THE DESIRE FOR MATERIAL GAIN OFTEN DECEIVES AND  
DISTORTS JUDGMENT AS TO GOD'S GUIDANCE IN OUR LIVES.

How much would the judgment of the Christian world be modified with regard to the leadings of providence if the eye had always the glory of God as the single object before it? If that glory were our only aim, we should be all led to press forward in the path to influence and honors with a much more faltering step and a more chastened energy. How slowly then would a servant of Christ who profitably labors among many thousand souls with a bare subsistence be led to interpret the possibility of obtaining a larger income (even if with a less extensive sphere of usefulness) as a leading of providence which encourages and demands his moving. He might rather be led to suspect the possibility of the larger income being only a temptation of Satan, laid in his way, with a view of limiting the field of his usefulness. That malicious and powerful spirit, Satan, doubtless now tempts the servant as he once did the Lord by saying, "All this power will I give thee and this glory: **for that is delivered unto me: and to whomsoever I will, I give it.** If thou, therefore, wilt worship me, all shall be thine" (Luke 4:6). We should never forget that this power of Satan over the world and the things of the world is acknowledged by our Savior Himself when He calls him "the prince of this world" (John 14:30). The solicitations of this "Prince of Darkness" are very agreeable to certain affections of our nature, called tender and amiable. The whole heart is misled, the judgment is biassed and the understanding darkened. On the other hand, he who considers and uses an increase of income as a sacred deposit, committed to him for the extension of Christ's Kingdom and not for individual aggrandizement, is not liable to such deception with respect to the leadings of providence. He has no personal interest in the pecuniary advantages

attendant on any situation. His only question is whether it be one in which he may best serve and glorify his Master. When his heavenly Father sends him prosperity beyond what is sufficient for his immediate wants, he does not ask himself, "Is it not possible that I shall need this superabundance at some future period? Or, if I never require it myself, may not my wife or children or relatives?" He dares not to ask a question so full of unbelief, nor does he presume to turn the very abundance of the past mercies of God into an argument against trusting Him for the future. He knows that the best security for all spiritual blessings and all **temporal mercies**, both to himself and to his friends, lies in doing the will and trusting unreservedly in the promises of that God who hath said, "Can a mother forget her sucking child, that she should not have compassion on the fruit of her womb? Yea, she may forget; yet will not I forget thee" (Isaiah 49:15). What, therefore, he has freely received, he freely gives; and trusts for the future the promises of his heavenly Father with a sincere, filial and ingenuous confidence.

#### **TO TRUST GOD FOR THE FUTURE IS NOT A FORM OF TEMPTING GOD.**

The view here taken may naturally lead the minds of many inquirers after the truth to ask, "Is not this tempting God?" To this difficulty, Scripture supplies us with many very interesting and striking answers from which I shall select a few.

#### **THE LORD BLESSED ABRAHAM FOR LEAVING THE FUTURE AND ITS CONSEQUENCES WITH HIM.**

When Abraham was called to leave his relatives and country and to put his trust under the shadow of the Almighty's wing, he went out, not knowing where he was going

or how he was to be provided for. Such faith constitutes that peculiar feature in his obedience which all Christians feel and appreciate and the spirit of which they profess to desire to have animating their own lives. The same is also observable in the sacrifice of his son. Compliance in this case seems the death-blow to his fondest hopes. For him to trust that the promises which God had made to him would be fulfilled in spite of his compliance was a confidence resting on something beyond the bounds of all human probability. Yet he does not hesitate to obey (and the author of the Epistle to the Hebrews tells us why), because he believed that God was able to raise his son up from the dead. Was this then tempting God? What says His Word? "The Angel of the Lord called unto Abraham out of heaven the second time, and said, 'By myself have I sworn, saith the Lord; for because thou hast done **this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice**'" (Genesis 22:15, etc.).

