

## Christian Work.

### WHAT IS CHRISTIAN WORK?—

#### WHENCE COME THE WORKERS?

In the April issue of one of the *American Quarterlies* we find an article on *Christian Work*. The writer answers these two questions which plainly lie at the root of the whole subject. (1) What is Christian work? (2) How shall young Christians be educated therein?

I. The answer given to the first question in this: "Christian Work is all work that advances Christ's Kingdom, being put forth with the aim and intention of advancing it." "In war," the writer says, "all the nation cannot fly to the field and fight. The greater number must remain at home to grow bread, and make the clothing, and prepare the materials for such as do the fighting . . . . He who works on (in the sphere God has assigned him) with a sincere love to the Saviour, is doing a Christian work . . . Duty and daily duty, at that, by a sincere Christian meets the requirement. The wife of a farmer, and the mother of six sturdy boys, plethoric of life and impulses, who on the Sabbath morning catches, scrubs, and dresses them for Church, sees that they have their catechism or Sunday school lessons, and who keeps them in order for the day, I take it to be doing a Christian work of a most useful kind. Christ does not call that woman to go to Japan. She is wanted just where she is—God bless her—to live and die there, a noble Christian wife and mother: some of her boys let us hope will go to Japan." From the sphere of home and its humble duties, the writer advances to the work of the Sabbath-school, the pulpit, the mission

field — "that great eastern world where the gospel has never been preached . . . . that world which lay eastward beyond the Roman Empire, where the name of Christ has never been heard till our modern days, and now only heard as distant pin-points on the great map — China, India, Japan, and the Islands where four-fifths of the world's people dwell—there is Christ's Kingdom to be proclaimed and established."

II. The answer given to the second question is "make men strong Christians, and the vigorous life will find ways for expending its surplus energies." The writer complains that the drift of much of modern religion is towards a form of Christianity, which it requires some effort to feel that it is Christianity at all. "The speech of it is not infrequently more than half that of Ashdod. You see it professing to feel very pious over the works of Dickens. It reads the ledger half the Sunday, and teaches in a mission Sunday-school the other half." In answer to the question, "How shall we reach a vigorous Christian life?" the writer says: we shall not reach it by any short-cut process, by machine or patent right contrivance. A godly life is not a mere discovery and invention; it is the old crucifying of the flesh aimed at in all Bible history, and taught in the words of Jesus and his Apostles. How is this secured—is it asked? Begin at the beginning. The mothers of Isaac, and Samuel, and John, and Jesus tell us how. Young Timothy's grandmother Lois, and mother Eunice understood it . . . . Out of the ranks of such is the ministry recruited. Such become local missionaries in lone neighbourhoods, away in the forests, starting and