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The Divine Election.

BY REV. ROBERT LESLIE.

"Blessed is the man whom thou choosest, and causest to approach unto thee: that he may dwell in thy courts; we shall be satisfied with the goodness of thy house."—Psalms lxx. 4.

My text speaks of the divine election of the man whom God chooses. This choice is by the exercise and expression of his will, free and sovereign.

Whatever attempts to detract from this divine right, attempts to dishonor God. The free and sovereign exercise of his will in redemption, as in creation, invests the divine government with the glory of grace. So it is written: "Ye have not chosen me, but I have chosen you." And again: "Elect according to the foreknowledge of God." And yet again: "According as he hath chosen us in him before the foundation of the world." This is just what we should expect.

The citizen's will is determined in the secret counsel-chamber of his own judgment, enlightened and clarified by reading and consultation; and when the ballot is cast, it is timely, lawful and public declaration of that will. The divine will was determined in the secret counsel of eternity, Father, Son, and Holy Spirit consulting; and in the gospel of his grace God has given a timely, rightful, and public declaration of his will.

THE GOSPEL IS GOD'S BALLOT.

Not does it detract from the force of the argument here, that the citizen too often allows mercenary and unworthy motives to influence his ballot. This thought, when carried up into the sphere of divine truth, but enhances the conclusiveness of our argument; for all the motives that exist in the divine mind are worthy of God. All the considerations that influence the divine will and determine the election, if thought of separately, might appear as varied as the prismatic hues in the solar spectrum, but when thought of in combination as acting together, they are holy, pure and genial as the sunshine that gladdens creation—that holy love, wondrous in its patient tenderness, which seeks the best interests of all men and

there should be any contention among partisans after a ballot as to its fairness, is certainly a serious reflection upon the honor of citizens, and a severe blow at one of the foundation stones of our republic. Testing and trial should precede an election. But what shall we say of the bitter contentions in which men have engaged over the declaration of the divine election? Religious controversy among God's people is not only a lamentable display of human weakness and sin, but it is a serious reflection upon the honor of God. About the significance of the divine will as declared in the divine ballot—the gospel of grace,—there should be no controversy.

The test or trial that is implied in divine election, rightly preceded, and is the ground upon which the divine choice was made. This stone that is fundamental in the government of God in redemption was tried before it was laid in due time, and publicly proclaimed as God's chosen cornerstone for his chosen habitation. The judgment of God regarding man in the light of law was: "All have sinned." Our hearts are ready to confess with David: "Iniquities prevail against me," and to assent to the statement of Solomon in his prayer: "There is no man that sinneth not." Here arises the great problem for the divine government in redemption. "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" Do we ask: "Who shall stand into the hill of the Lord?" or "Who shall stand in his holy place?" The only possible answer to such a question is: "He that hath clean hands and a pure heart. . . . He shall receive the blessings from the Lord." It is to solve this problem that the divine will, free and sovereign, has given the timely declaration of its choice: "I have laid help upon a mighty one; have exalted one chosen out of the people."

The man whom God has tried, approved, and chosen, is none other than Jesus Christ. He is God's elect; graciously chosen in man's behalf; and in man's behalf exalted and anointed. So that the penitent sinner who has taken refuge in Christ, can "draw near to God with a true heart in full assurance of faith," saying with one who knew well the blessedness of so doing: "Behold, O God, our shield, and look upon the face of thine anointed." "Let thy hand be upon the man of thy right hand, the man whom thou hast tried strong for thyself."

