

the immediate ends which are the means of their attainment. Thus it is that, in our endeavour to fulfil the supreme duty of loving God with the whole heart, we must be absorbed in the little duties of the hour which that supreme duty involves, the duties in which we carry out the will of God with regard to our neighbour and ourselves. The very completeness with which we have trained ourselves habitually to the love of God, may thus appear in the completeness with which we seem to forget it in our devotion to the duty of the moment, which the love of God demands. But if in this way the love of God ceases to be a lifeless abstraction of thought or an idle sentiment, and becomes a living reality, the daily tasks of life lose all appearance of petty, meaningless, transitory incidents; they become glorified with an infinite significance as working out the will of the Eternal. It is well to bear in mind, further, that this infinite and eternal significance is not to be measured by the extent of the stage on which the work of life is done, or by the splendour with which it may dazzle the vision of men. The work of our Lord Himself is never referred to by the early historians of the Roman Empire, except in an occasional phrase of contempt; and yet it was by far the most potent influence in the very history they undertook to record. So in His eyes a widow's mite could be of more value for the treasury of God than the munificent contributions of the wealthy, while any little deed of kindness done to the very least of His brethren had the same significance as if done to Himself.

The great majority of human beings are called to pass their lives in what appears as a monotonous round of insipid tasks that seem to be without value for the vast interests of the world. But the dullest