

nation he that feareth God and *worketh righteousness* is accepted with Him. Paul promises glory, honor, and peace to every man that *worketh good*. As love worketh no ill to his neighbor, therefore love is the fulfilling of the law. No outward form or ordinance availeth anything, but faith which worketh by love. Our primary task is to work out our own salvation with fear and trembling, God meanwhile working in us to will and to do of his good pleasure. In every one of the messages "to the seven churches which are in Asia" occurs the significant phrase, "I know thy works," accompanied by explanations which authoritatively define the meaning of "work" for church members. It always involves intimate fellowship with Christ and an inherent element of Christian character in the worker. Faith is its main-spring. Hope keeps its eyes bright. Love both fills and guides its hands. Its qualities and activities are manifold and innumerable. You can no more limit it by churchly ceremonies than you can put a frame around the sunshine. Its spirit quickeneth, and that quickening extends to the dispositions as well as to the exertions of the church members.

Consequently, we need to beware how we think of restricting Christian work to ecclesiastical matters. In the world but not of it, the gospel at once repudiates selfishness of aim, and claims for itself the whole realm of human life. It is a word of a King who bids his servants fight to make the kingdoms of the world become the kingdom of our Lord. Pharisees and formalists misuse the boundary lines of religion, endeavoring to shut in religious work and to shut out human need. On the contrary, secularists and Christians, prompted by opposite motives, try to obliterate these lines; the secularist by crowding Christianity to the wall with obtruded humanitarianism, and the Christian by preaching the gospel to every creature. The Christian seeks to restore the world, in all its movements, to God. He would even write holiness upon the bells of the horses, and he calls nothing common that God hath cleansed. He observes the Sabbath, not in order to secure a quit-claim deed in favor of Satan upon the other six days, but as the first-fruits of the eternal occupations of Heaven. He uses the "means of grace" in the Church for the purpose of forming a partnership with God which will hold good in the parlor, the study, the office, and the workshop. His benevolence is the administration of a trust, and not the granting of voluntary gifts which he is at liberty to withhold. The whole of his daily employment is Christian work. His making of a living is dictated by the scriptural injunction: "If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." No methods of working can be even good, much less the best, unless they keep in mind the total sphere of Christian activity. Whatsoever we do in word or deed, we do *all* in the name of the Lord Jesus.

II. Accordingly, the work of church members is, as related to human