Q Let there be no dissimulation on

our part with this divine election. Let there be neither carping nor caviling; all such conduct is unseemly; it is destructive of present peace; it imperils our everlasting weal. Let us rather gracefully acquiesce in the divine choice; lovingly and loyally submit to the Lord Jesus, whose bleeding hands are extended to embrace the world, and whose pleading voice is still lifted: "Come; and whosoever will, let him come." God's people are all chosen by him; and only chosen by him in Christ. As an apostle says: "We are blessed with all spiritual blessings. . . . in Christ." . . . And what shall we say of the blessedness that succeeds this divine election? What is the blessedness that accrues to Jesus Christ because of this divine election? "He shall dwell in thy courts." Here is companionship with God. For this companionship he has chosen; in it God delights. "Mine elect in whom my soul delighteth." [Now the Lord's house is no temple, however costly, made with hands, but the humble and contrite heart in whom Jesus Christ by his Spirit dwells; so that the believers in Christ are lifted up into a divine companionship. It is God in Christ abiding in man, and man in Christ abiding in God. In this companionship there is an abiding satisfaction that is heavenly bliss begun. We desire a better acquaintance—a ripper intimacy with our Lord, so we experience here a hungering and thirsting after God. We cannot be at rest while souls are dying about us. In companionship with Jesus we weep over the lost; and so, in companionship with him we toil for their salvation; and our very toil is blessed, since we "know that our labor is not in vain in the Lord."

But it is written: "He shall see of the travail of his soul and shall be satisfied." We, too, shall then be satisfied. "We"—Christ and his people—"shall be satisfied with the riches of thy house." When the queen of Sheba, having heard in her distant land of the fame of Solomon, came and saw for herself the magnificence of his house and the grandeur of his retinue, and when the king answered the question of her heart: "What thou sawest and what thou heardest, is true, as thou saidst; for thou hadst not believed the position of the king's servants." "Happy thy men, happy these thy servants that stand continually before thee, that hear thy wisdom." But when the anxious inquirer, attracted by the fame of Jesus Christ, comes from the distant land of unbelief, and beholds the excellency of his wisdom and love which in the riches of his grace he lavishes upon his servants, whom he honors with his companionship, little wonder if he exclaim, "Blessed are they that dwell in thy house;" and when the King—greater far than Solomon—condescends to meet the dark questions of the anxious heart, pardoning sin, solving doubts, dismissing fear, and thus invites the weary heart to abide in him and to share his blessedness, happy indeed are they who prefer his companionship. Happy are they who relinquish any earthly position of honor or power, any earthly companionship, rather than the companionship of Christ and his people.

"Happy the souls to Jesus joined, And saved by grace alone; Walking in all his ways, they find Their heaven on earth begun."—Standard.

Waukesha, Wis., Saturday, Sept. 11, 1884.

Seeing and Believing.

You may put a telescope into the hand of a man that is blind, and bid him look at some distant star, or on some lovely landscape. He tells you he sees nothing. Well, his witness is true. So the Agnostic affirms of all supernatural religion that he knows is not. His witness also is true. But if the blind man goes further, and asserts that because he sees nothing, there is nothing to see, his assertion is untrue, and his witness is worthless, because he speaks beyond the range of his capacity. Such is the value of the natural man's opinion when he declares his mind on spiritual things.—Rev. Evan Hopkins.

Nor long ago, one who preaches far other doctrine than mine, complained bitterly that he could make no headway with people of our sort, because those who had once fallen under the influence of our doctrine are settled in it. He said that no headway could be made against our views, for men become so desperately enamored of them that they cannot be weaned from them. Blessed be God for that. Let a man once know the living God, and feel his eternal love within his bosom, and all the devils in hell cannot make him leave the doctrine which is life unto his soul.—Surgere.

The Other Side.

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In his letter of last week, Dr. A. Broadus made a suggestion which must have put a cold sweat on the brows of our ministerial students. It was a juicy morsel for reflection. It must have stirred new currents of thought in the minds of many young brethren, who are fond of laying upon their churches the responsibility of their leaving Virginia. The Doctor suggests that our young men, in entering upon the active duties of the ministry, would do well to begin in rugged and uncultivated fields. Such a proposition is not altogether new; ambitious or ease-loving spirit, and yet for that reason, as well as for others, is worthy of earnest thought.

