

fection. A man possessing so many attainments would not ascribe success to one or two characteristics. Franklin's eminence was due to the rare talent in many forms, which he possessed. So it was with the majority of men who achieve eminence and lasting greatness.

The All-Wise would not have bestowed upon man moral qualities had they not been essential to his well-being; neither would man have been given animal instincts and desires or social feelings had they been unnecessary. That individual who possesses a constitution in which the physical and vital activities, the animal instincts and desires, the social and moral feelings and the intellectual faculties are



"Work is the grand cure for all the maladies and miseries that ever beset mankind."—*Carlyle*.

proportionately developed and exercised, lives the fullest life and enjoys the greatest measure of happiness. All these qualities are essential, and no matter what calling or occupation he may follow, each part of his nature plays a part in contributing to his enjoyment, well-being and eminence.

THE KING HIMSELF IN THE WORK-ROOM

He who to us was the Greatest Teacher, the most holy, the most illustrious, the greatest man in the world, was probably the nearest perfect, physically, intellectually and morally, spent eighteen years of His manhood, as Farrar tells us, in toil,

humility, obscurity, contentment, and prayer, as a carpenter and a layman; work served to promote the health and develop the physical activities and the vital organism which are necessary to give energy, endurance and will—all of which are essential for the prosecution of any great work, be it manual or mental.

The same writer tells us that whatever the boy Jesus may have learned as a youth in the house of his mother or in the school of the synagogue, his best teaching was derived from the immediate insight into his Father's will. He heard the voice of God in every sound of nature, in every occupation of life, in every interspace of solitary thought. The calm, untroubled seclusion of the happy valley, with its green fields and glorious scenery, was eminently conducive to a life of spiritual communion; and we know how from its every incident—the games of its innocent children, the buying and selling in its market-place, the springing of its perennial fountain, the glory of its mountain lilies in their transitory loveliness, the hoarse cry in their wind-rocked nest of the raven's callow brood—He drew food for moral illustration and spiritual thought.

The low estate of the poor in which he chose to live amid the common, honest workers, who are the salt of the earth, developed in him sympathy, kindness, respect, equity, sociability, and love of all mankind, but great love especially for those who labor. His life as an intelligent carpenter gave ample opportunity to develop mentality, dexterity, persistence, watchfulness, observation, ideas of beauty and grandeur; these and all the other qualities which go to make an ideal and perfect man he possessed; so that no human being in such a short time has lived a life so glorious, so wonderful, or has succeeded in giving to the world so much that is rich in example, precept and homely truth as did He in the three years of His incomparable ministry. In the exercise of all His activities and faculties how natural and full and happy must have been His life! In many ways His educa-