

1 CHRISTIAN DEVOTEDNESS,  
2

3 Or

4 The Consideration of Our Saviour's Precept,  
5 "Lay not up for yourselves treasures upon earth".  
6

7 By Anthony Norris Groves (1795—1853).  
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9 Part I ["Lay Not Up..."](#)

10 Part II ["Why It Promotes the Best Ends"](#)

11 Part III ["How to Most Effectively Accomplish This](#)  
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18 Second Edition,

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20 London, James Nisbet,  
21 Berners Street,  
22 MDCCCXXIX.  
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24  
25 Before this second edition was issued Groves had taken the  
26 step which he here had advocated. The tract is a revelation of  
27 the man, and affords an insight into the spirit and the glow  
28 which made his ministry attractive to sincere souls, and  
29 effectual. It being long since unobtainable we give it in full. By  
30 it he, being dead, may yet speak, and other hearts be enlarged  
31 and enriched, to the glory of God. It reads:—  
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35 PREFACE

36

37 In sending a second impression of the following little work  
38 into the world after a lapse of four years from the publication  
39 of the former edition, it may be right to state, that my views on  
40 the subject of it, have undergone no change in the way of  
41 relinquishment; but on the contrary the experience of every  
42 day in my own history,—every observation I have been able to  
43 make on the history of those with whom I have come into the  
44 closest contact, and who have either received or rejected the  
45 view, and in whatever degree, has tended exceedingly to  
46 strengthen the conviction on my mind, of the infinitely deep  
47 knowledge of the human heart, and springs of human actions  
48 which these injunctions of our Blessed Lord manifest: and that  
49 he means simply what he says in “Lay not up for yourselves  
50 treasures upon earth,” etc. There is an eye-salve in this  
51 doctrine, when received by faith, that wonderfully clears the  
52 field of our spiritual perceptions; therefore, he that can receive  
53 it, let him receive it. Many more, certainly, have been  
54 influenced by it, and some to a much greater extent than I had  
55 expected; and the clusters that have adorned their branches  
56 seem to be of the true Eschol grapes; however, of these, and  
57 many other things, time will be the manifester, and the Lord  
58 the judge.

59

60 The principal objections urged, seem to arrange themselves  
61 under three heads:—The influence of which this principle  
62 would rob the Church;—the children it would leave without a  
63 provision;—and that it would require those having estates to  
64 sell them, and would not be satisfied with the dedication of the  
65 interest or profits arising out of such property. My business,  
66 however, is not with the consequences of the precept, but with  
67 the precept itself. Yet still I would say, there is in this  
68 reasoning as deistical a disregard of the Lord’s especial

69 government of his Church and people, as could be expected  
70 from an infidel.

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

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91 With regard to the other two points, I feel they may be  
92 disposed of under one general argument, which is this: That  
93 the principle of God's government is paternal; and therefore its  
94 primary object is the development in us of the character of dear  
95 children, the essential feature of which is unlimited  
96 dependence. But, of course, this relation implies its co-relative,  
97 the Fatherly character of God; and the least entrenchment upon  
98 daily dependence for daily provision, either for temporal or  
99 spiritual supplies, affects God's honour in this character. Then,  
100 as to our children, David knew that they shall not beg their  
101 bread—at least, that he, who had been young and then was old,  
102 had not seen such a thing; and to suspect such a thing, is to

103 suspect the perfection of the Fatherly character of God; of  
104 whom our blessed Lord said, “Your Father knoweth you have  
105 need of all these things,” and, therefore, “all these things shall  
106 be added unto you.” As to capital and estates, after knowing  
107 that our loving Father will supply us in every need, the sooner  
108 we are disencumbered by disbursement, for His honour, and  
109 His service, the better; for then we shall have the happiness of  
110 seeing it spent for the glory of Him chose it is, and for whom  
111 we are only stewards; whereas were we to die to-morrow, we  
112 do not know whether the capital and estates may fall into the  
113 hands of a wise man or a fools so that we may be cut of after  
114 spending part of a year’s income for God—say one hundred,  
115 out of a thousand pounds, and this, I think, would be called  
116 Christian devotedness by many—and the fool comes in and  
117 spends the whole residue, twenty thousand pounds perhaps, for  
118 Satan and the corruption of the world. But some may say, Are  
119 not all things given us richly to enjoy? Yes; but it would be  
120 degrading indeed to the members of the Kingdom of Christ, to  
121 make their rich enjoyment appear in consuming on their own  
122 lusts like the members of the kingdom of Satan, those things  
123 which they are permitted to apply to the exaltation of their  
124 Lord and Redeemer. Be assured, my dear friends, the sooner  
125 we can see it appropriated to God’s service and glory the  
126 better. For then it is gone for the Lord; and the world, the flesh,  
127 and the devil, cannot, though combined bring it back, and the  
128 Lord will not allow us to wish it were, so graciously will He  
129 receive our weak services and so kindly and overwhelmingly  
130 repay them with the light of His countenance, and the secret  
131 assurance in our own souls, that our dedication has been  
132 acceptable at our hand.

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134 A. N. G.

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136 London, May 16, 1829.

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CHRISTIAN DEVOTEDNESS, ETC.

Part I [“Lay Not Up...”](#)

Part II [“Why It Promotes the Best Ends”](#)

Part III [“How to Most Effectively Accomplish This End”](#)

[Appendix](#)

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: and having, as he trusts, perceived, in an attentive perusal of the Gospel History,[1] that primitive Christianity owed much of its irresistible energy to the open and public manifestation by the 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, and being moreover 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; he ventures to lay the result of his reflections open to the candid consideration of the sincere disciples of that Saviour, “who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich” (2 Cor. 8. 9).

This manifestation of love he believes to have been made by the entire and real (not figurations) devotion of themselves,

171 their property, time and talents to Christ, their Lord and King.  
172 The subsequent remarks, however, more especially relate to  
173 the bestowment of property, and that whether of capital already  
174 possessed, or of income to be acquired by industry.

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176 The object proposed by the writer is to prove that such a  
177 Dedication is invariably enforced by the commands of our  
178 Saviour, and that it is illustrated by the practice of his Apostles  
179 and their immediate contemporaries[2]: and he entreats of all  
180 the sincere disciples of Christ, that they will weigh what is  
181 written in the balance of the Sanctuary, and not in the balances  
182 of this world;-that they will pray earnestly to the “Father of  
183 lights” to have, in their search after truth, a single eye to the  
184 glory of Him whose they are and whom they ought to serve,  
185 and to the extension of His Kingdom—that they will, while  
186 they search and pray, have a tender regard both to their own  
187 souls; and to those of the Millions of “Jews, Turks, Infidels,  
188 and Heretics”, whose ignorance and wretchedness they profess  
189 to deplore. If in our enquiry into the meaning and extent of our  
190 Saviour’s words—”Lay not up for yourselves treasures upon  
191 earth,”—we should be led to the persuasion that he meant  
192 them, and that the Apostles and their companions received  
193 them, in their most unrestricted sense; may the Holy Spirit of  
194 God enable us to lay firm hold on the most comfortable and  
195 consolatory permission thence arising—to cast all our cares  
196 upon Him, because we know that He careth for us. All that is,  
197 or that can fairly be, claimed, in investigating the question  
198 before us, is, that the various precepts and arguments, along  
199 with the uniform practice, of our Saviour and his Apostles, be  
200 allowed to explain his meaning in this particular instance. I  
201 shall, therefore, consider in the first place, the direct Scriptural  
202 account of the Principle, to which we have alluded, as it is  
203 enforced by precept and illustrated by example; and I shall  
204 next consider its important bearing upon other momentous

205 commands, which, without it, are rendered exceedingly  
206 difficult, nay, impossible, to be understood and received. I  
207 shall then conclude with a few arguments to prove that, if the  
208 extension of the spirit of Christ's Kingdom be the proper  
209 object of the churches' pursuit, these views are as consonant  
210 with reason as they are with revelation.

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213 [Top](#)

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Part I: “Lay not up for yourselves...”

216

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

218 “Lay not up for yourselves” says our Saviour, in his Sermon on

219 the Mount, “treasures upon earth, where moth and rust doth

220 corrupt, and where thieves break through and steal: but lay up

221 for yourselves treasures in heaven, where neither moth nor rust

222 doth corrupt, and where thieves do not break through nor steal:

223 for where your treasure is, there will your heart be also. The

224 light of the body is the eye: if therefore thine eye be single, thy

225 whole body shall be full of light; but if thine eye be evil, thy

226 whole body shall be full of darkness. If therefore the light that

227 is in thee be darkness, how great is that darkness! No man can

228 serve two masters: for either he will hate the one, and love the

229 other; or else he will hold to the one, and despise the other. Ye

230 cannot serve God and mammon. Therefore I say unto you,

231 Take no thought for your life, what ye shall eat, or what ye

232 shall drink; nor yet for your body, what ye shall put on. Is not

233 the life more than meat, and the body than raiment. Behold the

234 fowls of the air: for they sow not, neither do they reap, nor

235 gather into barns; yet your Heavenly Father feedeth them. Are

236 ye not much better than they? Which of you, by taking

237 thought, can add one cubit unto his stature? And why take ye

238 thought for raiment? Consider the lilies of the field, how they

239 grow; they toil not, neither do they spin; and yet I say unto you

240 that even Solomon, in all his glory, was not arrayed like one of

241 these. Wherefore, if God so clothe the grass of the field, which

242 today is, and tomorrow is cast into the oven, shall he not much

243 more clothe you, O ye of little faith? Therefore take no

244 thought, saying—What shall we eat? or, What shall we drink?

245 or, Wherewithal shall we be clothed? (for after all these things

246 do the Gentiles seek;) for your heavenly Father knoweth that



247 ye have need of all these things. But seek ye first the Kingdom  
248 of God and his righteousness; and all these things shall be  
249 added unto you. Take therefore no thought for the morrow: for  
250 the morrow shall take thought for the things of itself. Sufficient  
251 unto the day is the evil thereof” (Mat. 6. 19, etc.).[3]

252  
253 The principal points to be attended to, in the above passage,  
254 are,—The importance attached to a “single eye” and the clear  
255 declaration of our Saviour, that riches disturb the clearness and  
256 simplicity of its vision;—God’s care of the lowest of his  
257 creatures, and his provision for those which have neither  
258 storehouse nor barn;—the inference thence deduced by our  
259 Saviour, that he will much more care and provide for those  
260 who singly and earnestly seek the Kingdom of God and his  
261 righteousness, though they have neither store-house nor  
262 barn;—and the source of all our distrust and doubt, clearly  
263 intimated in the expression—”O ye of little faith.” The parallel  
264 passage in St. Luke is almost verbally the same. It is, however,  
265 more striking, as it is introduced by a practical warning derived  
266 from the conduct of the “rich man”, [4] who cries out, on the  
267 contemplation of his security from want,—”Soul, thou hast  
268 much goods laid up for many years”, and to whom God  
269 replies...—”Thou fool, this night shall thy soul be required of  
270 thee; then whose shall those things be which thou hast  
271 provided” (Luke 12. 13-14). It also concludes with an  
272 exhortation somewhat different from that in St. Matthew. In  
273 the latter it is said—”Lay not up”; whereas in St. Luke it is  
274 said,—”Sell all that thou hast, and give alms; provide  
275 yourselves bags which wax not old, a treasure in the heavens  
276 that faileth not.”