We are not captious in saying that some of our young men emerge from the schools with a sweet feeling of their own merits. They have had, they rightly think, very superior advantages, and ought, therefore, to enter at once upon cosy and prominent places. They recoil from the obscurity and friction of the frontier. They shy around the waste places. When a call comes, they consider it—very carefully indeed. They study it with reference to various questions. They compare it with the calls of the "other fellows." They ask how well it promises in the way of buying books, "keeping up their Greek," and taking with them the waiting sister. Now and then, one of them comes out so consciously equipped for the race that he is positively fastidious, and finds it really hard for a man of his culture to see a position worthy of his parts. He regards his appearance on the ministerial field as a revolution—a new era in the kingdom. He speaks frostily of the other preachers as the "dear old brethren," and verily believes that, now he has come, they will have to go. It has not yet dawned upon him that some of the brightest graduates of our schools—star preachers at the start—have found out afterwards that they were born for book peddlers and depot clerks.

We forgive these swelling notions when fairly. It is the fashion of the time to thrust our newly plumed graduates into conspicuous places. We have elevators for hoisting them from the lecture room to the turrets of the temple, and that, too, in many cases, when they are utterly wanting in pastoral experience. They go without growing up to the heights, and suffer grievously from swimming in the head. Some thus suddenly pushed or pulled up are gifted, discreet and energetic, and they maintain their footing on the slippery summits; others, lean in resources and soon emptied, grow shaky and tremulous, and have to be moved around to prevent their toppling; and yet others, after a ghastly struggle, begin with shame to take lower places. The blame for this state of things is chiefly, though not entirely, with the churches, and springs largely from their eagerness to secure scholarly pastors at small salaries.

This untimely thrusting of new men into critical positions is unfortunate. It throws them beyond their depths and puts them at a disadvantage. They have to tug and sweat to hold their places, while the places care not a fig to hold them. Their energies are employed for self preservation rather than for the edification of their charges. Their places are too large for them, and they fly to pieces in attempting to fill them. They grow nervous, restless and uneasy, and presently, in fits of desperation, they drop out and are candidates for new places. We are acceding to a class of educated preachers who cannot command fine places, and who yet have too much record to accept obscure places. The fact is they began at the wrong end of the ladder—the top instead of the bottom. They are making their career on the down-grade. The disappointed preacher is a burdensome piece of property to the Baptists. He is in the way. He is coming down the ladder—always an awkward business—while the rest are going upward. Angels may be able to ascend and descend on a ladder at the same time, but preachers cannot perform the feat without confusion and strife. The descending brother is sure to encounter and antagonize those who are going up. It would be better for them all to begin at the bottom and ascend together. Even then there will be some jostling and collision—some will climb faster than others—some will pass others up by others, or try to pull others down; but all this is not so disagreeable as the tilt between those who are ascending and those who are

coming down. To some extent the trouble comes from the mistake of putting men at the top at the beginning of their work.

The waste place is for the new man. He needs its strain and drill. He must be hardened for long service. Grit, nerve and self-reliance grow in the desert. Our best men, who finally die at the top, usually begin in the jungle. They carry their wardrobe in their saddle-bags, hold their revivals in the groves, and make their sermons on the road. Such a life puts strength in their bones, spring in their step, ring in their voices, economy in their methods, common sense in their heads, and fire in their consciences. These hard experiences are needful. It is good for a man to bear the yoke while he is young, and just as good for the Seminary man as any other. We have no use for these soft and dainty men, whose credentials consist in a silk gown and slippers, a snowy cravat, a touch of bronchitis, a bottle of cough syrup, a bag of gilt-edged manuscripts, a dread of night air, and a budget of recommendations. Give us men of a fiery zeal, a ready tongue, with Christ's commission consuming their souls, and ambitious to serve God in hard places.

These things we commend to our young men—especially to those who now are or have been the recipients of aid in their education. We are in full sympathy with our beneficiary systems of education, and are tenderly interested in the young men, but the cry which has come from our educated men—a cry of complaint against the Virginia churches, has the whispering tongue of a spoiled child. These brethren tell us that they are all perishing in soul to return to Virginia, but that the churches will not call them. Now, when these men say that they cannot get calls to Virginia, they are, perhaps, talking about such calls as they had hoped to get, or such as they can get elsewhere. They can get calls—not to the tune of \$5,000 per annum, but if they are honestly in favor of remaining in Virginia, they can get work. Alas! many Virginia churches are calling for men, and calling in the broken accents of despair.