#### GOD TOOK CARE OF THE DEFENCELESS WIVES AND CHILDREN OF OBEDIENT ISRAELITES.

Again, in chapter 34 of Exodus it is written, "Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; **neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year.**" Now, would obedience to this precept be tempting God? Doubtless not. Yet surely there is a much greater natural difficulty in the way of protecting the defenceless wives and families of a

whole people during the absence of all the males at Jerusalem than there is in providing subsistence sufficient for those who daily labor; for by this means the great mass of mankind are, and ever have been, provided for.

### **JEHOVAH GRACIOUSLY PROVIDED FOR THOSE WHO KEPT HIS SABBATHS.**

The institution of the sabbatical year appears to afford another very apt illustration. Let us therefore for a moment consider the commands and promises annexed to its observance as well as the threatenings pronounced and the punishments inflicted in case of disobedience.

“Six years shalt thou sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the Land, a sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. And if ye shall say, ‘What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:’ then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of the old fruit until the ninth year; until her fruits come in, ye shall eat of the old store. If ye will not for all this hearken unto me, but walk contrary unto me, I will bring your land into desolation, and I will scatter you among the heathen: and your lands shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land: even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it” (Leviticus 25:3, 4, 20 and C. 26).

**DISOBEDIENCE, ON THE OTHER HAND  
BRINGS THE JUDGMENT OF GOD.**

We see afterwards the execution of this threat:

"Them that had escaped from the sword carried he away to Babylon; where they were servants to the King and his sons until the reign of the Kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (II Chronicles 36: 20).<sup>1</sup>

**LET US BE WARNED BY THESE EXAMPLES  
OF DOUBT, DISTRUST AND DISOBEDIENCE.**

Now these illustrations of the nature of the divine government are very instructive, whether we contemplate Abraham's obedience and reward, or the disobedience and punishment of his posterity. Abraham appears to pursue a line of conduct which must end in the loss of everything dear to him. Yet in the way of obedience, unimagined mercies and favors meet him. His posterity, by neglecting to go thrice in the year to Jerusalem or to obey the command respecting the observance of the sabbatical year, seem to the natural eye to be in the way of safety and abundance. Yet their enemies brought famine and desolation on their land, and they themselves, their wives, and their little ones

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1. Now many may say these commands are so clear that none could misunderstand them, but not so these under consideration; perhaps if we were to analyze a little deeper our hearts, we should find that the one owes its clearness to our freedom from any consequent burden on finding them clear; the other its indistinctness from the reverse, not having yet learned the glorious liberty of depending on and yielding all to Christ. In heaven they are seen to be, I have no doubt, equally clear, equally commands, or rather privileges of the saints of God.

were carried away into captivity. Now the anxieties which led the Jews to ask, "What will become of our wives and our children during our absence at Jerusalem?" or "What will become of our households during the seventh year?" are natural anxieties, as strong and as amiable as can influence the decision of the human heart. Yet these very anxieties were the immediate cause of their doubts, their distrust, and their disobedience. If, then, to follow even these strong dictates of the heart against a command of God has proved perfect foolishness to those who have presumed to do so, let us take warning by their example; for to this end were these things written.

#### **WE HAVE GREATER LIGHT THAN THE OLD TESTAMENT SAINTS AND SHOULD TRUST IN SPITE OF NATURAL DIFFICULTIES.**

There is one inference which, guided by the analogy of faith, I would draw from the preceding observations. If trusting against the natural appearance of things was demanded under the comparatively dim light of the Old Testament (a dispensation which, considered nationally, had peculiar respect to temporal prosperity), much more might we expect it to be required under the bright light of the gospel (a dispensation in which temporal prosperity and all temporal distinctions are cast entirely into the shade). As the disobedience of the Jews cut them off not only from the direct blessings promised to obedience, but also from the striking manifestations of the divine providence over them (the three years' corn in one year, and the protection of their families and possessions during their absence at Jerusalem), so we, by our want of confidence in God, lose those endearing evidences of His love which are drawn down from His open and bountiful hand by a simple trust in His promises.

What preachers of righteousness would these Jews

have been if they had obeyed the commands of their God! What a sermon on God's providence over His chosen would the three years' provision in one year and the miraculous protection of their coasts have been to the heathen around!