277  
278 To all arguments drawn from passages of this description, the  
279 usual answer is, That the exhortations contained in them are  
280 not to be taken literally, but are to be considered merely as

281 loose general statements, strongly, and only in appearance  
282 absolutely, made, with a view of producing greater effect. In  
283 endeavouring, therefore, to ascertain their true meaning, let us  
284 examine the evidence supplied by the remarks and conduct of  
285 our Blessed Lord and his Apostles, in those cases which bear  
286 upon the point in question.

287

288 When the young man came to enquire what good thing he  
289 could do to inherit eternal life, after having mentioned several  
290 duties, our Lord says,—”Yet lackest thou one thing: sell all  
291 that thou hast, and distribute to the poor, and thou shalt have  
292 treasure in heaven: and come, follow me. And when he heard  
293 this, he was very sorrowful, for he was very rich. And when  
294 Jesus saw that he was very sorrowful, he said,—’How hardly  
295 shall they, that have riches, enter into the Kingdom of God!  
296 For it is easier for a camel to go through a needle’s eye, than  
297 for a rich man to enter into the Kingdom of God!’ And they  
298 that heard it said,—’Who then can be saved?’ And he said,—  
299 ’The things, that are impossible with men, are possible with  
300 God.’ Then Peter said: ‘Lo, we have left all and followed thee.’  
301 And he said unto them,—’Verily I say unto you, there is no  
302 man that hath left house, or parents, or brethren, or wife, or  
303 children, for the Kingdom of God’s sake, who shall not receive  
304 manifold more in this present time, and in the world to come  
305 life everlasting’” (Luke 18. 22-30).

306

307 If then this is the judgment of him in whom we believe to be  
308 “hid all the treasures of wisdom and knowledge”,—who  
309 “Knew what was in man”—who was acquainted with all the  
310 secret influences by which his heart is governed; shall we, in  
311 opposition to his solemnly recorded judgment,—that if it is  
312 easier for a camel to go through the eye of a needle, than for  
313 those who have riches to enter into the Kingdom of God”—  
314 strive, by the amassing of wealth, effectually, as far as in us

315 lies, to stop our own heavenward course, as well as that of  
316 those dear little ones, whom our heavenly Father may have  
317 committed to our peculiar and tender care? We may, without  
318 anxiety, contemplate the circumstance (I shall not say the  
319 misfortunes of dying and leaving our families to struggle with  
320 many seeming difficulties in this world) should obedience to  
321 the Divine Commands bring us and them into such a situation;  
322 because our faith could lay hold, for support and consolation,  
323 on the well-known declarations and the acknowledged truth—  
324 that the Captain of our Salvation was made “perfect through  
325 sufferings”, and “learned obedience by the things that he  
326 suffered” (Heb. 2.10, and 5.8);—that the Apostle “gloried in  
327 tribulations, knowing that tribulation worketh patience, and  
328 patience experience, and experience hope—even a hope which  
329 maketh not ashamed” (Rom. 5. 5);—that he could describe  
330 himself “as sorrowful—yet always rejoicing; as poor—yet  
331 making many rich; as having nothing—and yet possessing all  
332 things” (2 Cor. 6. 10). But a Family left, by our labour and  
333 contrivance, in a situation in which, as our Blessed Lord  
334 himself declares, it is all but impossible that they should be  
335 saved,[5] presents an object of contemplation, widely different.  
336 Faith can only lay hold of the fearful declaration;—”It is easier  
337 for a camel to go through the eye of a needle, than for those  
338 who have riches to enter into the Kingdom of God”; and if the  
339 situation of such a family is irretrievably fixed, and that by our  
340 exertions, the contemplation of it may well bring alarm and  
341 sadness and distress upon the last hours of a Christian Parent.  
342 And these feelings may well rise to anguish, if he is conscious  
343 that his system of accumulation was carried on in defiance of  
344 solemn admonitions; and if he is persuaded that the wealth he  
345 has amassed—as it were to shut out heaven from the hopes and  
346 prospects of his children—if it had been dedicated day by day,  
347 as God had prospered him, as a manifestation of his love, and a  
348 tribute of his gratitude to his Lord and King, might have been

349 the means of feeding with the bread of life some of the  
350 hundreds of millions who lie in darkness, hopelessness, and  
351 sin, because the Son of Righteousness has not arisen on them  
352 with healing in his wings. Such are the views and feelings  
353 which an unbiassed consideration of the words of our Saviour  
354 is calculated to produce.

355

356 Some, however, may be prepared to assert that his words give  
357 no encouragement or allowance to any such conclusions; and  
358 this assertion they may support by another—that a love of  
359 riches was the peculiar failing of the young man, whose  
360 conduct suggested the observations of our Saviour. It ought,  
361 however, to be remarked that he does not say, How hardly  
362 shall this rich man enter into the Kingdom of God!—but in the  
363 most general terms,—to “How hardly shall they that have  
364 riches enter into the Kingdom of God!”—it may be desirable  
365 for those who consider the expression...—”Trust in riches”—  
366 used in the parallel passage of St. Mark (10. 24) as mitigating  
367 considerably the severity of our Saviour’s declaration to view  
368 the connection of the several parts of the passage in which the  
369 expression is found. 23. “Jesus looked round about, and saith  
370 unto his disciples—’How hardly shall they that have riches  
371 enter into the Kingdom of God.’ 24. And the disciples were  
372 astonished at his words. But Jesus answered again and saith  
373 unto them,—’Children, how hardly shall they that trust in  
374 riches enter into the Kingdom of God!’ 25. ‘It is easier for a  
375 camel to go through the eye of a needle, than for a rich man to  
376 enter into the Kingdom of God.’ 26. And they were astonished  
377 out of measure, saying among themselves, ‘Who then can be  
378 saved?’” Our Lord, in the 23rd verse, asserts it to be almost  
379 impossible for those who have riches to enter into the  
380 Kingdom of God. When he observes the astonishment of his  
381 disciples, he explains to them the reason of his passing a  
382 judgment so severe, by stating the cause of that difficulty, of

383 which he spoke as amounting almost to an impossibility. It is  
384 next to impossible for a rich man to enter the Kingdom of God,  
385 because he trusts in his riches. So that the expression is not  
386 introduced with a view of making riches appear less dangerous  
387 to the possessor, but rather with a view of explaining why they  
388 are so dangerous.

389

390 The repetition of the general declaration in the strongest terms  
391 as it is found in the 25th verse, shows that this is the meaning  
392 of our Lord; and the increased astonishment of the Disciples  
393 plainly gives the same intimation. It is evident that they were  
394 not led, by this explanation, to consider the case of the rich less  
395 hopeless or deplorable; for they cry out: “Who then can be  
396 saved? “—evidently the expression of men whose difficulties  
397 were confirmed, not removed, by the answer they had received.  
398 The simple meaning, therefore, of the passage seems to be this;  
399 The danger of riches is their being trusted in; and the difficulty  
400 of possessing them, and not trusting in them for happiness and  
401 protection, is as the difficulty of a camel’s going through the  
402 eye of a needle: therefore, “lay not up for yourselves treasures  
403 upon earth, for where your treasure is, there will your heart be  
404 also”. But the man whose soul the love of Christ has touched,  
405 does not look on the question as one merely involving danger  
406 to himself: he looks on wealth, as well as every other gift, as  
407 an instrument of bringing glory to his Lord, by feeding the  
408 little ones of his kingdom, or in some way extending the  
409 savour of his name. It is not a matter of law, but a golden  
410 opportunity on which affection seizes, to bring a leaf to the  
411 wreath of praise and honour, that crowns Him Lord, to the  
412 glory of God the Father, who has won the hearts, and is  
413 entitled to the uncontrolled dominion of his own saints.

414

415 From the observations suggested by the conduct of the “young  
416 man” let us pass on to the memorable comment of our Lord on

417 the charity of the poor Widow, as recorded by St. Mark (12.  
418 41, etc.). “Jesus sat over against the treasury, and beheld how  
419 the people cast money into the treasury: and many that were  
420 rich cast in much. And there came a certain poor widow, and  
421 she threw in two mites, which make a farthing. And he called  
422 unto him his disciples, and saith unto them,—’Verily, I say  
423 unto you, that this poor widow hath cast more in, than all they  
424 which have cast into the treasury: for all they did cast in of  
425 their abundance; but she of her want did cast in all that she  
426 had, even all her living.” In the world’s estimation nothing  
427 could be more improvident or more improper than her conduct;  
428 and I fear that few of us would have the heart to commend one  
429 who should go and do likewise. But how does our Blessed  
430 Lord judge, who judges not according to appearance, but  
431 righteous judgment? Observing that she acts quite according to  
432 his precept of giving up all, He does not call his disciples  
433 round him, to warn them, by her example, not to take his  
434 words literally, as he did Peter on the use of the sword; but, on  
435 the contrary, points out carefully the peculiarity and  
436 unequalled greatness of her sacrifice, and holds her up to  
437 admiration on account of it. The rich cast in of their  
438 abundance, much; she, of her penury, cast in a little; but it was  
439 all that she had, even all her living. We have now only to go  
440 one step farther in order to ascertain in what sense the Apostles  
441 understood that command of our Saviour now under  
442 consideration. The conduct of them and their adherents is thus  
443 recorded by St. Luke (Acts 2.44, etc., and 4.32, 34 and 35.)  
444 “All that believed were together and had all things common:  
445 and sold their possessions and goods, and parted them to all  
446 men, as every man had need. And they, continuing daily with  
447 one accord in the temple, and breaking bread from house to  
448 house, did eat their meat with gladness and singleness of heart.  
449 The multitude of them that believed were of one heart and of  
450 one soul: neither said any of them that ought of the things that

451 he possessed was his own; but they had all things common.  
452 Neither was there any among them that lacked: for as many as  
453 were possessors of lands, or houses, sold them, and brought the  
454 prices of the things that were sold, and laid them down at the  
455 Apostles' feet: and distribution was made unto every man  
456 according as he had need.”