True, they cannot pay much—not very much, but they can pay fully as much as these graduates would be worth without their education. Who gave them their education? The Baptists of Virginia—and for what? Not for the sake of the men, but for the sake of the cause—not exclusive, but mainly for the sake of the cause in Virginia. The Baptists took them when raw, ignorant and helpless, and lifted them to efficiency and influence. Ought they not to be ready to do something in return? As they have been the recipients of beneficiary education, ought they not to render some beneficiary service to the Baptist cause in the State? Let them do for some of our broken and needy churches what has been done for them—that is, take them and work them up. Freely they have received; freely they ought to give.

It seems that our young brethren have a great horror of seeming to be seeking for places. That is eminently proper. They ought not to seek places—surely not such places as can get more experienced men. But we think we can help the young men out of a difficulty. If they really languish to come home, and yet have no flattering calls, let them, when they graduate, return at once to Virginia and say to the State Mission Board: "Here we are; the Baptists of Virginia made us, what we are; we are ready for work; find us some good hard place, on small pay, and we will do our best." There would be no immodesty in seeking a place in this way. Such a course would be a golden era in Baptist affairs, and Seminary stock would rise with surprising rapidity. We promise that those who come back in this spirit can have places, and if they prove faithful, they will find a support and win honor with their brethren.

Another remark. Our beneficiary students should not forget that in this question is involved the prosperity of our Education Board. Its welfare is in the hands of the Virginia Baptists. Its resources are in their pockets. To a large degree, the standing of the Board is fixed by the bearing of those who receive its help. If they do well, the Board prospers; if ill, then it wanes. If the people see that the influence of the Board is to increase the numbers and value of our ministers, they will be ready to sustain it. But, if they see that the effect of the Board is to educate our young men away from us, then they will withhold their support. It ought to be said frankly that every young man who is edu-

cated away to some other State is a set-back to a more attractive pastorate. Inevitably wounds our Board. There is now a widespread and out-and-out complaint on this point. It is the friends of the Board who are they go to plead its interests. They do not wholly justify the criticism, but it has sufficient force to cripple the Board, and it cannot be disposed of by stigmatizing it as narrowness. It really a grave question whether it is the duty of the Virginia Baptists to educate any young man who has so little heroism and self-sacrifice in his composition as to refuse to return to Virginia because he can get an easier position elsewhere.

The question of obligation under a beneficiary system, to be considered by the beneficiary as well as by the people. It is well for the young men to reach down and touch the question. They must not forget what the Baptists of their native State have done for them in the way of gratuitous education. They have given them free education and fed them when they were getting it. They have undertaken to exercise any control over these men after the work of their education was at an end. They have not rattled in their ears the duties of their obligation. They have put them on their honor and turned them loose. But as they have seen that so little inclined to take service in Virginia, they have expressed serious disappointment. If the Seminary men wish to kindle a new flame of enthusiasm in favor of ministerial education, then let them come home and help us build up the desert places. We have not forgotten that, twenty years ago, when the battle for the Seminary was fought in Virginia, there were men who said that by the establishment of such a school we would impoverish the Virginia ministry. They claimed that our young men, when sent away to be educated, would return to take humble pastorates. The early graduates of the Seminary do much to discredit this prophecy, for most of them returned to our State and took such positions as were open to them.

Still, as a matter of fact, it is known that Jackson spent a considerable portion of his life in the position of "Professor of Natural Philosophy and Artillery," in the Virginia Military Institute at Lexington, and it must be manifest to the observant reader, that this portion of his life has been but scantily treated by the biographers. This, however, is not due to any neglect on the part of these writers, for they well know that all intelligent readers would desire to know how Professor Jackson lived; how he taught his classes; what his method of instruction was; what he said and did in the lecture room; indeed, almost anything which would throw any light upon the character and conduct of the man who said so little and did so much.

