

iously conquers the earth, and makes her man's. Venerable to me is the hard hand--crooked, coarse--wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike. Hardly entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed.

. . . Yes, toil on, toil on; *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

"A second man I honour, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread, but the Bread of Life. Is not he too in his duty; endeavouring towards inward harmony; revealing this by act or by word, through all his outward endeavour be they high or low? . . . If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These two, in all their degrees I honour; all else is chaff, which let the wind blow whither it listeth."

2. So much may be said of work in general. We must now somewhat narrow our view, and remark that we have, each one of us, *some special work* to do in the world. Each one has his own place, his own circumstances, his own powers, his own opportunities. The world has need of a great many different kinds of work to be done, and there are persons qualified, in different ways, for the doing of them, distributed throughout the whole family of man. Sacred Scripture presents this thought before us in many varied forms. Men are called the stewards of God. The ministers of the Gospel are so in a peculiar sense; but all His servants and children have a ministry. To

each one is given his own proportion of talents, which he is to employ so that his Master may receive His own with usury. To each one there is something for his hands to do, and whatsoever his hand findeth to do, he is to do with his might.

In the early history of our race there was, of course, very little distinction of duties, very little of what we call division of labour. A man had to do almost everything for himself, instead of doing much for others, and having much done for him by others. Yet a certain division of labour must have come very early; and those who accept the Scripture narrative will see how naturally the division began. To the oldest son of our first parents was given his father's business of cultivating the soil. "Cain was a tiller of the ground." The farmer must always come first. He is the most ancient and the most necessary of all workers. The second son was appointed to take care of the flocks belonging to the first family. "Abel was a keeper of sheep." The shepherd quite naturally responded to man's second need. After the fruits of the earth men would make use of the milk and the wool of the flock.

Even at this early period it was a manifest convenience, if it was not yet an absolute necessity, that the spheres of labour should be separated. If both had been farmers and shepherds as well, the tilling of the ground and the tending of the sheep would have been worse done. In this early example of human life we have the principle of the division of labour. "When men began to multiply on the face of earth," it became more and more apparent that they could best promote their own well-being and the interests of others by taking some particular portion of the common work which was needful for the support of the race to which they belonged. Every succeeding age has seen