457

458 By what arguments can it be shown that such a “union of heart  
459 and of soul”, as is here described, is not just as important to us  
460 now, as it was to the primitive Christians? If this community of  
461 hearts and possessions was according to the mind of the Spirit  
462 then, why not now? We have the general precept enforcing the  
463 conduct of our Blessed Lord himself;—a particular exhortation  
464 to it in his conversation with the “young man”; and a most  
465 pointed approbation of it in the case of the poor widow. We  
466 have, moreover, to encourage and urge it, not only the example  
467 of the Apostles, but that of all those who believed in  
468 Jerusalem. The former truly said, “Lo we have left all and  
469 followed thee”; and of the latter it was also truly written,—  
470 ”Neither said any of them that ought of the things which he  
471 possessed was his own”. I would just remark that such conduct  
472 does not essentially involve the institution of a common stock,  
473 but will be effectually secured by each individual blending  
474 himself with the whole household of faith, feeling their wants,  
475 and rejoicing in their welfare, as his own. This sympathy of the  
476 members of the holy family toward each other, is strongly  
477 enforced, and beautifully illustrated by St. Paul. “Ye know the  
478 grace of our Lord Jesus Christ, that though he was rich, yet for  
479 your sakes he became poor, that ye through his poverty might  
480 be rich. I mean not that other men may be eased, and you  
481 burdened; but by an equality, that now at this time your  
482 abundance may be a supply for their want, that their abundance  
483 also may be a supply for your want, that there may be equality;  
484 as It is written: “He that gathered much had nothing over; and

485 he that had gathered little had no lack” (2 Cor. 8. 9, 13, 14, 15).  
486 As then here, the superabundance of him, who had gathered  
487 much, ministered to the deficiency of him who had gathered  
488 little; so now, whatever the bounty of God may bestow upon  
489 us, above a sufficiency for our present necessities, is to be  
490 esteemed a blessing in proportion as it is distributed to relieve  
491 the temporal and spiritual wants of others.

492  
493 Again I ask—How do we evade the application of all these  
494 precepts and arguments and exhortations and warnings and  
495 examples to our own times? Is there in the Holy Scriptures any  
496 limitation as to the time when the love which distinguished the  
497 primitive church was to be in exercise? Is not humiliation and  
498 suffering, the very character of this dispensation, as of the life  
499 of Him who introduced it? Are there no farther ends to be  
500 obtained by the crucifixion of self and selfish interests, and  
501 manifesting the mind that was in Christ Jesus? Let the disputes  
502 and divisions in the Church of God, and the 600,000,000 who  
503 have never heard the name of salvation by the blood of Jesus  
504 declare. Let the Agents of our Societies declare, who travel  
505 from one end of the land to the other, to gather a scanty  
506 pittance from half-reluctant Christians—nay, who are often led  
507 to sharpen their goads at the Philistines’ grind-stones, to the  
508 dishonour of the cause of God. What then is the ground of  
509 evasion? Why, that those were apostolic times and apostolic  
510 men. Could there be a stronger reason urged for following their  
511 steps? Their having supernatural aids, in addition to moral,  
512 makes the obligation to use moral more imperative on our part,  
513 if possible, than on theirs; for we have now only the silent and  
514 unobserved influences of the Spirit of God operating by them.  
515 Those, who may be inclined to ask—Were not the miraculous  
516 powers, entrusted to the Apostles for the advancement of  
517 Christianity, also subservient to their personal comfort, amidst  
518 their want and pain and distress? We would refer those who



519 enquire to the words of the Apostle Paul. “Even unto this  
520 present hour,” says he (1 Cor. 4. 11 and 2 Cor. 11. 27), “we  
521 both hunger, and thirst, and are naked, and are buffeted, and  
522 have no certain dwelling place. I have been in weariness and  
523 painfulness, in watchings often, in hunger and thirst, in fastings  
524 often, in cold and nakedness.” It was, indeed, the very ground  
525 of the Apostles’ glorying and rejoicing—that they were  
526 counted worthy to suffer for the sake of Him who had died for  
527 them; and it was these very sufferings which they endured, and  
528 sacrifices which they made, that proved most effectual in  
529 converting others to the faith, by drawing their attention to  
530 Him whom they loved, and for whom they suffered gladly the  
531 loss of all things. They felt the beneficial effects of suffering  
532 on their own souls, and they saw it blessed to the conversion of  
533 the souls of others: and, looking beyond things which are seen  
534 and temporal, they beheld that “exceeding and eternal weight  
535 of glory” which their sufferings were working out (2 Cor. 4.  
536 17);—they knew that, if they suffered with their master, they  
537 should also reign with him. Considering the preceding remarks  
538 to establish the sense, in which the Apostles received the  
539 command of our Saviour in regard to giving up all, as well as  
540 the meaning of our Saviour Himself; it may appear superfluous  
541 to state anything farther; particularly as my only desire is, to  
542 open the eyes of those who love their Lord and Master with a  
543 pure heart, fervently to the understanding of his mind on the  
544 subject of this little book; for it is not money, time, and talents,  
545 that I desire to see brought into the external service of Christ,  
546 as such; but only as the incense of praise and thanksgiving to  
547 Him “who has loved us, and washed [properly “loosed”] us  
548 from our sins in His own blood, and hath made us kings and  
549 priests unto God the Father”, from His own redeemed, yea, the  
550 ransomed of the Lord, not the extorted, but voluntary homage  
551 from those hearts which would crown Him Lord of all. And  
552 certainly, any farther statement would be superfluous, if we

553 were called upon to sit in judgment on the meaning of writers,  
554 whose opinions laid us under no practical obligation, or whose  
555 sentiments were in unison with our whole nature. Here  
556 however, the case is widely different; we have an old nature  
557 for this earth, as well as a new nature for heaven; and  
558 therefore, things require to be stated as fully as may be, that  
559 Satan may be stopped at every turn by “it is written”. To admit  
560 an opinion—is to admit a truth; and to admit a truth—is to  
561 admit the obligation to act upon it, against our earthly  
562 constitution. And as the admission and reception of the  
563 particular truth now under consideration, strikes at the very  
564 root of many of nature’s most fondly cherished feelings, and of  
565 many apparently so amiable, that we scarcely allow ourselves  
566 to doubt that they are of God; it may be necessary to enlarge  
567 still more upon the subject, and show that the reception of this  
568 truth prepared the way for the success of the Apostles, by  
569 leaving them free to follow Him who had called them to be  
570 soldiers, and that it will, by the grace of God,—promised to us  
571 as well as to them;—accomplish as great things in our days as  
572 it did in theirs, springing, as it did, and ever will, from this one  
573 source, Christ in us the hope of Glory, dwelling in us richly in  
574 all wisdom and spiritual understanding; yea: in those cases  
575 where the world think we fail, as well as those in which we  
576 seem to succeed: for if Christ and the spirit of His Kingdom be  
577 manifested, we are a sweet savour of Christ unto God, whether  
578 they receive our testimony or reject it; yea, though we preach  
579 as Noah did, an hundred and twenty years, and no man regard  
580 us.  
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585

## Part II: Important Principles

586

587 II. I come, therefore, secondly, to consider the important  
588 bearing of the Principle, I have endeavoured to establish and  
589 illustrate, on several momentous commands which, without the  
590 reception of it, are rendered exceedingly difficult, nay,  
591 impossible, to be understood and received; notwithstanding  
592 that the import and object of these commands are abundantly  
593 obvious, and the performance of them tends most directly and  
594 most powerfully to promote the highest good which the church  
595 is capable of enjoying.

596

597 “Go ye into all the world and preach the gospel to every  
598 creature” (Mark 16. 15),—was the parting command of our  
599 Blessed Saviour; and it was on the literal reception of this  
600 command that the momentous alternative hung of our  
601 knowledge, or ignorance of the only Name under heaven given  
602 among men, whereby we must be saved; for “how shall they  
603 hear without a preacher, and how shall they preach except they  
604 be sent?”, still is the order of God’s government. Had there  
605 been the same doubt of the meaning and obligation of this  
606 precept in the infancy of Christianity, which these last ages  
607 have exhibited, it would scarcely have extended its influence  
608 beyond the confines of Judea. But, thanks be to God, the first  
609 Christians felt the gospel, committed to their trust, to be “the  
610 power of God unto salvation to every one that believeth”; and  
611 they felt it to be the mind of Him who had loved them with an  
612 everlasting love, and given Himself for them, that this great act  
613 of surpassing love should be published to every creature, for  
614 His own glory, and for salvation to the ends of the earth; and  
615 therefore they counted all things but loss, that they might fulfil  
616 His will, and advance His Kingdom. Why has this spirit for so

617 many centuries been slumbering? Because men have been  
618 seeking, every one his own things, and not the things of Christ.  
619 Let any one ask his own heart, as in the presence of God, in  
620 which state he should feel most disposed to embrace the  
621 command, “Go into all the world and preach the Gospel to  
622 every creature”—whether, when he is labouring for, and  
623 enjoying the comforts and conveniences of life, and providing  
624 against the future possible wants of himself and his family; or  
625 when, like the Apostles and first Christians, he has laid aside  
626 every earthly encumbrance, and waits ready to go or to stay, as  
627 the Spirit of God may appoint. To the enquiry—”Who will go  
628 for us?”—can there be a doubt whose heart would be most  
629 ready to reply “Here am I, send me”? (Isa. 6. 8). The one,  
630 having the eye single, since to glorify his Lord is the only  
631 object of his life, will be ready to answer—”Here am I “; while  
632 those who are surrounded by the cares and comforts of this  
633 world, have so many earthly claims and relations to adjust, that  
634 the general result will be that of standing still, and the  
635 enquiry,—”Who will go for us? “—will sound unwelcome to  
636 the ear, will chill, not animate, the noblest sympathies of the  
637 heart, and set the seal of silence on the lips. It is not meant  
638 absolutely to say that every man should become a Missionary,  
639 in the proper sense of the term. “There are diversities of gifts,  
640 but the same Spirit; and there are differences of  
641 administrations, but the same Lord” (1 Cor. 12. 4). While one  
642 has that ministration of the Spirit which leads him to go and  
643 preach the gospel in person, another shows that he is guided by  
644 the same Spirit in carefully supplying the wants of him who  
645 thus goes “taking nothing of the Heathen” (3 John 7), from the  
646 abundance yielded by devoted diligence in his honest vocation,  
647 and by rigid habits of self-denial.[6]

648

649 Again, consider the important command, “Love thy neighbour  
650 as thyself” (Leviticus 19. 18). Can we, with any truth, be said

651 to love that neighbour as ourselves, whom we suffer to starve,  
652 whilst we have enough and to spare? May I not appeal to any,  
653 who have experienced the Joy of knowing the unspeakable gift  
654 of God, and ask—Would you exchange this knowledge, with  
655 all the comforts and blessings it has been the means of  
656 imparting, for a hundred worlds, were they offered? Let us not  
657 then withhold the means by which others may obtain this  
658 sanctifying knowledge and heavenly consolation. Is it a  
659 profitable employment of our wealth, to raise it as a bulwark  
660 against those difficulties, which, if they meet even the  
661 children's children of the servants of God, are sent as especial  
662 proofs of their Father's love—for what son is he whom the  
663 Father chasteneth not?—and are designed to work out for them  
664 a far more exceeding and eternal weight of glory? Are not  
665 these very difficulties, dangers, and afflictions, against which  
666 we so anxiously desire to provide, the very marks by which  
667 Jesus Christ himself, his Apostles and Prophets, and all the  
668 chosen servants of God, have ever been distinguished, and the  
669 means by which they have been perfected.[7] Can then our  
670 wealth be so beneficially employed, either with reference to  
671 our own advantage or that of others, in removing from our  
672 Christian course these means of advancement, and  
673 characteristics of our profession, as in helping on the Kingdom  
674 of Christ with all that energy which a single eye can impart to  
675 the most limited powers, when directed and sustained by the  
676 Spirit of God?