But the truth is, that there was precious little to tell about this period of General Jackson's life. A biography of a great literary man is apt to be little more than a review of his works; the biography of a thinker must offer simply an account of his thinking and its results, and the biography of a teacher, even though he be a prince in his profession, will not often present much that is very new or very striking to the non-professional reader. But Jackson's life as a teacher was singularly and exceptionally monotonous. He had his text books, and he prescribed the lessons, and at the appointed time he "heard" them; and this was about all of it. Discussions in the class room were almost unknown, and even "explanations" were very infrequent. The text was the one great thing which he came to "hear," and we came to "say"—if we could; and most of us commonly couldn't when the said text was Bartlett's course of Natural Philosophy.

Poor Allen! He was my roommate the first year, and with Williams, and Patton, and Slaughter, and myself made up room No. 13. Where are they now? Allen, Patton, and Williams all fell at Gettysburg—all young lawyers, all colonels of Virginia regiments, all of the same class (1855)—and Slaughter had been disabled for life before the sad day on which our room-mates fell.

When I was in the "third class" I used to see Allen tugging over "Old Jack's" terrible lessons in Bartlett's Optics; and one day I opened the book and on the fly-leaf found the following stanza, which I suspect was Allen's own:

"'Tis said that Optics treat of light,
But oh! believe it not, my lark;
I've studied it with all my might,
And still it's left me in the dark."

Major Jackson seemed to be perfectly at home in the long and intricate equations and other mathematical formulae which make up so large a proportion of "Bartlett's Mechanics," "Optics and Acoustics" and "Spherical Astronomy;" and many of his pupils often wondered if there was in the three volumes an equation or a formula which "Old Jack" could not repeat by heart.

And yet, with his accurate and minute knowledge of the course, there was very little teaching done in that department, unless teaching be made to mean the prescribing and hearing of lessons. The truth is, that teaching in the modern sense of the term, was not Jackson's forte. He was a man of marvelously few words; had no turn for explanation; seemed to have no talent for putting things in various points of view so as to adapt them to the various mental conditions of his pupils.

Though I drilled under him for some three years, and recited to him daily for a year and a half, I never saw him laugh outright. [A very quiet, subdued sort of smile was the nearest thing to laughter that I ever saw him indulge in; and these smiles were very infrequent, and generally occurred when uncommonly ludicrous things took place in his immediate presence.

If Jackson put on a collar made to order out of about three quarters of a yard of linen, and then convulsed the crowd with laughter at the grave but outrageously ludicrous way in which he wore that collar in the classroom, Maj. Jackson would smile, knowing as he did that the collar was the single visible article of a cadet's wearing apparel of which the regulations did not rigidly prescribe the form and substance.

If Davidson Penn put on an uncommonly serious face and asked (apparently in good faith) "Major, can a cannon be so bent as to make it shoot around a corner?" the professor of artillery would not show the slightest sign of merriment or impatience, but would, after a moment of apparently sober reflection, reply, "Mr. Penn, I reckon hardly."

We would not, as it is so real, gravity on such an occasion was real or assumed. I have often wondered if Jackson managed to preserve his gravity when he read a certain "excuse" handed in by Hambrick.

We had been at artillery drill, and Hambrick, along with the rest of us third class-men and "Plebes" had to perform the rather troublesome duty of pulling the cannon. Jackson had given the command (a favorite one with him), "Limbers and caissons, pass your pieces, trot, march!" Hambrick had failed to trot at command, and was reported by Jackson. The next morning the following excuse was handed in: "Report, Cadet Hambrick not trotting at artillery drill. Excuse: I am a natural pacer." If Maj. Jackson did laugh when he read this, none of us ever found it out, for the document was probably read privately.

For the Alabama Baptist.
A Grand Possible Character.

BY A. S. WORRELL.

True consecration to God is rarely seen anywhere, but more frequently among the poor than the rich. There seems to be a natural antagonism between riches and that humility and self-denial which the genius of true Christianity demands. The rich young man, though possessed of a moral character of a very high type, "went away sorrowful, because he had great possessions." He seemed to have lofty spiritual aspirations, but his "love of money" held him in the sphere of the carnal and perishable. Noting the influence which riches had on this young man, the Savior uttered these significant words: "A rich man shall hardly enter into the kingdom of heaven." Riches naturally tend to inflate "the old man," whereas the religion of Jesus Christ requires that the "old man" shall be "put off," and kept off.