**WE BELIEVE OUR FELLOW MEN BUT ARE  
AFRAID TO TRUST GOD FOR THE FUTURE.**

It may be of importance for us to remember that it is **God** alone whom we are afraid to trust. Where we have no doubt of the integrity or ability of **man**, we fearlessly trust. If one of the princes of this world has an arduous undertaking to accomplish which requires the undivided care and attention of those to whom it is committed; and if he says to his servants, "Pursue steadily and singly the business entrusted to you, without distraction about personal provision, of which I will take sufficient care;" how many are the candidates, how eager the contention, how secure the confidence! Nay, more, the obvious tendency of such a plan toward the attainment of the end in view is seen and its wisdom appreciated. Yet when the King of Heaven, after manifesting His unspeakable love toward us in the sacrifice of His Son, demands of us a similar confidence, we make no scruple to withhold it. When our blessed Lord says, "Lay not up for yourselves treasures upon earth," that your eye may be single in My service, that your whole body may be full of light to discern between good and evil; when He expressly says, "Take no thought, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewithal shall we be clothed?'" but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you;"—we see neither the wisdom nor goodness of His design. We begin to explain away His instructions concerning it; we hesitate about the meaning of His promises; we put far from us the privilege of believing that He, who neither slumbers nor sleeps, watcheth over us. Why

then this confidence in man, whose breath is in his nostrils, who is absent in the moment of calamity? Why this diffidence in God<sup>1</sup> who is the Omnipotent One, the very present help in every time of trouble? Does it not arise from a fear—lest, if we trust Him with our provision, He might choose for us and ours the portion He chose for the **Son of His love?** Does it not arise from a secret desire that our **own** wills may be done and not **His?** Yet we may rest assured that, as it is not for the interest of a wayward child to be independent of the salutary control of an excellent father, **neither** is it for ours to be able to say: "Soul, thou hast much goods laid up for many years."

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1. How different the spirit and conduct of our blessed Lord! Did He fear to leave, without temporal provision, His widowed mother to the promises and providence of God? No; He left her unprovided to an unprovided (Acts 3:1, 6) disciple; and this He did, not at a time when probabilities were greatly in favor of a comfortable competence being easily procured, but when He knew that difficulties and dangers would beset them at every step. Surely had laying up beforehand been the duty of a child, our Savior would have exhibited this virtue among that constellation of virtues which shone forth from His character; for He knew that we were to follow His example. Why then did He act thus, while we hesitate to follow His steps? Because He knew the truth, nature, and extent of the promises of God, which we doubt or deny. Some will say, "But this was a provision!" Yes, the very provision which God will ever make for those that trust in Him, a provision at the moment of necessity.

### TO BE COMPELLED TO LIVE DAILY BY FAITH IS GREATLY TO BE DESIRED.

So intensely am I convinced of this truth that I can, with my whole heart, pray for myself and all who are nearest and dearest to me that we may be so circumstanced in life as to be compelled to live by faith on the divine promises day by day.<sup>1</sup>

"Godliness with contentment," says the apostle, "is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the **love of money is the root of all evil**; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, **flee these things**; and follow after righteousness, godliness, faith, love, patience, meekness" (I Timothy 6:6-11).

Let us, therefore, "endure hardness, as good soldiers of Jesus Christ," knowing that "no man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (II Timothy 2:3).

### WE MAY DISPUTE THE LORD'S TEACHING AND WALK IN DARKNESS, OR ACCEPT IT SIMPLY AND ENJOY HIS LIGHT.

Now all this may not appear unanswerable to many, I am fully aware. Having been myself, in times past, led to

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1. "I will also leave in the midst of thee an afflicted and poor people, and **they shall trust** in the Name of the Lord. They shall feed and lie down, and none shall make them afraid" (Zephaniah 3:12, 13).

wish that a few passages such as I Timothy 5:8 and II Corinthians 12:14 had admitted of clearer explanation (or rather, required none), I shall now, in a few words, endeavor to explain what appears to me to be the principle of the New Testament revelation. It is not to supply the logician with an irresistible chain of premises and conclusions, but the child with a light to his Father's mind. Therefore, on the subject of the divinity of our blessed Lord, the Lord's day, the principle of communion, of church discipline, and of literally giving up all—if a man wishes to be disputatious and escape the easy and blessed yoke of Christ's love, he may and therefore will walk in darkness, while the child is, in his simplicity, surrounded by a flood of light.