677  
678 It has been remarked that some pious men have, from their  
679 imprudence, left their children a burden upon the Christian  
680 public, and thus disgraced their profession. If, however, the  
681 unprovided state of these children was owing to an enlarged  
682 view of devotedness to God on the part of these Parents,  
683 accompanied by frugal appropriations to themselves, and that  
684 strict honour and honesty, which must ever precede

685 beneficence to others; all the disgrace, and ultimately all the  
 686 loss, must rest on those that survive, who are so dead to the  
 687 privileges of the Gospel, as either to forget that it was ever  
 688 said,—”Whosoever receivers one such little one in my name,  
 689 receivers me” (Matthew 18. 5), or to neglect the opportunity,  
 690 despise the honour, and spurn away the blessing, of  
 691 entertaining such a guest. Oh! if we really believed our  
 692 Saviour’s declaration, how dearly should we value, and how  
 693 warmly embrace, such an opportunity of glorifying our Master,  
 694 of blessing ourselves, and of showing again to the world “how  
 695 these Christians love one another”! [8] All our misconceptions  
 696 on this subject seem to arise from one deeply rooted opinion,  
 697 learnt of Satan and the world over which he presides, that  
 698 riches and comforts are better for our children, than poverty  
 699 and dependence. The whole tenor of the New Testament,  
 700 however, pronounces the opinion to be false; and were a  
 701 hundred individuals appointed to the once of choosing a  
 702 portion for their children, in accordance with the obvious  
 703 principles of Christianity, and with the declarations of its  
 704 Author and his Apostles—such a portion as bore the most  
 705 favourable aspect on the acquisition of the prize of the high  
 706 calling of God in Christ Jesus; and were they conscientiously  
 707 to perform their office, they would all unite in choosing a  
 708 portion poor and dependent. [9] Yet whilst our Lord says:  
 709 “How hardly shall they that have riches enter into the Kingdom  
 710 of God! “—we act just as though he had said—How hardly  
 711 shall they enter in, who are without them! Here I would leave  
 712 the sovereignty of the Lord unlimited. It is doubtless the same  
 713 thing to Him to work by many or by few—by the rich or the  
 714 poor: but still “how hardly shall they that have riches enter into  
 715 the kingdom of heaven” must stand.

716

717 If there had been an unerring physician of the body sent to a  
 718 consumptive family who left it as his prescription: “How

719 hardly shall they survive the climate of the North; it is easier  
720 for a camel to go through a needle's eye than your children  
721 escape destruction in the blasts of the North"; if after this you  
722 saw the parents struggling for northern climates, you must say  
723 they either did not believe the physician, or they were  
724 deliberately doing what they could to destroy their children.

725

726 Again I say, let me not be misunderstood, as though I wished  
727 to make all Christianity consist in giving up money, time, and  
728 talents, unless they are the expressions of love to the Lord, and  
729 flow from a desire to meet His mind and promote his glory,  
730 they are but sounding brass and tinkling cymbals. Yet surely,  
731 they are the natural external expressions of internal love; and  
732 although they be insincerely assumed by Hypocrisy, it is her  
733 homage to truth; and although the self-righteous Pharisee may  
734 present the semblance of devotion, as a vain and hateful barter  
735 for heaven, yet it requires very little spirituality of mind to  
736 discern that this arises in a different source and terminates in a  
737 different object: the one begins in self and ends in self; the  
738 other begins in Christ, and ends in Christ. When, therefore, the  
739 Lord requires his Church to be careful for nothing, it is only  
740 that He might display his watchfulness and carefulness over  
741 her. Surely it is a most unspeakable privilege to be allowed to  
742 cast all our cares upon God; and to feel that we are thereby  
743 delivered from the slavery of earthly expectations, and made  
744 free to speak the truth in love, without fear or apprehension?  
745 What is the glorious liberty of the children of God, but to be  
746 dependent only upon One, "who giveth liberally and  
747 upbraideth not,"—who says,—"Ask, and ye shall receive;  
748 seek, and ye shall find; knock, and it shall be opened unto you:  
749 for every one that asketh, receiveth; and he that seeketh,  
750 findeth: and to him that knocketh it shall be opened." God, in  
751 pity to our weakness and unbelief, condescends to reason with  
752 us thus:—"What man is there of you, whom, if his son ask

753 bread, will he give him a stone? or if he ask a fish, will he give  
754 him a serpent? If ye then, being evil, know how to give good  
755 gifts unto your children, how much more shall your Father,  
756 which is in heaven, give good things to them that ask him?"  
757 (Matthew 7. 7, etc.). Let us therefore do the will of such a  
758 Father to the utmost of our ability now, and trust him for the  
759 future: "for he hath said, 'I will never leave thee, nor forsake  
760 thee'; so that we may boldly say, 'The Lord is my helper, and I  
761 will not fear, what man shall do unto me'" (Heb. 13. 6). "Trust  
762 therefore in the Lord, and do good; and verily thou shalt be  
763 fed" (Ps. 37. 3). Oh! if every one, who believed himself  
764 ransomed by the precious blood of Christ, felt himself so  
765 entirely the purchased possession of Him, who thus so dearly  
766 bought him, as to determine henceforth to know nothing save  
767 Jesus Christ and him crucified; nor to labour for anything, but  
768 that the unspeakably glad tidings of salvation through Him  
769 might be spread throughout the world, till every heart of the  
770 ransomed family drank of the same overflowing cup of  
771 consolation; how soon would the wants of the whole habitable  
772 earth be answered by thousands crying out,—"Here am I, send  
773 me"; while those sheep to whom the glad tidings would be  
774 borne, would discern the shepherd's voice, receive with  
775 thankfulness such messengers of peace, seeing by their fruits  
776 "that God was in them of a truth".

777

778 Think not that this is carrying things too far. Our blessed Lord  
779 says,—"This is my commandment, that ye love one another as  
780 I have loved you. Greater love hath no man than this, that a  
781 man lay down his life for his friends. Ye are my friends, if ye  
782 do whatsoever I command you" (John 15. 12). Here our  
783 Blessed Lord tells us to love one another, as He has loved us;  
784 and then points to the laying down his life, as the most exalted  
785 proof of that love which could be given. If then, as the example  
786 of our Saviour and the exhortation of the Apostle testify, "we



787 ought to lay down our lives for the brethren"[10] how much  
788 more ought we to impart to them our substance.

789

790 We all know what a persuasive power the deaths of the  
791 Martyrs exerted on the minds of those who witnessed them;  
792 and, in its just measure and proportion, would the dedication of  
793 property, time and talents, have a similar effect at the present  
794 day. It would convince those, whom we are anxious to  
795 convince, of the reality of our faith in that Redeemer and that  
796 inheritance, which they now think only a name, in  
797 consequence of the secular spirit that disfigures the Christianity  
798 of too many of its professors. How differently would the  
799 Heathen look on our endeavours to publish the mercy of our  
800 glorified Lord, if the hardy and suffering spirit of primitive  
801 times were to descend again on the silken age into which we  
802 are fallen! and if they perceived in us that love which led them  
803 to endure all things for the elect's sake, that they may also  
804 obtain the salvation which is in Christ Jesus with eternal glory.  
805 Example is a far more fruitful source of self-denial than the  
806 influence exerted on the mind by precept. If we call on those,  
807 who know nothing of the savour of that Name which is as  
808 ointment poured forth, to give up all for Christ, and this you  
809 literally do to every Hindoo and Mahomedan; let us, who thus  
810 call, and who profess to know much of the power of His Name,  
811 do so likewise; that they may catch a kindred spirit from a  
812 living exhibition. Let us evidence, in very deed, that we love  
813 not the world, neither the things of the world, but that the love  
814 of the Father is in us. "For all that is in the world, the lust of  
815 the flesh, the lust of the eyes, and the pride of life, is not of the  
816 Father, but of the world. And the world passeth away, and the  
817 lust thereof; but he, that doeth the will of God, abideth for  
818 ever" (1 John 2. 15).

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823 Part III: How To Most Effectively Accomplish This End

824

825 III. I shall now conclude with a few arguments to prove, that if  
826 the extension of the spirit of Christ's Kingdom be the proper  
827 object of the Church's pursuit—which is, on earth, essentially  
828 a spirit of self-denial for others' good—the entire surrender  
829 contended for, is as consonant with reason as it is with  
830 revelation; and consequently the great end of our existence  
831 should be the extension of this spirit; and the most important  
832 enquiry, in which we can be engaged, is,—how this may be  
833 most effectually accomplished.

834

835 Let us, therefore, begin with the consideration of our children,  
836 as it regards their apprehension of this spirit of our Lord's  
837 kingdom. There is no one calling himself a Christian, who does  
838 not profess to desire, and there is no one really a Christian,  
839 who does not in earnest desire for his children, both the  
840 apprehension and attainment of this blessing. The lips of all,  
841 and the hearts of the saints continually declare it as their wish  
842 that their children may receive the word of truth, “not as the  
843 word of man, but as it is indeed the word of God”;—that they  
844 may esteem and receive it as “a lamp unto their feet and a light  
845 unto their paths”;—that they may prize it as the greatest and  
846 best gift of God, next to Him of whom it bears testimony and  
847 to whom it owes its preciousness. How then is a Christian to  
848 direct most powerfully and practically, the opening and  
849 susceptible minds of his children towards this Word of Truth?  
850 Is it to be done by exhibiting to them a life devoted to the study  
851 of that word, as revealing the will of Him whom he loves, and  
852 Him of whom it testifies, so that they may attach true ideas to  
853 true words, following simply its precepts as judging them  
854 concerning all things, to be right for himself, and promoting

855 the extension of this knowledge as equally essential to  
856 others;—by a dedication of time and talents to this end;—by  
857 habits of continued self-denial, having for their object the  
858 acquisition of greater means towards the accomplishment of a  
859 work for which he would have them to believe that Jesus their  
860 Lord left the bosom of his Father and descended to earth, and  
861 for the furtherance of which Apostles and Martyrs regarded  
862 all;—temporal advantages as loss, and were ready to suffer the  
863 privation of them all? Or is it to be done by speaking, in very  
864 high terms, of the excellence and importance of the work;—by  
865 accompanying the words with a gift of one, five, fifty, or a  
866 hundred pounds a year for the promotion of it, but, in other  
867 respects, providing for temporal conveniences and enjoyments  
868 like the world? As long as the human mind is capable of being  
869 influenced by example, the first of these two exhibitions must  
870 exert the most powerful influence on the youthful mind. It  
871 must have a direct and almost invincible tendency to impress  
872 that mind with a conviction of the sincerity of our love of the  
873 Truth, of the reality of our devotion towards its great Author,  
874 of our deep feeling of its necessity as the only guide to purity  
875 and happiness, and of our ardent desire that all men may know  
876 and receive and embrace it. And although all this is infinitely  
877 removed from a work of grace on the soul, the almighty work  
878 of the Spirit of God; yet they may be, and continually are, the  
879 instruments he uses for arresting the sinner, and turning his  
880 attention to Jesus, and leading beyond the apprehension of the  
881 truth—in the understanding, to the Author and Finisher of faith  
882 for the realization of it in the heart. But, on the contrary, every  
883 appropriation towards providing temporal comforts, and  
884 conveniences, and pleasures, either for them or for ourselves,  
885 has a tendency directly the reverse. It shows that there is, in  
886 this value for the world, a rival interest in the heart; it weakens  
887 their conviction of our sincerity; and lessens, in exact

888 proportion to its amount, the practical conviction on their  
889 minds—that there is but “one thing needful” in our estimation.

