

unquestioned to use their wealth, be it great or small, merely for their own selfish gratification. The unvarying law of God which attaches an obligation to every opportunity, and places a duty over against every right, extends to the use of wealth, as well as to the use of the other powers which are under the control of a man's will. Wealth is power. The possession of wealth gives a man *potential power of service*. By this ability to serve which wealth confers, its owner is bound actually to serve the best interests of his fellow-men. And for the unselfish use of all his powers, every man must give an account to the God who has taught us that no man liveth to himself alone.

This changing conception of the solemn responsibility which attends the possession of property, is to be seen in the fact that men of wealth are coming to be ashamed of their wealth unless they can point to some service which their wealth is doing the public and their fellow-men. The presumption is no longer that the rich man will be respected simply because he is rich. Unless the rich man shows by the use he makes of his wealth that he recognizes the responsibility which wealth imposes upon its owner, he is held in public opinion to be rather disgraced than ennobled by his wealth. It is not long since a man, possessed by inheritance of a considerable fortune, a man whose fine nature thrilled responsively to the higher conceptions of the responsibility which attaches to wealth, said to me: "When I think of the hundreds of thousands my father gave me and see how they have increased, and then compare my own insignificant efforts for my fellow-men with the possible power that is in this accumulated wealth, I feel ashamed of myself by contrast with my fortune." His is one of those cases, happily increasing in number, where a deep sense of the possible power of service which lies in wealth has led first to a sense of shame that this power of service has not been more amply used by the owner, and then to the high and noble effort to make his wealth useful through intelligent schemes of philanthropy in the best sense of that much-abused word.

The more carefully we examine the nature of wealth owned by an individual, and the relation of that wealth to his own personality, the clearer becomes our perception of the fact that the man of wealth cannot escape God's universal law of responsibility and of service. Hegel has said that a man's property is his "objectified will." Mere things, which apart from man are utterly outside of moral and jural considerations, through their relation to the will and the personality of their owner enter into the domain of rights, of justice, of morality. The object into which you have introduced your will, which you have willed and worked to make your own, has become in a true sense a part of you. The man who touches your property touches you. When a man stands in the relation which he ought to occupy to all his material possessions, he so owns and uses them that they all become in a sense a part of the owner and user. The man's property is permeated by his intelligence, its use is directed by his will. One