

from decay, and to keep up the wages of their ministering servants ! In fine, as if the works of evangelization, instruction, reform and Christian benevolence in every direction, with the vast aggregate of building operations, travel and transportation, laborers of every grade and sustenance of every kind, required for the performance of our Lord's great commandment, were not sufficient to absorb all the labor that could be spared from the service of Christian people by the extreme of universal self-denial ! It seems to me that an unbiased view of the three excuses, with all that is implied in them, must make any one ashamed to have ever employed them.

But to all cavils against the transcendent self-abnegation demanded for Christ and His Kingdom, there is no answer like that of a life that has freely, and of no necessity, fulfilled those demands in practice. There are many such lives in history, and many that will never be known to history on earth. One such life, well known to the writer, has just closed. The recent decease of the Rev. Archibald M. Morrison gives opportunity, in some respects peculiar, to hold up an example of consecration that fairly (alas, how rarely !) translates for us in practice the strict verbal sense of our Lord's condition of discipleship : "Whosoever forsaketh not all that he hath," etc. Possessed of a large fortune, he was "rich toward God," but in no other wise rich. For himself he lived like a poor man, that he might use all that he had in simple stewardship for his Lord's house. In his own house or equipage there was nothing that would have prompted remark or inquiry if he had been only a bank teller on fifteen hundred dollars a year. Not everything that his income could afford and that might be argued conducive to personal or family welfare ; far less anything that the customary style of life requires only of those in his circum-

stances—but solely what was really essential to comfort, health and culture, entered into the scale of his private expenditure : the rest was (like the former, indeed, but more directly) the Lord's. The writer's first knowledge of him was by letter, in which he mentioned having been intrusted with "some of the Lord's money," concerning which he was seeking the Lord's will ; and in much subsequent experience he was never found to have any other money, or any other will concerning it, than the Lord's. Being but human, he must have been fallible, and the Lord only knows whether he invariably drew the exact ideal line for want of which our religion absolves us from abnegation of the world ; but I believe the Lord knows that he did earnestly try to draw the line right every time, drawing it strictly, as against the specious pleas of self-interest ; and I believe that such "drawing of the line," within every one's power, though it be not infallible, is renunciation acceptable to the Master.

When Christ's ambassadors shall dare to preach, unflinching, the plain sense of their Master's demand on every believer, as it was illustrated in the stewardship of this good and faithful servant, and when that preaching shall be accepted by those who profess and call themselves Christians, then, and then only, can the rich and the poor clasp hands over the chasm between them that now threatens to be a bloody one ; and for the evangelization of the world, if there shall remain any embarrassment it will be from the plethora of wealth and the crowd of laborers poured into the harvest.

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MATT. x : 37-39 : "He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it."