890

891 The true servant of God knows, better than any man, the real  
892 value of money, the value of time, the value of talent of  
893 whatever order. He is accordingly the most assiduous in his  
894 vocation, the most parsimonious of his time, the most anxious  
895 to improve his talents so far as they are subservient to the  
896 interests of Christ’s Kingdom.[11] He knows that the  
897 mysterious dealings of God have most intimately connected us  
898 in the ways of his providence, with the salvation of one  
899 another. He knows also that there is no means, humbly laid at  
900 the foot of the cross, which He, who hung there, does not bless,  
901 and send forth, with the blessing resting on it, to accomplish  
902 purposes of mercy.

903

904 As to laying up for children,[12] believing it to be contrary to  
905 the letter and spirit of the Gospel, and therefore to the best  
906 interests of the children themselves, I have no hesitation in  
907 saying that, on these grounds, I am persuaded it ought to be  
908 relinquished—as much so, as spending our means on the  
909 selfish indulgence of our own inclinations. The reason indeed  
910 of the commands, exhortations, and encouragements to abstain  
911 from all such provision, appears as obvious, from every day’s  
912 experience, as that of any single command in the Scripture; so  
913 that it manifestly would be the happiness of a child of God to  
914 pursue the conduct thus enjoined by his Lord, even if  
915 revelation was far less explicit on the subject, than it clearly  
916 and undeniably is. A “single eye” can alone secure our fidelity  
917 in the discharge of a stewardship so peculiarly trying as that  
918 with which the wealthy[13] among us are entrusted. The  
919 circumstances of such a stewardship have a remarkable power  
920 in directing and drawing our affections toward improper  
921 objects; in fixing them upon others in an inordinate degree; in

922 leading us to misapprehend the nature of true happiness, and to  
923 estimate things by a standard entirely at variance with the  
924 plainest, and most frequently reiterated declarations of the  
925 Gospel. If, therefore, under such circumstances, personal  
926 conveniences and indulgences, the elevation of self in the  
927 world, under the thousand alluring masks which Satan  
928 provides for those who wish to wear them, as means, he tells  
929 them, of influence, be allowed any weight in the argument, we  
930 may easily determine the judgment which will go forth; you  
931 will see every man looking on his own things, not on the things  
932 of others. Nay, is not this now the aspect, even of the  
933 professing Church of Christ? Should any one rise, and say,  
934 However this may be with others, it does not apply to me. I  
935 give a guinea to this, and a guinea to that, and a guinea to  
936 another; I might say, Yes, and as many hundreds, it may be  
937 thousands to Self, whose desires were to be mortified and  
938 solicitations curtailed.

939  
940 How much would the judgment of the Christian World be  
941 modified with regard to the Leadings of Providence, if the eye  
942 had always the glory of God as the single object on which it  
943 rested! If that glory were our only aim, we should be all led to  
944 press forward, in the path to affluence and honours, with a  
945 more fluttering step and chastened energy. How slowly would  
946 a servant of Christ, who profitably labours among many  
947 thousand souls with a bare subsistence, be led to interpret the  
948 possibility of obtaining a more abundant provision (if with a  
949 less extensive sphere of usefulness) into a leading of  
950 providence which encourages and demands his removal. He  
951 might, on the other hand, be led sometimes even to suspect the  
952 possibility of its being only a temptation of Satan, laid in his  
953 way, with a view of limiting the half of his usefulness. That  
954 malicious and powerful Spirit doubtless now tempts the  
955 servant, as he once did his Lord, by saying,—”All this power

956 will I give thee and this glory: for that is delivered unto me:  
957 and to whomsoever I will, I give it. If thou, therefore wilt  
958 worship me, all shall be thine” (Luke 4. 6). We should never  
959 forget that this power of Satan over the world and the things of  
960 the world, is acknowledged by our Saviour himself, when he  
961 calls him “the prince of this world” (John 14. 30). With the  
962 solicitations of this “Prince of Darkness” coming, as he often  
963 does, in the form of “an angel of light” there concur affections  
964 of our nature, called tender and amiable. The whole heart is  
965 misled; the judgment is biassed; and the understanding  
966 darkened. He, on the contrary, who considers and uses an  
967 increase of means only as a sacred deposit, committed to him  
968 for the extension of Christ’s Kingdom, and not for individual  
969 aggrandizement, is liable to no such deception with respect to  
970 the Leadings of Providence. He has no personal interest in the  
971 pecuniary advantages attendant on any situation; and his only  
972 question is—whether it be one in which he may best serve and  
973 glorify his Master. When his heavenly Father sends him  
974 prosperity beyond what is sufficient for his immediate wants,  
975 he does not ask himself—May not I possibly need this  
976 superabundance at some future period? or, if I never require it  
977 myself, may not my Wife, or Children, or Relatives? He dares  
978 not to ask a question so full of unbelief, nor presumes to turn  
979 the very abundance of the past mercies of God into an  
980 argument against trusting Him for the future. He knows that  
981 the best security for all spiritual blessings and all temporal  
982 mercies, both to himself and to his friends, lies in doing the  
983 will, and trusting unreservedly in the promises: of that God  
984 who hath said:—”Can a mother forget her sucking child, that  
985 she should not have compassion on the fruit of her womb?  
986 Yea, she may forget; yet will not I forget thee” (Isaiah 49. 15).  
987 What, therefore, he has freely received, he freely gives; and  
988 trusts for the future the promises of his Heavenly Father, with a  
989 sincere, filial, and ingenuous confidence.

990

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

995

996 When Abraham was called to quit his kindred and country and  
997 to put his trust under the shadow of the Almighty’s wing,—his  
998 going, notwithstanding that he knew not whither, and that he  
999 was perfectly unacquainted in what manner or to what extent  
1000 he was to be provided for, constitutes that peculiar feature in  
1001 his obedience, which all Christians feel and appreciate, and the  
1002 spirit of which they profess to desire to have animating their  
1003 own. The same is also observable in the sacrifice of his son.  
1004 Compliance in this case seems the death-blow to his fondest  
1005 hopes; and to trust that, notwithstanding his compliance, the  
1006 promises which God had made to him would be fulfilled, was a  
1007 confidence resting on somewhat beyond the bounds of all  
1008 human probability. Yet he does not hesitate to obey (and the  
1009 author of the Epistle to the Hebrews tells us why), because he  
1010 believed that God was able to raise his son up from the dead.  
1011 Was this then tempting God? What says his Word? “The Angel  
1012 of the Lord called unto Abraham out of Heaven the second  
1013 time, and said, ‘By myself have I sworn, saith the Lord; for  
1014 because thou hast done this thing, and hast not withheld thy  
1015 son, thine only son; that in blessing I will bless thee, and in  
1016 multiplying I will multiply thy seed as the stars of the heaven,  
1017 and as the sand which is upon the seashore: and in thy seed  
1018 shall all the nations of the earth be blessed; because thou hast  
1019 obeyed my voice’” (Gen. 22. 15, etc.).

1020

1021 Again, in the 34th Chapter of Exodus it is written,—”Thrice in  
1022 the year shall all your men—children appear before the Lord  
1023 God, the God of Israel. For I will cast out the nations before

1024 thee, and enlarge thy borders; neither shall any man desire thy  
1025 land when thou shalt go up to appear before the Lord thy God  
1026 thrice in the year.” Now, would obedience to this precept be  
1027 tempting God? Doubtless not. Yet surely there is a much  
1028 greater natural difficulty in the way of protecting the  
1029 defenceless wives and families of a whole people during the  
1030 absence of all the males at Jerusalem, than there is in providing  
1031 subsistence sufficient for those who daily labour; for by this  
1032 means the great mass of mankind are, and ever have been  
1033 provided for.

1034  
1035 The institution of the sabbatical year appears to afford another  
1036 very apt illustration. Let us therefore for a moment consider  
1037 the commands and promises annexed to its observance, as well  
1038 as the threatenings pronounced, and the punishments inflicted,  
1039 in case of disobedience. “Six years thou shalt sow thy field,  
1040 and six years thou shalt prune thy vineyard, and gather in the  
1041 fruit thereof; but in the seventh year shall be a sabbath of rest  
1042 unto the Land, a sabbath for the Lord; thou shalt neither sow  
1043 thy held, nor prune thy vineyard. And if ye shall say,—’What  
1044 shall we eat the seventh year? behold we shall not sow, nor  
1045 gather in our increase’;—then I will command my blessing  
1046 upon you in the sixth year, and it shall bring forth fruit for  
1047 three years. And ye shall sow the eighth year, and eat yet of  
1048 old fruit until the ninth year; until her fruits come in, ye shall  
1049 eat of the old store. If ye will not for all this hearken unto me,  
1050 but walk contrary unto me, I will bring your land into  
1051 desolation, and I will scatter you among the heathen: and your  
1052 lands shall be desolate, and your cities waste. Then shall the  
1053 land enjoy her sabbaths, as long as it lieth desolate, and ye be  
1054 in your enemies’ land: even then shall the land rest, and enjoy  
1055 her sabbaths. As long as it lieth desolate it shall rest: because it  
1056 did not rest in your sabbaths, when ye dwelt upon it” (Lev. 25.  
1057 3, 4, 20; and C. 26.).



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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 fulfil 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" (2 Chron. 36. 20).[14]

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 favours 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, 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 the following even these strong dictates of the heart, against a command of God, has proved perfect foolishness to those who have presumed so to do, let us take warning by their example; for to this end were these things written.

