

of the definitions of wealth is, "past labor stored up in portable form." We thus see that the wealth which a man has acquired by his own effort has in it his past life stored up. His wealth thus partakes of his own personality. If wealth has been won by saving, the restricted expenditures, the ungratified desires are stored up in wealth, and what the man has refrained from comes to be represented in the money he has thus saved. Sometimes these restrictions have been very expensive in their effect upon a man's own character. An awful intentness upon one single aim frequently accompanies the passion of money-getting. Noble and unselfish lines of activity such as a public-spirited citizen may properly be expected to engage in during all the years of his life, the winner of wealth by saving has refused to enter on. To all the generous calls to him to join his fellow-men who are engaged in such unselfish effort, he has made one reply: "I have no time; my business claims me; I am determined to win wealth." The wealth which he thus wins, in as far as by these restrictions it has cut him off from useful service to society, lays on him a still heavier responsibility, in the years that remain to him, to use the added power which his wealth gives him in unselfish, helpful service of his fellow-men.

The Romans saw clearly the fact that the wealth a man had won was in many instances his stored-up life effort. This gave significance and currency to the phrase "*pecunia alter sanguis*." In the money your life-effort acquires is stored up the life-blood of your effort; not because gold is as precious as one's life, but because the power acquired by past effort, stored up in money, enables you now, if you will, to set the efforts of others in motion to carry out your own purpose, your own will. If you feel a sense of responsibility as you consider the proportion of your life effort which has gone into money-getting; if before the judgment-seat of your conscience you are condemned as you remember from how much good which you might have done you have refrained in the effort to win money, can you not see how profoundly important for you now becomes the question, "How shall this life-blood of my past effort, this wealth that I hold, be kept pure, be consecrated?" How will you use the power which the wealth you have inherited or won places at your disposal? Your own moral character, your own religious life, will be in no small degree decided by the answer you make to this question.

Christ, our Divine Teacher, has given us many specific and most pointed warnings concerning the subtle tendency in wealth to seek to escape the law of service. The spirit of the Gospel clearly teaches every thoughtful Christian that he belongs to God, body, mind, and soul, with all his powers of service. For the use the Christian man makes or fails to make of every power of body, mind, and soul, he must answer at the judgment-seat of God. No man, no Christian, can escape the fullest responsibility for the use he makes of his property, which is potential power of service. But the Bible is full of texts that are manifestly designed to warn us of the especial temptations to ignore the responsibility that attaches to the