

gence [be] not slothful," wrote the same apostle, and he illustrated the meaning of his precept by pursuing the laborious occupation of making tents. It is simply a stupid idea that a man proves himself to be holy by neglecting his work on the plea of his interest in some religious meeting, or by doing it with a grudge as if his soul were stained by contact with this work-a-day world.

Nor is there here any condemnation of human government, which is "ordained of God," nor any justification of the absurd talk one sometimes hears as to Christian men having nothing to do with politics because they are bound to keep clear of "the world." Undoubtedly, we are bound to overcome "the world," whether in politics, or in Church work, or in family or social life. Indeed, there is no warning so much needed in our day and in our land as the warning against the worldliness which in Protestant forms threatens to eat as a canker the life of the Church.

What Paul does condemn is the doing of our work without any reference to God—separating our human interests and occupations from God—making things an end in themselves apart from God—putting money, or pleasure, or success, or power in the place of God. The problem to be wrought out by Christian men of business is to combine spiritual attainments with diligence and success in business—to be in the world, yet not of it—to "use" the world and its affairs and interests in such a way as really to lift up the spirit into the heavenlies.

When this problem is presented, some men give up at once the attempt to solve it. They say: "There is no use in being quixotic. We do not live in Utopia. You must adapt yourself to your surroundings. There is no use in setting up an impossible

standard. You cannot get on, unless you do as others do.' Now, such a view of life and conduct a Christian man has no alternative but to reject. If success be attainable only on condition of tampering with conscience, or setting aside the words of Jesus, the follower of Jesus must make up his mind to fail.

Other men cut the knot, they go as nearly as possible "out of the world." In the old days they went into monasteries. Now, they give up business and politics and study for the ministry, or seek to be connected with the Bible Society, or the Y.M.C.A., or the Salvation Army.

Now, a change of occupation is not necessarily the thing needed in order that a man may be spiritually minded, provided always that his occupation is useful and honourable. Selling Bibles is not intrinsically more holy than selling shirt-collars. You may be as worldly in a theological hall, or in the office of a Y.M.C.A., as if you remain a lawyer's clerk, or a dealer in real estate, or a plumber's assistant. The ordinary rule is that given by St. Paul to the Corinthians: "Let each man abide in that calling wherein he was called," let him "therein abide with God." What a man must do is to find out for what work he is fitted, and then do it with his might as part of God's plan for the good of the community and the race. It may be but a little niche he has to fill—digging drains, or copying deeds, or grooming horses, or attending to a furnace—he will be more honourable in doing his humble task faithfully so that it may be fit for God's eye to see than in grasping at a higher position which he is unable to fill.

Even lower sorts of work may be idealized. "Who sweeps a room as for God's law makes that and the action fine," sings old George Herbert. How much more easily may