#### THE FOLLOWING REASONS SHOW THAT THE LORD INTENDED HIS TEACHING AGAINST LAYING UP TREASURES TO BE TAKEN LITERALLY.

I shall, therefore, briefly recapitulate the reasons why it appears to me that our Savior spoke **literal truth** and intended that He should be understood as so speaking when He used such expressions as these, "Lay not up for yourselves treasures upon earth," and "Sell all that thou hast:"

1. Because He commanded the young man to do so.
2. Because He commended the poor widow for doing so.
3. Because the apostles and all who believed at Jerusalem did so, by selling their goods, houses, and lands.
4. Because without this dedication, it is impossible to receive the command, "Love thy neighbor as thyself."
5. Because, while obviously it tends to the general extension of Christ's Kingdom upon earth, it does also, in an equal measure, contribute to the happiness and usefulness of the individual, by extirpating carefulness and

sloth, and causing to grow in abundance<sup>1</sup> the peaceable fruits of righteousness and love.

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1. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; He hath given to the poor; His righteousness remaineth for ever. Now he that administereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; (whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;) and by their prayer for you, which long after you for the exceeding grace of God in you" (II Corinthians 9:6-14).

**LIFE'S GREAT GOAL IS THE EXALTATION OF JESUS, AND WE SHOULD SURRENDER ALL WE HAVE TO ACHIEVE THIS WORTHY AIM.**

Should I be asked what I understand by **giving up all for Christ**, my reply would be that I believe this surrender to be made when any individual, following whatever lawful vocation he may, labors and contrives therein with all the assiduity and indefatigable diligence of which he is capable to accomplish the known—the recorded will of his Lord and Savior. If that will requires that he should labor for the souls, as well as the bodies of men; that he should strive to make his fellows happy in time and in eternity; that he should impart to them the knowledge of Him who is “the way, the truth and the life;” he will labor with time, talents, means and prayers for the attainment of these ends as diligently as others labor from motives of simple coveteousness, or with a view of making provision against future contingencies, for themselves or for their families. If any object to selling “houses or lands,” it remains for them to distinguish<sup>1</sup> between the motives which induce them to retain their property, and those which induced the “young man” to retain his. If they retain it from any private affection unsupported by the word of truth, and if it is not their own full conviction that, in so doing, they are pursuing the path most directly tending to fulfill the mind of Christ;

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1. It might be an examination of not less importance to ascertain why provision for future possible wants is almost the only point in which the Christian and the man of the world stand on the same ground, pursue the same ends, and govern themselves by the same maxims; and how it happens that this part of our duty, if it indeed be such, coincides so exactly with our natural propensities.

neither the myriads of those who embrace their views and follow their plans nor the learning and authority by which they are supported will prove them to be wise, or true, or eligible in that day when the judgment shall be set and the books shall be opened. The principle I have here endeavored to establish from the sacred volume demands of no man the abandonment of a present sphere of usefulness till he is himself conscientiously convinced that he is called to another where he may accomplish more for the great cause for which he lives—the exaltation of Jesus, and the gathering of His sheep. But though it does not require an abandonment of present occupations, it is most uncompromising as to the **end** to which they must be directed.<sup>1</sup>

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1. What is here meant is that the principle contended for by no means precludes the carrying on such pursuits as require a large stock. But, as he who had ten talents used them as a servant and brought the interest to his Master, so the Christian merchant lives and labors as a servant purchased by his Lord and considers his gains as designed for his Master's service, not his private emolument. If he so acts, whatever his station may be, he has given up all for Christ. He remains where he is, not for his own private advantage, but that, as a faithful steward, he may pour forth the rich abundance which God grants to his labors to nourish and build up the church and enlarge the confines of his Master's kingdom. The only personal advantage he has above his poorer brother is that he has more anxieties (but for Christ who sweetens them) every step he advances up, and therefore would have no personal inducement to get up but the sense of duty, that he may have more abundantly to give to him who needeth. The dollar dedications and speeches from the rich would pass out together as no longer needed; for one action of real dedication would contain more argument than a thousand speeches about it from those who are living in all the luxuries of life, and would yield more help than a thousand dollars. There would be something left for the poorer, and the poorest would bring in their blessed two mites.