1091 There is one inference which, guided by the analogy of faith I  
1092 would draw from the preceding observations. If trusting  
1093 against the natural appearance of things, was demanded under  
1094 the comparatively dim light of the Old Testament,—a  
1095 dispensation which, considered nationally, had peculiar respect  
1096 to temporal prosperity; much more might we expect it to be  
1097 required under the bright light of the Gospel,—a dispensation  
1098 in which temporal prosperity and all temporal distinctions are  
1099 cast entirely into the shade: and as the disobedience of the  
1100 Jews cut them off—not only from the direct blessings  
1101 promised to obedience, but also from the striking  
1102 manifestations of the divine providence over them, which the  
1103 three years' corn in one year, and the protection of their  
1104 families and possessions during their absence at Jerusalem,  
1105 would have afforded them; so we, by our want of confidence in  
1106 God, lose those endearing evidences of His love, which a  
1107 simple trust in His promises is the appointed means of drawing  
1108 down from His open and bountiful hand.

1109  
1110 What preachers of righteousness would these Jews have been,  
1111 had they obeyed the commands of their God! What a sermon  
1112 on God's providence over His chosen, would the three years'  
1113 provision in one year, and the miraculous protection of their  
1114 coasts, have been to the Heathen around! It may be of  
1115 importance for us to remember, that it is God alone whom we  
1116 are afraid to trust. Where we have no doubt of the integrity or  
1117 ability of man, we fearlessly trust. If one of the Princes of this  
1118 world has an arduous undertaking to accomplish, which  
1119 requires the undivided care and attention of those to whom it is  
1120 committed; and if he says to his servants,—”Pursue steadily  
1121 and singly the business entrusted to you, without distraction  
1122 about personal provision, of which I will take sufficient care”;  
1123 how many are the candidates, how eager the contention, how  
1124 secure the confidence! Nay more, the obvious tendency of such

1125 a plan toward the attainment of the end in view, is seen, and its  
1126 wisdom appreciated.

1127

1128 Yet when the King of Heaven, after manifesting his  
1129 unspeakable love toward us, in the sacrifice of his Son,  
1130 demands of us a similar confidence, we make no scruple to  
1131 withhold it. When our Blessed Lord says,—”Lay not up for  
1132 yourselves treasures upon earth,” that your eye may be single  
1133 in my service,—that your whole body may be full of light to  
1134 discern between good and evil: when He expressly says,—  
1135 ”Take no thought saying,—’What shall we eat?’ or ‘What shall  
1136 we drink?’ or, ‘Wherewithal shall we be clothed;’ but seek ye  
1137 first the Kingdom of God and his righteousness, and all these  
1138 things shall be added unto you”;—we see neither the wisdom  
1139 nor goodness of His design. We begin to explain away His  
1140 instructions concerning it; we hesitate about the meaning of  
1141 His promises; we put far from us the privilege of believing that  
1142 He, who neither slumbers nor sleeps, watches over us. Whence  
1143 then this confidence in man, whose breath is in his nostrils,  
1144 who is absent in the moment of calamity; yet diffidence in  
1145 God[15] who is the Omnipotent, the very present, help in every  
1146 time of trouble? Does it not arise from a fear—lest, if we trust  
1147 him with our provision, he might choose for us and ours the  
1148 portion he chose for the Son of his love? Does it not arise from  
1149 a secret desire that our own wills may be done, and not His?  
1150 Yet we may rest assured that, as it is not for the interest of a  
1151 wayward child to be independent of the salutary control of an  
1152 excellent Father, neither is it for ours to be able to say: “Soul,  
1153 thou hast much goods laid up for many years.”

1154

1155 So intensely am I convinced of this truth, that I can, with my  
1156 whole heart, pray for myself and all who are nearest and  
1157 dearest to me, that we may be so circumstanced in life, as to be  
1158 compelled to live by faith on the divine promises day by

1159 day.[16] “Godliness with contentment,” says the Apostle, “is  
1160 great gain. For we brought nothing into this world, and it is  
1161 certain we can carry nothing out. And having food and  
1162 raiment, let us be therewith content. But they that will be rich  
1163 fall into temptation and a snare, and into many foolish and  
1164 hurtful lusts, which drown men in destruction and perdition.  
1165 For the love of money is the root of all evil (a root of all evils,  
1166 Revised Version); which while some coveted after, they have  
1167 erred from the faith, and pierced themselves through with  
1168 many sorrows. But thou, O man of God, flee these things; and  
1169 follow after righteousness, godliness, faith, love, patience,  
1170 meekness” (1 Tim. 6. 6-11). Let us therefore “endure hardness,  
1171 as good soldiers of Jesus Christ”, knowing that “no man that  
1172 warreth entangleth himself with the affairs of this life; that he  
1173 may please him who hath chosen him to be a soldier” (2 Tim.  
1174 2. 3).

1175  
1176 Now that all this may not appear irresistible to many, I am  
1177 fully aware; and having been myself, in times past, led to wish  
1178 that a few passages, such as 1 Tim. 5. 8; 2 Cor. 12. 14, had  
1179 admitted of clearer explanation, or, rather, required none, I  
1180 shall now, in a few words, endeavour to explain what appears  
1181 to me to be the principle of the New Testament revelation,  
1182 which is not to supply the logician with an irresistible chain of  
1183 premises and conclusions, but the child with a light to his  
1184 Father’s mind; therefore, on the divinity of our Blessed Lord,  
1185 the Lord’s day, the principle of communion, of church  
1186 discipline, and of literally giving up all—if a man wishes to be  
1187 disputatious and escape the easy and blessed yoke of Christ’s  
1188 love he may, and therefore will walk in darkness, whilst the  
1189 child is, in his simplicity, surrounded by a flood of light.

1190  
1191 I shall, therefore, briefly recapitulate the reasons why it  
1192 appears to me that our Saviour spoke literal truth, and meant to

1193 be understood as so speaking, when he used such expressions  
1194 as these—”Lay not up for yourselves treasures upon earth”,  
1195 and, “Sell all that thou hast”:—

- 1196
- 1197 1. Because he commanded the young man to do so;
  - 1198
  - 1199 2. Because he commended the poor widow for doing so;
  - 1200
  - 1201 3. Because the Apostles and all who believed at Jerusalem, did
  - 1202 so, by selling their goods, houses, and lands:
  - 1203
  - 1204 4. Because without this Dedication, it is impossible to receive
  - 1205 the command,—“Love thy neighbour as thyself”:
  - 1206
  - 1207 5. Because, while it obviously tends to the general extension of
  - 1208 Christ’s Kingdom upon earth, it does also, in an equal measure
  - 1209 contribute to the happiness and usefulness of the individual, by
  - 1210 extirpating carefulness and sloth, and causing to grow in
  - 1211 abundance[17] the peaceable fruits of righteousness and love.
  - 1212

1213 Should I be asked, what I understand by giving up all for  
1214 Christ, my reply would be that I believe this surrender to be  
1215 made, when any individual, following whatever lawful  
1216 vocation he may, labours and contrives therein, with all the  
1217 assiduity and indefatigable diligence of which he is capable, to  
1218 accomplish the known—the recorded will of his Lord and  
1219 Saviour. If that will requires that he should labour for the  
1220 souls, as well as the bodies of men; that he should strive to  
1221 make his fellows happy in time, and in eternity; that he should  
1222 impart to them the knowledge of Him who is “the way, the  
1223 truth, and the life”; he will labour with time, talents, means,  
1224 and prayers, for the attainment of these ends, as diligently as  
1225 others labour from motives of simple covetousness, or with a  
1226 view of making provision against future contingencies for

1227 themselves or for their families. If any object to selling  
1228 “houses or lands” it remains for themselves to distinguish[18]  
1229 between the motives, which induce them to retain their  
1230 property, and those which induced the “young man” to retain  
1231 his. If they retain it from any private affection unsupported by  
1232 the word of truth, and if it is not their own full conviction—  
1233 that, in so doing, they are pursuing the path most directly  
1234 tending to fulfil the mind of Christ; neither the myriads of  
1235 those who embrace their views and follow their plans, nor the  
1236 learning and authority by which they are supported, will prove  
1237 them to be wise, or true, or eligible, in that day when the  
1238 judgment shall be set, and the books shall be opened. The  
1239 principle I have here endeavoured to establish from the sacred  
1240 volume, demands of no man the relinquishment of a present  
1241 sphere of usefulness, till he is himself conscientiously  
1242 convinced that he is called to another, where he may  
1243 accomplish more for the great cause for which he lives—the  
1244 exaltation of Jesus, and the gathering his sheep. But though it  
1245 does not require a relinquishment of present occupations, it is  
1246 most uncompromising as to the end to which they must be  
1247 directed.[19]

1248  
1249 That the hearty reception of this principle may be connected,  
1250 by natural consequence, with many and great difficulties in this  
1251 life—no one, who knows any thing of human nature, as  
1252 opposed to the nature of Christ’s kingdom, or the Gospel  
1253 History, can doubt. In this world’s history, great things are not  
1254 accomplished but by great sacrifices. A life free from  
1255 sufferings and sacrifices our Lord has not promised, and the  
1256 Apostles did not enjoy. Such a portion they did not even  
1257 expect, but were always prepared to live on the remembrance  
1258 of the “faithful saying—If we suffer with Him, we shall also  
1259 reign with Him”. It should therefore be no question of ours  
1260 whether, in literally fulfilling our Saviour’s command, we shall

1261 be subjected to many sufferings and privations, or not. The  
1262 question is—Is it the command of Him, who loved us too well  
1263 to enjoin any thing but for our good; and whether in his  
1264 sovereign arrangement, the embracing of it may not be  
1265 connected with the advancement of His Kingdom, and  
1266 promotion of His glory? It would at least elevate the church  
1267 from the disgraceful position in which she now stands, striking  
1268 hands with Geshem and Sanballat, to raise up the walls of  
1269 Jerusalem. She would then rejoice to say: “We will do the  
1270 Lord’s work ourselves.” Another question is, whether the  
1271 gathering in the sheep of Christ out of a lost world, or even of  
1272 a single one, be not worthy of all the sacrifices we are called  
1273 upon to make; and whether the means we have pointed out  
1274 have not, in the appointment of the Lord, a tendency to the  
1275 accomplishment of this end? If, from the word of truth, we can  
1276 answer—”Indisputably”; troubles, dangers, and difficulties,  
1277 should be as nothing. “Not my will but thine be done.”

1278  
1279 If the world esteem this madness, we must say with the  
1280 Apostle,—”Whether we be beside ourselves, it is to God; or  
1281 whether we be sober, it is for your cause. For the love of Christ  
1282 constraineth us: because we thus judge, that if one died for all,  
1283 then were all dead [therefore all died]: and that he died for all,  
1284 that they which live should not henceforth live unto  
1285 themselves, but unto him who died for them and rose again” (2  
1286 Cor. 5. 13).

