

ber of the Great Physician, thou didst not seek, like the Pharisee, to conceal thy wounds, holding forth only the limb that was whole. Thou didst confess, that "the whole head was sick, and the whole heart faint," believing that the Lord was both able and willing to apply unto thee the sovereign balm of Gilead.

Verse 14.—"I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—The Publican came empty-handed, but he went away full; the Pharisee came to unfold his riches, but went down to his house "wretched, and miserable, and poor, and blind, and naked." "The Lord filleth the hungry with good things, and the rich He sendeth empty away." "God resisteth the proud, but giveth grace unto the humble." "Though the Lord be high, yet hath he respect unto the lowly; but the proud He knoweth afar off." While those who imagine that they have already got possession, "perish for want," those, who sell all that they have, receive in exchange "the pearl of great price." While the self-righteous boasting of the Pharisee was driven back like smoke into his eyes, the humble position of the Publican ascended like sweet-smelling incense to the heavens. "Blessed are the meek; for they shall inherit the earth. Blessed are the poor in spirit; for theirs is the kingdom of heaven."

THE DIGNITY OF LABOR.

"Idleness, says Petrarch, is generally placed among the beatitudes of Heaven, but I think it ought rather to be placed among the torments of Hell." Labor is a duty from which no rank is exempt. It is the price which must be paid for success or distinction in every course of life. What is the history of every great man that ever lived? Simply that he labored with all his might. It is a very superficial mistake to suppose that greatness means immunity from labor. On the other hand, toil is the rugged path by which it is reached; it is the hard condition on which it can be retained. Natural ability may smooth the journey, but it never can and never will supersede the necessity of work. Idleness has corroded and eaten away many a noble intellect, robbing its possessor and the world of its capabilities and legitimate fruits. He who wishes to live a life satisfactory to himself or useful to mankind, must be content to labor. Read the biographies of the great ones of the earth; turn your eyes even upon the men of local eminence around you, and you will discover without a single exception that they have been all men of toil.—Cæsar labored; so did Napoleon, and Wellington, and Washington. The amount of work performed by these men is almost incredible, yet if we stop to inquire we will

find that it was the condition, the secret of their success. It would be an easy task to cite instances enough to fill a volume, in every phase of the human character. It has raised the lowliest to the loftiest station. It has placed rank and wealth in the temple of fame, making mortal names household words for all time. We can conceive no line of thought, no species of narration, more interesting and beneficial, especially to the young, than that of labor lifting obscurity out of darkness and placing it on the pinnacle of fame, a beacon and a blessing to the world. At present the Church is lamenting the loss of one of her greatest, her most distinguished ornaments, the Rev. Dr. James Robertson, Professor of Church History in the University of Edinburgh. He has passed away in the midst of his labors, while his hands were full and his heart was eager. He has left a mark behind him, a memorial for all time, the fruit of incessant and devoted labor. We question if the death of any clergyman, since that of Dr. Chalmers, has produced such wide-spread and profound regret as that of Dr. Robertson. His history is well calculated to teach us an instructive and encouraging lesson. We all know how universally beloved and honored he lived. We know the extent of his labors, and their beneficent fruits, that noble Endowment Fund which secured for the Church of Scotland £400,000, and the permanent endowment of 150 parish churches throughout the most destitute portions of his native land. How came this man to gain so much influence, to command so large, we might almost say so unparalleled a measure of success. He entered the arena of life under no advantages of a social character. The son of a farmer, he lived while a student by studying during winter and working with his father during summer. In departments differing so widely he labored with all the energy of a resolute will. During winter, the night was consumed far into the morning poring over books and manuscripts; during summer he was out of bed and in the field every morning at four o'clock, taking his full share of the heaviest labor. Possessing, fortunately, an iron constitution, he came safely through the ordeal which has been fatal to many a noble intellect. By well directed labor he conquered a proud position, and by continuance of labor improved it to the end. While minister of Ellon, the solidity of his knowledge, the ripeness of his judgment, his zeal, attracted the attention of the Earl of Aberdeen, and secured for him the entire confidence of that excellent nobleman and distinguished statesman. How well he improved this opportunity for the benefit of the Church is known to all. But it is not by his labors in this direction he will be chiefly known. He, in common with many others, saw the spiritual destitution of many of the poorer districts in different parts of Scotland, like a second Chalmers, he resolved on