

our mission, the past and the present will be as nothing compared with the future. Let our denominational institutions be vigorously sustained. Our college should have twenty or more students instead of ten. Its partial endowment should be simply a work of love spontaneously wrought. The Missionary Society needs fresh life in the matter of funds, and in that of opening new fields of labour. The Indian mission prospers, and may do much for the red man. Our Provident Fund goes on well. There is now a pressing need for a Church Building Society, with a capital of some \$20,000, which would guide it in the selection of plans for buildings, and lend sums of money, various in amount, according to size of the undertaking, to be repaid in annual instalments without interest. We plead for loyalty to our Congregationalism in Canada.

MONTREAL, 17th January, 1874.

"WE ARE LABOURERS TOGETHER WITH GOD."

BY THE EDITOR.

In this life, work is the destiny and duty of every born being of humanity. With no other revelation than the *creation* of man himself this is shown. The mechanism of man proves this design concerning man. The intellect, having the image of God joined to the physical form "fearfully and wonderfully made" by God, is for work, and is fitted for work of all kinds. The mind and matter constituting man is suited for service, the simplest and the most complex, the minutest and the grandest. The *location* of man proves this to be his vocation. This world-province of the Empire of God was made to be the scene of ceaseless activity. It was great and grand and glorious as it came from the Creator's hands; but as the abode of man, it was not as He intended it to remain. It must be subdued and kept by the hands of man. To leave the world as it was, was to destine the race to a savage life, if not to ultimate extinction. Neither did God do this necessary work for man. He only planted one garden, and out of this in wisdom and love he turned man. All the forces and fruitfulness ever required in nature were there placed, but man must call them forth and use them at his will. God's *command* imposes this duty upon man. He placed Adam in Eden to dress and to keep it. Every herb and every tree were made for man, and he must cultivate and gather the fruit. Dominion was given to man over every living thing, and he was under obligation to exercise power and authority. After sin entered the world, instead of lessening this obligation, it was made more imperative and irksome, because then man had to contend with the adverse influence of the curse in the world, which was not only rooted in the earth but lodged in himself, weakening his powers. He must work with God in redeeming the world from the curse.

There is a current impression that work is the fruit of the curse; that in our employments we are paying a penalty for sin; that some forms of work, if not all, are mean and degrading. As a consequence of this impression we are often led to engage in it as an unwilling necessity, thinking that the less we have to do the better, envying perhaps those who have the means as well as the inclination to be idle. In a word, we serve as slaves and not as workers with God, as creators with the Creator. Now these impressions are altogether wrong, and the sequences are ruinous both to our peace and prosperity. God repeatedly corrects them in His Word, as in the statement taken for our theme, "For we are workers together with God."

God Himself is a labourer. In a part of the past eternity He worked in heaven, filling it with angelic life. In the beginning of time he *created* the heavens and the earth; He *made* the sun and the moon to rule the day and the night; He *made* the stars also; He *created* the great whales and every living creature that