1287  
1288 Thus I leave the question to those who love the Lord Jesus  
1289 Christ in sincerity; who desire that his name may be a praise in  
1290 the earth; and who, seeing that the harvest is truly plenteous,  
1291 but the labourers few, are constant in prayer to the Lord of the  
1292 Harvest that he would send forth more labourers into it and  
1293 that he would more abundantly pour out his Holy Spirit upon  
1294 his Church, that it may more fervently desire, and more

1295 assiduously labour for, the coming of that day, when the Lord  
1296 shall come to be glorified in his saints, and to be admired in all  
1297 them that believe. And may the Lord direct all our hearts into  
1298 the love of God, and patient waiting for Christ, that if we  
1299 should be alive and remain at his coming, we may be caught  
1300 up to join the saints who are to come with their Lord in the  
1301 clouds; and so be ever with the Lord; or if we go before, may  
1302 we come with Him in the day of His glory. Amen.

1303

1304 [Top](#)

1305

1306 APPENDIX (referred to in note 1)

1307

1308

1309 It may be necessary to notice the only preceptive passage in  
1310 the New Testament which apparently bears a different aspect.  
1311 This we shall do for two reasons:

1312

1313 1st.—to meet the readiness with which it is pleaded as a  
1314 counterpoise to the otherwise clearly universal doctrine of the  
1315 New Testament; and 2ndly—, to prove that, far from its being  
1316 in opposition to the principle for which we contend, it is  
1317 another illustration of it. The text alluded to is contained in 1  
1318 Tim. 5. 8; where St. Paul is giving general directions relative to  
1319 the provision to be made for widows, making a distinction at  
1320 the same time between such as are to be relieved by the  
1321 Church, and such as are to be relieved by their relatives. In  
1322 reference to the latter he says, “He that provident not for his  
1323 own, and especially for those of his own household, hath  
1324 denied the faith, and is worse than an infidel [unbeliever]”;  
1325 which Hammond thus paraphrases, “But if any man or woman  
1326 do not maintain those that belong to them, especially those of  
1327 their family (as their Parents clearly are, having a right to live  
1328 in their house, and a propriety to be maintained by them (or



1329 that they take care and relieve them) supposing that they are  
1330 able to it,) that man or woman doth quite contrary to the  
1331 command of Christ, and indeed performs not that duty to  
1332 Parents that even infidels think themselves obliged to do". And  
1333 in his note he adds, "To provide here does not signify laying  
1334 up by way of careful, thoughtful providence beforehand, but  
1335 only taking care of for the present, as we are able, relieving,  
1336 maintaining, giving to them that want."—Whitby in his  
1337 annotation on the same verse says, "Some here are guilty of a  
1338 great mistake, scraping together great fortunes, and hoarding  
1339 them up for their children, with a scandalous neglect of that  
1340 charity to their Christian brethren which alone can sanctify  
1341 those enjoyments to them, and enable them to lay up a good  
1342 foundation against the time to come; pleading these words to  
1343 excuse their sordid parsimony and want of charity; that 'he that  
1344 provident not for his own household, hath denied the faiths and  
1345 is worse than an infidel'; whereas these words plainly respect  
1346 the provision which children should make for their parents, and  
1347 not that which parents should make for their children." See  
1348 also Doddridge, Scott, and Pole's Synopsis, in loco.—The  
1349 meaning of the text then is simply this:—he who ministers not  
1350 to the necessities of his aged relatives, having the means so to  
1351 do, is to be esteemed worse than an infidel; for even the  
1352 heathen acknowledged this to be a duty. The precept, therefore,  
1353 is to give and not to lay up, and consequently is in perfect  
1354 accordance with the commando "Lay not up for yourselves  
1355 treasures upon earth."

1356  
1357 For the meaning of the passage—"Provide things honest in the  
1358 sight of all men" (Romans 12. 17) (which some for want of  
1359 more efficient support, are anxious to press into their service)  
1360 see the above authorities; where it will be seen to have  
1361 reference only to the beauty of character becoming and  
1362 attractive in a Christian. See, as a Scripture comment, Phil. 4.

1363 8. 2; Ch. 8 and 21. [There appears a mistake in the reference  
1364 here.]

1365

1366 I shall now make a few remarks on the passage contained in II  
1367 Cor. 12. 14, that I may bring under one point of view all the  
1368 evidence the New Testament seems to me to afford, either in  
1369 fact or by possible construction, against the view taken in this  
1370 Essay. And this passage we more particularly notice, as it  
1371 really appears to present some difficulty. “Behold,” says the  
1372 Apostle, “the third time I am ready to come to you; and I will  
1373 not be burthensome to you; for the children ought not to lay up  
1374 for the Parents, but the Parents for the children.” Now the  
1375 difficulty alluded to consists in determining the meaning of the  
1376 Apostle in this illustration. In the first Epistle to the  
1377 Corinthians, just before the dose of it, he gives the Corinthian  
1378 Church a precept, similar to the one he had given all the other  
1379 Churches he established;—that they should lay by every  
1380 Lord’s Day, as God had prospered them, for the relief of the  
1381 poor Saints. It appears, by the Apostle’s remarks in the second  
1382 Epistle to the same Church that there were some who desired  
1383 to impute base motives to him as though he wished to share in  
1384 this bounty. He accordingly evinces his disinterestedness, by  
1385 declining all provision for himself. He tells them, however,  
1386 that he did not decline receiving any thing from them because  
1387 he loved them less than other Churches by whose liberality he  
1388 had been once and again supplied, but that he might cut off  
1389 occasion from those who desired occasion to malign his  
1390 motives. And he once more excuses himself, in the next  
1391 Chapter, from being a participator of the bounty which they  
1392 had laid up, and to which he had encouraged them for the  
1393 purpose of supplying the wants of the poor Saints in Judea; and  
1394 he employs an illustration drawn from the common practice of  
1395 mankind. “The Children,” says he, “ought not to lay up for the  
1396 Parents, but the Parents for the Children.” And this illustration

1397 he employs as he does many others; just, for example, as he  
 1398 illustrates the Christian Race by circumstances and practices  
 1399 attendant on the Olympic games. It is essential to the  
 1400 illustration of this passage to consider that the whole argument  
 1401 of St. Paul does not refer to the providing against his future  
 1402 possible wants, with which alone this Essay has to do, but to  
 1403 the relief of his present actual necessities. It is evident indeed  
 1404 that the words cannot be taken strictly. The Apostle begins  
 1405 with asserting that Children ought not to lay up for their  
 1406 Parents, that is, ought not to provide for their present  
 1407 necessities; for, if this be not his meaning, the words have no  
 1408 reference to the question between the Apostle and the  
 1409 Corinthians, and therefore cease to be an illustration at all;  
 1410 since that question referred to present necessity on the one  
 1411 handy and to present supply on the other. His simple object  
 1412 appears to be to decline their bounty without giving pain; for it  
 1413 is clear from this very epistle that he was in the habit of  
 1414 receiving assistance from other Churches, of which he was as  
 1415 much the Spiritual Parent as of the Church of Corinth. The  
 1416 former he highly commends for the anxiety which they felt and  
 1417 the assistance which they afforded: from the latter he declines  
 1418 receiving any pecuniary aid, as if it were not incumbent on  
 1419 them to give, and would be improper for him to receive. He  
 1420 seems unwilling to recall to their minds the special reason of  
 1421 his refusing to accept of their bounty, and endeavours to find  
 1422 one in the general relation in which he stood to them, as their  
 1423 Spiritual Father.—Let any one read from the eighth Chapter to  
 1424 the end of the Epistle, and he will be fully satisfied that the  
 1425 idea of laying up in store for future and possible wants never  
 1426 entered into the mind of the Apostle. Let him read especially  
 1427 that part of the eighth Chapter beginning with—”For you know  
 1428 the grace of our Lord Jesus Christ, that though he was rich, yet  
 1429 for your sakes he became poor,”—and ending with—”As it is

1430 written, He, that had gathered much, had nothing over; and he,  
1431 that had gathered little, had no lack.”

1432

1433

1434 Footnotes:

1435

1436

1437 [1] The texts which seem to give another aspect to this  
1438 question, such as, “He that provident not for his own, etc.”—  
1439 ”The parents ought to lay up for the children, etc.”—”Provide  
1440 things honest in the sight of all men,” are considered together  
1441 in a note at the end of the Pamphlet. [see APPENDIX]

1442

1443 [2] [It should be remembered that in this passage the words  
1444 “take no thought” should have been rendered “Be not  
1445 anxious”. See the Revised Version.]

1446

1447 [3] “He could not tell into whose bands his wealth would pass;  
1448 nor would it be any comfort to him, even for his children or  
1449 friends to possess it, when he was torn from all which he loved  
1450 and idolized, and plunged into the pit of destruction; and  
1451 perhaps they too were preparing by it for the same dreadful  
1452 end”—(Scott).

1453

1454 “Though possessions are useful to sustain life, yet no man is  
1455 able to prolong life, and to make it any thing more happy and  
1456 comfortable to him, by possessing more than he needs or uses,  
1457 that is, by any superfluity of wealth. The only way to be the  
1458 better for the wealth of the world, is to dispose and distribute it  
1459 to the service of God, and benefit and comfort of others”-  
1460 [Hammond].

1461

1462 [4] [The argument is not distinctly affected, but it is to be  
1463 observed that the Lord did not here speak of being “saved”, but

1464 of entering the Kingdom. That the disciples at that time  
1465 thought the two ideas were the same does not establish it, for  
1466 prior to the gift of the indwelling Spirit of truth they  
1467 misunderstood other things that the Lord said. Matt. 16. 22:  
1468 Luke 22. 36: Acts 1. 6. For the same thought compare Mat. 5.  
1469 20; 18. 1-3: 1 Cor. 6. 9, 10 ) Gal. 5. 19, 21: Eph. 5. 5; all  
1470 addressed to persons already “saved”.]

1471

1472 [5] Although this Essay seems to have respect rather to those  
1473 who have much to bestow, than those who have little, yet what  
1474 the Apostle says as an encouragement to labour, may be  
1475 applied to every man however humble.—”Let him labour,  
1476 working with his hands the thing which is good, that he may  
1477 have to give to him that needeth” (Eph. 4. 28). “I have coveted  
1478 no man’s silver, or gold, or apparel. Yea, ye yourselves know,  
1479 that these hands have ministered unto my necessities, and to  
1480 them that were with me. I have showed you all things, how that  
1481 so labouring ye ought to support the weak, and to remember  
1482 the words of the Lord Jesus, how he said, ‘It is more blessed to  
1483 give than to receive’” (Acts 20. 33-35).