**SUFFERINGS OR SACRIFICES SHOULD NOT  
HINDER US FROM DOING THE WILL OF GOD.**

That the hearty reception of this principle (of selling all and giving to the poor) may result in many and great difficulties in this life, no one can doubt who knows anything of human nature as opposed to the nature of Christ's kingdom or the gospel history. In this world's history, great things are not accomplished but by great sacrifices. Our Lord has not promised a life free from sufferings and sacrifices, and the apostles did not enjoy it. Such a portion they did not even expect, but they were always prepared to live on the remembrance of the "faithful saying—if we suffer with Him, we shall also reign with Him." It should therefore be no question of ours whether or not, in literally fulfilling our Savior's command, we shall be subjected to many sufferings and privations. The question is, "Is it the command of Him who loved us too well to enjoin anything but for our good?" The question is whether in His sovereign arrangement, the embracing of it may not be connected with the advancement of His kingdom and promotion of His glory? It would at least elevate the church from the disgraceful position in which she now stands, striking hands with Geshem and Sanballat to raise up the wall of Jerusalem. She would then rejoice to say, "We will do the Lord's work ourselves." Another question is whether the gathering in of the sheep of Christ out of a lost world, or even of a single sheep is not worth all the sacrifices we are called upon to make; and whether the means we have pointed out have not, in the appointment of the Lord, a tendency to the accomplishment of this end? If, from the word of truth, we can answer "Indisputably," troubles, dangers and difficulties should be as nothing. "Not my will but Thine be done."

**WHATEVER THE WORLD MAY THINK, LET  
US FACE THE MATTER IN SINCERITY.**

If the world esteems this madness, we must say with the apostle, "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that He died for all, **that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again**" (II Corinthians 5:13, 14, 15).

Thus I leave the question to those who love the Lord Jesus Christ in **sincerity**; who desire that His Name may be a praise in the earth. I leave it to those who, seeing that the harvest is truly plenteous but the laborers few, are constant in prayer to the Lord of the Harvest that He would send forth more laborers into it, and that He would more abundantly pour out His Holy Spirit upon His church, that it may more fervently desire and more assiduously labor for the coming of that day when the Lord shall come to be glorified in His saints and to be admired in all them that believe. And may the Lord direct all our hearts into the love of God, and patient waiting for Christ, that if we should be alive and remain at His coming, we may be caught up to join the saints who are to come with their Lord in the clouds; and so be ever with the Lord; or if we go before, may we come with Him in the day of His glory. Amen.

## APPENDIX

An explanation of three verses that are commonly used to justify the accumulation of wealth. (This is the note referred to in the third paragraph.)

It may be necessary to notice the only preceptive passage in the New Testament which seems to contradict what we have been saying. We shall do this for two reasons:

1. To meet the readiness with which it is pleaded as a counterpoise to the otherwise clearly universal doctrine of the New Testament.
2. To prove that far from its being in opposition to the principle for which we contend, it is another illustration of it.

The text alluded to is contained in I Timothy 5:8, where Paul is giving general directions relative to the provision to be made for widows, making a distinction at the same time between such as are to be relieved by the church and such as are to be relieved by their relatives. In reference to the latter, he says, "He that provideth not for his own, and especially for those of his own household, hath denied the faith, and is worse than an infidel." Hammond thus paraphrases the verse, "But if any man or woman do not maintain those that belong to them, especially those of their family (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them [or that they take care and relieve them] **supposing that they are able to do it**) that man or woman doth quite contrary to the command of Christ, and indeed performs not that duty to parents that even infidels think themselves obliged to do." And in his note, he adds, "To **provide here** does not signify laying up by way of **careful, thoughtful providence** beforehand, but only taking care of for the present, as we are able, **relieving, maintaining, giving to**