To be sure, it is possible for one possessing millions of money to be a true disciple of Christ, but he cannot be such unless he consigns all his treasure and himself to Christ; and this is just what few rich men are willing to do. If the Savior were now to require that the rich shall sell all they have and give to the poor, as a condition of discipleship, many desires "turn away sorrowful," if their desires for "eternal life" were genuine; or with disgust, if not deeply sincere.

The possible character which is in mind, is to be found in the man who has large possessions, and who, at the call of the Saviour, willingly, joyfully, and enthusiastically consigns all his possessions and himself to Christ, and with great delight follows the Saviour wheresoever He leads. Such a

person would soon get near enough to Christ to hear His gentle voice, and learn His will in all the minutiae of life. The Holy Spirit, filling him and purifying his heart, would lead him in duty's pathway, and make him and his consecrated wealth a great blessing to humanity. Possibly the Master might place this consecrated servant over the wealth thus consigned to Him, and require him to use his talent in making it yield more, that principal and interest might all be devoted to the cause of Christ.

Suppose, for example, that a man with the reputed wealth of Vanderbilt should be genuinely converted, and, under the promptings of his new life, should surrender his two hundred millions of dollars and himself to Christ, what immense good might be, under God, accomplished! Think of ten millions of dollars annually expended in the cause of missions and education! He might annually distribute one hundred million copies of the New Testament to earth's perishing millions! Or he might send ten thousand missionaries annually to the dark corners of the earth, each supplied with Bibles and religious books. What a wonderful influence for good might such a man exert upon the world's destiny! And is such a character as this impossible? Is not the time coming when "Holiness to the Lord" will be inscribed upon every piece of property; and when men will think of holding nothing apart from Christ? Why may not a railroad king, on becoming a servant of Christ, manage the road to the best advantage, and turn over all the proceeds to the care of Christ? Such a work would be honoring to the Master, and to the people who bear His name. Many Christian men and women have left large sums of money to the cause of education and religion, to be used after their decease—when they can use it no longer. This may be well; in fact, it is highly praiseworthy as compared with the example of those who leave large fortunes for unworthy heirs to fight over; still this is not the character of which we are speaking. Let us have one Vander-

given, without reserve and with delight, to the cause of Christ. Such a man would furnish a magnificent example of the power of Christ to control the strongest passions and the greatest weakness of the human heart; while it might serve to stimulate many others to devote themselves and their all to God. Let it be noted that our ideal man, unlike many who give liberally of their property, but withhold themselves from the cause of Christ, takes unspeakable delight in giving himself as well as his possessions. He withholds nothing. All his time, his money, his influence, his energy, he utilizes in the cause of his infinitely glorious Redeemer.

It may be said, by way of objections, that God does not need the wealth of rich men, but that he carries on His work through humble agencies. There is, beyond doubt, a sense in which God does not need the wealth of any mortal; and yet it is equally true that He "loves the cheerful giver." God highly prizes the love-inspired gifts of His dear children. Such gifts He owns as fruits of righteousness; and wise is the child of God who has learned to transmute all his earthly into Heavenly treasures; and who, as respects his own powers, devotes every energy to the service of his Lord.

"But I have no million dollars!" Well, then, you are not required to give a million, but only what you have. The woman who gave the "two mites" contributed more than all the others on the same occasion. She gave all she had, and that was more than any of the others did. This much we can do. Less than this will not bring the greatest glory to the Master, or the greatest reward in the day of final accounts. "She hath done what she could," is at once the measure of Christian obligation and of Christian privilege, whether one has only "two mites" or two hundred million dollars. The "two mite" Christians we may see now and then, and the view is, doubtless, pleasing to God and angels; but the two hundred million dollar Christian is what the world has never yet seen; and what, should such a character ever arise, would bring a large revenue of glory to God, and many blessings to the world. While it is not at all probable that either the writer or the reader of this essay will ever have an opportunity to give millions to the cause of Christ; yet let us give ourselves and all we have. This is the limit of possibility to us; and if we do this, we will have much of Heaven on earth, and a heaven of intense delights and God-given rewards in our eternal home.

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