1484

1485 [6] “What shall I more say? for the time would fail me to tell  
1486 of Gideon, and of Barak, and of Samson, and of Jephthae;—of  
1487 David also, and Samuel, and of the Prophets: who through  
1488 faith subdued kingdoms, wrought righteousness, obtained  
1489 promises, stopped the mouths of lions, quenched the violence  
1490 of fire, escaped the edge of the sword, out of weakness were  
1491 made strong, waxed valiant in fight, turned to flight the armies  
1492 of the aliens. Women received their dead raised to life again:  
1493 and others were tortured, not accepting deliverance; that they  
1494 might obtain a better resurrection: and others had trial of cruel  
1495 mockings and scourgings, yea, moreover, of bonds and  
1496 imprisonment: they were stoned, they were sawn asunder, were  
1497 tempted, were slain with the sword: they wandered about in

1498 sheep-skins and goat-skins; being destitute, afflicted,  
1499 tormented: (of whom the world was not worthy: ) they  
1500 wandered in deserts, and in mountains, and in dens and caves  
1501 of the earth” (Heb. 11. 32-38).

1502  
1503 [7] [In 1842 Mr. and Mrs. Groves adopted a child of eight as  
1504 daughter, “an orphan who was commended to their care by her  
1505 father on his death-bed. This charge was a source of great  
1506 comfort to them: they undertook it as unto the Lord, who truly  
1507 gave them their hire. The child, being early converted to God,  
1508 grew up to be a very efficient help in their mission work, when  
1509 other labourers were withdrawn; and she became to them, in  
1510 every way, as a beloved daughter” (400).]

1511  
1512 [8] “I see here Parents who are toiling night and day. ‘What are  
1513 you doing?’ ‘I have a large family of children; and I am  
1514 endeavouring to lay up a portion for them.’ ‘Why then do you  
1515 not in truth lay up a portion for them! What! will you lay up a  
1516 little dust, and call that a portion? Is that a portion for an  
1517 immortal soul? You are rather hanging a millstone about the  
1518 necks of your children which may sink them deeper into ruin.  
1519 You may thereby tempt them to plunge into the world: and  
1520 there they may scatter what you have treasured up, and called a  
1521 portion! ‘The Lord is my portion, saith my soul,’—is the  
1522 declaration of David; and till you lead your children to this  
1523 portion, you are making no real provision for them” (Cecil).

1524  
1525 [9] “Hereby perceive we the love of God, because he laid  
1526 down his life for us; and we ought to lay down our lives for the  
1527 brethren. But whoso hath this world’s good, and teeth his  
1528 brother have need, and shuts up his bowels of compassion  
1529 from him, how dwelleth the love of God in him?” (1 John 3.  
1530 16, 17). And “how dwelleth the love of God in him” who can  
1531 behold his fellows, by millions, perishing with ignorance—that

1532 hunger of the soul—, without putting forth every effort, and  
1533 making every sacrifice, that they may receive the bread of life.

1534

1535 [10] The Christian Motto should be—Labour hard, consume  
1536 little, give much, and all to Christ.

1537

1538 [11] “Wherefore should I fear in the days of evil, when the  
1539 iniquity of my heels shall compass me about? [Revised  
1540 Version “iniquity at my heels”, that is, enemies who would  
1541 work iniquity.] They that trust in their wealth, and boast  
1542 themselves in the multitude of their riches; none of them can  
1543 by any means redeem his brother, nor give to God a ransom for  
1544 him; (for the redemption of their soul is precious, and it  
1545 ceaseth [faileth] for ever;) that he should still live for ever, and  
1546 not see corruption. For he seeth that wise men die, likewise the  
1547 fool and the brutish person perish, and leave their wealth to  
1548 others. Their inward thought is, that their houses shall continue  
1549 for ever, and their dwelling-places to all generations; they call  
1550 their lands after their own names. Nevertheless, man being in  
1551 honour abideth not: he is like the beasts that perish. This, their  
1552 way, is their folly; yet their posterity approve their sayings.—  
1553 The upright shall not be ashamed in the evil time; and in the  
1554 days of famine they shall be satisfied. I have been young, and  
1555 now am old; yet have I not seen the righteous forsaken, nor his  
1556 seed begging bread” (Psalm 49. 5-13; and 37. 19 and 25)—  
1557 ”God hath fed me,” says Scott, “all my life long. I die, but God  
1558 can provide for my children, and children’s children without  
1559 me; I cannot without Him. I have not, since I came here,  
1560 allowing for my house, cleared 100 a year: yet the Lord hath  
1561 provided; and I live in plenty, and can give something, and, if  
1562 more money were good for me, he would give it.”—What he  
1563 farther says, in speaking of the “carnal” anxiety of Parents for  
1564 the temporal welfare of their children, though applied by  
1565 himself to the clergy in particular, is equally applicable to the

1566 laity. “I often think what St. Paul would say to ministers in our  
1567 days, on this ground; when of those in his days he says,—All  
1568 seek their own, not the things of Jesus Christ—(see my note on  
1569 the passage.) I have long lamented that we cannot serve God  
1570 by the day, and leave it to ham to provide day by day for us  
1571 and ours” (Scott’s Letters—London-1824; pages 296-7).

1572

1573 [12] By wealthy, I mean those who have large incomes, as  
1574 contrasted with those who have a bare subsistence from their  
1575 labours, or those who have inheritances entailed upon them, so  
1576 that they cannot enjoy the privilege of disencumbering  
1577 themselves.

1578

1579 [13] Now many may say, these commands are so clear that  
1580 none could misunderstand them, but not so these under  
1581 consideration; perhaps if we were to analyze a little deeper our  
1582 hearts, we should find that the one owes its clearness to our  
1583 freedom from any consequent burden on finding them clear;  
1584 the other its indistinctness from the reverse, not having yet  
1585 learnt the glorious liberty of depending on and yielding all to  
1586 Christ. In heaven they are seen to be, I have no doubt, equally  
1587 clear, equally commands, or rather privileges, of the saints of  
1588 God.

1589

1590 [14] How different the spirit and conduct of our Blessed Lord!  
1591 Did he fear to leave, without temporal Provision, his widowed  
1592 Mother to the promises and providence of God? No; he left her  
1593 unprovided to an unprovided (Acts 3.1 and 6) disciple: and this  
1594 he did, not at a time when probabilities were greatly in favour  
1595 of a comfortable competence being easily procured, but when  
1596 he knew that difficulties and dangers would beset them at  
1597 every step. Surely had laying up beforehand been the duty of a  
1598 child, our Saviour would have exhibited this virtue among that  
1599 constellation of virtues which shone forth from his character;



1600 for he knew that we were to follow his example. Why then did  
1601 he act thus, whilst we hesitate to follow his steps? Because he  
1602 knew the truth, nature, and extent, of the promises of God,  
1603 which we doubt or deny. Some will say—"But this was a  
1604 provision!" Yes,—the very provision which God will ever  
1605 make for those that trust in Him,—a provision at the moment  
1606 of necessity.

1607

1608 [15] "I will also leave in the midst of thee an afflicted and poor  
1609 people, and they shall trust in the name of the Lord. They shall  
1610 feed and lie down, and none shall make them afraid" (Zeph. 3.  
1611 12 and 13).

1612

1613 [16] "He which soweth sparingly shall reap also sparingly; and  
1614 he which soweth bountifully shall reap also bountifully. Every  
1615 man according as he purposely in his heart, so let him give; not  
1616 grudgingly, or of necessity: for God loveth a cheerful giver.  
1617 And God is able to make all grace abound toward you; that ye,  
1618 always having all sufficiency in all things, may abound to  
1619 every good work: (as it is written, He hath dispersed abroad; he  
1620 hath given to the poor; his righteousness remaineth for ever.  
1621 Now he that administereth seed to the sower, both minister  
1622 bread for your food, and multiply your seed sown, and increase  
1623 the fruits of your righteousness:) being enriched in every thing  
1624 to all bountifulness, which causeth through us thanksgiving to  
1625 God. For the administration of this service not only supplies  
1626 the want of the saints, but is abundant also by many  
1627 thanksgivings unto God; (whiles by the experiment of this  
1628 ministration they glorify God for your professed subjection  
1629 unto the Gospel of Christ, and for your liberal distribution unto  
1630 them, and unto all men:) and by their prayer for you, which  
1631 long after you for the exceeding grace of God in you" (II Cor.  
1632 9. 6-14).

1633

1634 [17] [I cannot refrain from inviting any candid and careful  
1635 reader to compare the rendering of this passage as given with  
1636 the rendering in the Revised Version, as an instance of the real  
1637 need there was for a revision of the English version. Especially  
1638 is this seen from verse 10 and onward. Let him notice the  
1639 words—ministereth and administration, experiment, professed;  
1640 the change from “both”—expressing a desire, to “shall”—  
1641 making a promise or assurance. And if he can compare the  
1642 Greek he will notice the opening of verse 10, where the  
1643 construction of the Greek was missed, “bread for food” being  
1644 connected wrongly with the words following instead of with  
1645 the words preceding, and “your” was inserted; and then the last  
1646 clause quoted (verse 14) made clear and emphatic in the  
1647 Revised Version.]

1648

1649 [18] It might be an examination of not less importance, to  
1650 ascertain why provision for future possible wants is almost the  
1651 only point, in which the Christian and the man of the world  
1652 stand on the same ground, pursue the same ends, and govern  
1653 themselves by the same maxims; and how it happens that this  
1654 part of our duty, if it indeed be such, coincides so exactly with  
1655 our natural propensities.

1656

1657 [19] What is here meant is—that the principle, contended for,  
1658 by no means precludes the carrying on such pursuits as require  
1659 a large stock. But, as he, who had ten talents, used them as a  
1660 servant, and brought the interest to his Master, so the Christian  
1661 Merchant lives and labours as a servant purchased by his Lord,  
1662 and considers his gains, as designed for his Master’s service,  
1663 not his private emolument. If he so arts, whatever his station  
1664 may be, he has given up all for Christ. He remains where he is,  
1665 not for his own private advantage, but that, as a faithful  
1666 steward, he may pour forth the rich abundance, which God  
1667 grants to his labours, to nourish and build up the Church, and

1668 enlarge the confines of his Master's kingdom, and the only  
1669 personal advantage he has above his poorer brother is, he has  
1670 more anxieties (but for Christ, who sweetens them) every step  
1671 he advances up, and therefore would have no personal  
1672 inducement to get up but the sense of duty, that he may have  
1673 more abundantly to give to him who needeth, and the guinea  
1674 dedications and speeches from the rich, would pass out  
1675 together as no longer needed; for one action of real dedication  
1676 would contain more argument than a thousand speeches about  
1677 it, from those who are laving in all the luxuries of life, and  
1678 yield more help than a thousand guineas, and there would be  
1679 left for the poorer, and the poorest would bring in their blessed  
1680 two mites.

1681

1682

1683

1684

1685 Transcribers notes:

1686

1687

1688 The source for this etext is Chapter 5 of Lang, G. H. 1939.  
1689 Anthony Norris Groves, Saint and Pioneer. London: Thynne &  
1690 Co. Footnotes have been renumbered.

1691

1692 [Footnotes enclosed in brackets are comments made by Lang  
1693 rather than Groves. This explains what otherwise would be  
1694 anachronous references to the Revised Version of the Bible  
1695 which was published in 1881.]

1696

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