them that want." Whitby in his annotation on the same verse says, "Some here are guilty of a great mistake, scraping together great fortunes and hoarding them up for their children with a scandalous neglect of that charity to their Christian brethren which alone can sanctify those enjoyments to them and enable them to lay up a good foundation against the time to come; pleading these words to excuse their sordid parsimony and want of charity; that 'he that provideth not for his own household, hath denied the faith, and is worse than an infidel;' **whereas these words plainly respect the provision which children should make for their parents, and not that which parents should make for their children.**" See also Doddridge, Scott and Pole's SYNOPSIS, in loco. The meaning of the text then is simply this—he who ministers not to the necessities of his aged relatives, having the means to do so, is to be esteemed worse than an infidel; for even the heathen acknowledged this to be a duty. The precept, therefore, is to **give** and not to **lay up**, and consequently is in perfect accordance with the command, "Lay not up for yourselves treasures upon earth."

For the meaning of the passage, "Provide things honest in the sight of all men" (Romans 12:17) (which some for want of more efficient support are anxious to press into their service), see the above authorities. There it will be seen to have reference only to the beauty of character becoming and attractive in a Christian. See, as a Scripture comment, Philippians 4:8, II Corinthians 8:21.

I shall now make a few remarks on the passage contained in II Corinthians 12:14, that I may bring together all the evidence that the New Testament seems to me to afford, either in fact or by possible construction, against the view taken in this essay. And this passage we more particularly notice, as it really appears to present some difficulty. "Behold," says the apostle, "the third time I am ready to come to you; and I will not be burdensome to you;

for the children ought not to lay up for the parents, but the parents for the children." Now the difficulty alluded to consists in determining the meaning of the apostle in this illustration. In I Corinthians, just before the close of it, he gives the Corinthian church a precept, similar to the one he had given all the other churches he established—that they should lay by every Lord's Day, as God had prospered them, for the relief of the poor saints. It appears by the apostle's remarks in II Corinthians that there were some who desired to impute base motives to him, as though he wished to share in this bounty. He accordingly evinces his disinterestedness by declining all provision for himself. He tells them, however, that he did not decline receiving anything from them because he loved them less than other churches by whose liberality he had been once and again supplied, but that he might cut off occasion from those who desired occasion to malign his motives. And he once more excuses himself, in the next chapter, from being a participator of the bounty which they had laid up, and to which he had encouraged them for the purpose of supplying the wants of the poor saints in Judea; and he employs an illustration drawn from the common practice of mankind. "The children," says he, "ought not to lay up for their parents, but the parents for the children." And this illustration he employs as he does many others; just, for example, as he illustrates the Christian race by circumstances and practices attendant on the Olympic games. It is essential to the illustration of this passage to consider that the whole argument of Paul does not refer to the providing against his future possible wants, with which alone this essay has to do, but to the relief of his present actual necessities. It is evident indeed that the words cannot be taken strictly. The apostle begins with asserting that children ought not to lay up for their parents, that is, ought not to provide for their present necessities; for, if this be not his meaning, the words have

no reference to the question between the apostle and the Corinthians, and therefore cease to be an illustration at all; since that question referred to present necessity on the one hand, and to present supply on the other. His simple object appears to be to decline their bounty without giving pain; for it is clear from this very epistle that he was in the habit of receiving assistance from other churches, of which he was as much the spiritual parent as of the church of Corinth. The former he highly commends for the anxiety which they felt and the assistance which they afforded. From the latter he declines receiving any pecuniary aid as if it were not incumbent on them to give and would be improper for him to receive. He seems unwilling to recall to their minds the special reason of his refusing to accept of their bounty, and endeavors to find one in the general relation in which he stood to them, as their spiritual father. Let anyone read from II Corinthians 8 to the end of the epistle and he will be fully satisfied that the idea of laying up in store for possible future wants never entered into the mind of the apostle. Let him read especially that part of II Corinthians 8 beginning with, "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," and ending with, "As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack."