

attempts by pious men to make a sacred duty of her employment, and it has become too evident that she will, for the meantime, have supporters among those from whom better things might have been expected. The deliberate opinion has been expressed by Christian men, that *commerce* at least, which at the present time is a sufficiently important branch of labour, can by no possibility be redeemed from the secular world. As if commerce were not, as much as science or art, a necessity for man and as if all the branches of human industry, (unless housebreaking, forgery, and the like, are to be reckoned branches of industry), were not appointed for man by Him who made him. Business is business! Yes, and there is a law for all business, as old and as holy as any of the Sacred Code. The first of commandments is "Subdue the Earth!" and that primitive Law remains unrepealed: every new law,—the Gospel itself—only repeats it, adds new force and significance to it, and shows us how we may best attain to the fulfilment of it. In the New Testament there is a phrase, "Not slothful in business;" there is a text "Every gift of God is good;" and there is a parable which represents the position of man, as that of a servant who hath received from his Lord talents which it is a deadly sin for him to leave unemployed. That parable is but a repetition, in other terms, of the first chapter of Genesis. It has no doubt many and various applications, (as which of those Divine Lessons has not?); but among these, surely this is the most fundamental—that man is a servant who hath received a trust—whose trust includes, not one thing, but everything belonging to his nature and to the world in which he is placed. The garden is but the opportunity for beginning his service. And as for art and science, and commerce, these are only the legitimate and necessary consequences of labour, whatever may have been its beginning. Let any man consider the question—How long would it have been possible for Adam to work at the ground, without entering on some first step to art and science, which, once taken, would necessitate all the rest?

The first chapter of Genesis teaches us that the manifold labour of man is no secular duty, but a thing of God's appointment, and necessary to the perfection of God's world. We talk too often of the works of God in contrast with the works of man; as if the work of man were not to be included within the sphere of God's work-

ing; nay, were not so much a part of the great whole, that, without it, all the rest would be incomplete. We love and reverence the exceeding beauty of the work of God, untouched by the hand of this other worker. It is the sublime scenes which are lifted above our reach that most deeply move us,—the solitary mountains, whose summit man cannot gain; the heavens above, in which light is lost to him. And yet, to the eye of the Almighty himself, we are taught to believe, that an earth or a universe, altogether beautiful, would seem unfinished, perhaps not worth finishing, unless it were made the home of an intelligence, who, being created after the image of the Creator, should imitate his operations, appreciate his designs, and be worthy to be called His son.

"Business,"—a man's public duty, his contribution to the advancement and prosperity of the world,—must surely, when we consider it, be as sacred at least as his private, domestic duties, and who will deny sacredness to them? After all the cry of "Business is Business," *soul* and *conscience* will get their voice heard even in matters of business; and soul and conscience are very sacred things. It is found that *laws of God* have their operation even in matters of Business, a fact to be weighed by the secularist and explained away, if it can be! No, friends; let us still trust in the primitive belief. Let us look yet for the time, when, in the prophet's figure, Holiness to the Lord shall be engraved upon the bells of the horses,—that were truly the day of enlightenment!

"CASTING ALL YOUR CARE UPON HIM,  
FOR HE CARETH FOR YOU."

1 PETER v. 7.

"Yes, for me, for me He careth  
With a brother's tender care;  
Yes, with me, with me He shareth  
Every burden, every fear.

"Yes, o'er me, o'er me He watcheth,  
Ever watcheth, night and day;  
Yes, o'en me, o'en me He snatcheth  
From the perils of the way.

"Yes, for me, for me He pleadeth  
At the mercy seat above;  
Ever for me intercedeth  
With a free unchanging love.

"Thus I watch for His returning,  
Singing all the way to heaven:  
This the joyful song of morning,  
This the tranquil song of even."

Family Treasury.