

tributes his wealth in the spirit of Christian stewardship. But must it not be admitted, that the conspicuous fact concerning wealth to-day, is, not the sweep of its sacrifice, the comprehensiveness of its ministries, the height of its aspiration, or the depth of its consciousness of obligation? The early Christians revealed the sincerity of their faith in Christ by their martyrdom upon the arena sand, and at the stake. The test of the modern church is in its ability to meet the demands of growing and almost unlimited material resources. No longer are we able to say: "Silver and gold have I none," but with more truthfulness than ancient Laodicea, may we not say: "I am rich and increased with goods, and have need of nothing"—except it be, the disposition to place ourselves and all our wealth in right relation to the Kingdom of God?

It is evident that if this secret is to be learned, it is essential that we accept the Christian definition of property, which has been given as "communion with God through the material world." Do we shrink from such a definition? Dare we ignore it? Can we modify it? Surely we cannot say anything is our property which falls outside this definition? That the courts of our land will give him a legal right to the title deeds, by which he holds his property, is not enough for the Christian man. He can only be content with a justification from a higher court, the court of final appeal—the Bar of God. Are there not things which the courts of our land would call property, but which God Himself could only regard as theft?

But, possessing our property as God's, He having given it to us, what about its use. Some definite and fixed principle is surely available for our guidance in so important a matter. What is that principle? Is it the Jewish tenth? Is it to be assumed that a man has fulfilled his Christian duty who has surrendered one-tenth of his income, and that whatever the balance may be, he is free to do as he likes with it? Surely not! That is not sense, much less religion. The New Testament doctrine is not, that one-tenth belongs to God, but that ten-tenths are His. We are bound to regard all our expenditure in the light of this thought—"Whether therefore ye eat, or drink, or whatsoever ye do, do all in the name of the Lord Jesus."

All we have is His, and the only question is one of distribution for the high purposes which He has in our life. It is not a mere question of how much shall go into the local church, the missionary cause, the philanthropic enterprises of the world, but also how much shall go into the necessities and luxuries of life, its graces and refinements, and how much toward the uncertain future. The question as to what kind of a house we build or live in, what kind of entertainment we furnish our friends, are just as much religious questions as the amount we pledge in support of the work of the church.

Of course it is a very convenient thing to give a tenth for religious work and then flatter ourselves into the belief that we have done our duty, and are therefore free to make whatever use we care to of the remaining nine-tenths, but no principle could be more absurd. Yet how many exceedingly conscientious people fail to see this? The person who gives a tenth out of an income of ten dollars a week has certainly a due sense of his responsibility, but is it as commendable in a person whose income is twice, or thrice that amount, to give a similar proportion? The one has nine dollars to live on, the other has twice or three times that amount.

Let the Christian Church, in this day of increasing material prosperity, rise up and confess its faith in the Christian definition of property, using, not one-tenth of its income, but ten-tenths as a means of communion with God, and it will not be long before all the wretched monetary insufficiency for the carrying on of the sacred purposes of Christ will be remedied, and not only the heathen abroad, but the unchurched and ignorant and depraved at home will be brought into newness of life.

We need to remember one other thing—namely, that while nothing can be accomplished for the world without sacrifice, the cheapest machinery in the world is the machinery of grace. It is not holiness but sin that costs. It is not the world's salvation, but its damnation that is so expensive. Let anyone reflect for a moment on the enormous cost of policing our cities, bringing to justice and jailing our criminals, and it will become increasingly evident that to save a man or a race is a far cheaper process than to punish him.

Vancouver, B.C.

## Health and Work

BY AN EDINBURGH UNIVERSITY M.D.

**F**ORTUNATELY nearly all of us have to work in order that we may live. We may sometimes feel that ease with idleness would be a happier lot, but we can console ourselves very readily by looking around and observing that all the healthiest and happiest people we meet are workers. Work is good for everyone; and the common belief that too much of it leads readily to the production of a form of ill-health, known as "over-work," is really without any foundation. When a man is suffering from "over-work" he may be practically certain that he is suffering from work under unhealthy conditions. It is not the actual output of muscular or nervous energy that is exhausting him, but the *impure atmosphere* in which he works, or some other unhealthy condition inherent in the nature of his employment. No one ever hears of a farm-laborer suffering from over-work. He enjoys all the essentials of a healthy life—fresh air and sunlight, simple food, muscular exercise, and sleep. On the other hand, the city-worker, who spends his days in semi-darkness, or in the unhealthy glare of artificial light, breathing the mephitic vapor which hangs like a doom over nearly every large town, getting little bodily exercise, and yet getting little rest, soon succumbs to the strain and stress of a life which man was never meant to lead. But, unhappily, such work must be done; and it is of the utmost importance that each individual so employed should do all that is in his power to render as healthy as possible the conditions under which he has to work.

If you are so situated that you have very little control over such matters when you are at work, you must be all the more careful to lead a healthy life when the day's work is over. You must seek in your *hours of leisure* those conditions which are wanting in your working hours. If your occupation gives you little muscular exercise, you must seize every opportunity for playing out-of-door games, for walking or for cycling. Even the somewhat uninteresting gymnastic exercises which you can practise in your bedroom are better than nothing. If you are compelled to work in an unhealthy atmosphere you must take care to spend as much time as possible every day in the *purest air* you can find. By such means you may keep in good condition and avoid the breakdown from "over-work" of which we hear so much.

In the unhealthy conditions under which much work has to be done lies the true explanation of most cases of "over-work." Yet there is one other factor which is often associated with the most genuine cases of nervous breakdown. That factor is worry or anxiety. Mere mental strain, intellectual effort, is as rare a cause of "over-work" as is muscular exertion. But if either mental work or physical work be accompanied by anxiety, the consequent prostration is quite remarkable. This is an instance of the much talked-of "action of the mind upon the body," about which I shall have something to say in a subsequent paper. It is sufficient for the present to note that worry and anxiety are real factors in the production of ill-health. Their avoidance is often difficult; to some people apparently impossible. The nature of the remedy—if there is one—lies beyond the scope of this article. It must be looked for, not in the hygienic measures by which we seek to maintain the health of the body, but rather in the source, whatever it may be, from which each of us draws his spiritual strength. A man's resistance to bodily ailments depends on his constitution; his resistance to worry and anxiety depends on his character.

In young people the anxiety which they may have with regard to their success in whatever branch of work they may have taken up often acts injuriously on their health, and both directly and indirectly tends to bring about the very failure which they seek to avoid. For the encouragement of any such who may read these lines, let me quote the following passage from one of the greatest of living authorities: "Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away.—*The Guild*."