

WORK.  
"PARTAKERS OF HIS RESURRECTION."

By ESSEX CHOLMONDELEY.

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CAN the nature of our human work share in this resurrection where, in Christ, all shall be made alive?

The universal activity commonly expressed by the humble word "work" is the effort of mind to give form and vehicle to ideas and principles. To some people work is a duty, to some a joy, to some an experiment nearly akin to romance, to others it is a dreary repetition of meaningless movements. To many people work can be all this, much more, or much less. Whatever the feeling of the worker, work is an inevitable activity. Though shunned, it stands in the narrow place where there is room to turn neither to the right hand nor to the left, though avoided or delayed during a lifetime, it waits, a flaming sword of deeds undone, at the gateway to another life.

There is no work that is not travail of the mind to make itself manifest. It is the careful loving eye for work which gives a man understanding of the worker. Who should know the mind of a bird but he who observes its nest-building and its tireless pursuit of food for its young? Who should understand the mind of a dog but he who can see the devotion which it brings to its bird-carrying or its sheep-guiding? It is true that much toil is borne by men and creatures who are but the tools of other minds. They work blindly and doubtless the faithfulness of their toil will be rewarded in the day when creation becomes diversity in perfect unity. One clear glance of vision in eternity will crown them. Their works follow *after* them.

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Work is mind in manifestation. To share a work is to share a mind. Here is the highest experience of fellowship. To share a blessing, a pain, an adventure, are priceless opportunities of companionship, but to work together in the same mind gives the experience of eternal fellowship. This is the fellowship of which Christ speaks when He says to the worker, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." A fuller opportunity of fellowship in work, ruling "over many things," was the reward in eternity.

"Let this mind be in you which was also in Christ Jesus," says St. Paul. "Lord, how is this possible; how can we know Thy mind?" we think. The answer comes: "He that believeth on me, the works I do shall he do also," by working the works of Christ, keeping His words, going about doing good in many a humble toil. Here is a resurrection of dead work. How wide is the Christian outlook! To the Christian, life is no longer divided into work and rest, but into Christ and non-Christ. Who then shall say where work is or is not? To know Christ, to labour—in toil, in love, in suffering, in joy, in grief, in the contemplation of beauty, in every relationship of heart and soul, to make His mind manifest in and through all, is the Christian life. Is this "work"? In the highest sense it is—the supreme work of humanity of which every detail of labour can be an important part. Blessed are they who find it and who humbly endeavour, through Christ and the Holy Spirit, to say with Christ, "My Father worketh hitherto, and *I work.*"