

noble Persians, might not do with their children as they thought good, but as the judgment of the common wealth always thought best."

As to the wishes of the young people themselves, they are swayed by a thousand winds. They think of the present rather than of the future. They want to stay with a favourite companion, or they simply wish to gratify a roving impulse. Some have a personal attraction to a possible employer. One desires "liberty," another looks for "gentility." One inclines where he can make "most money," another studies only where he will get the "easiest time."

Some allow influences and circumstances, which a little resolution might easily control, to push them into a place in life for which they have neither liking nor fitness. Do they reflect what they are doing? The process of earning a living absorbs at least one-third of a man's whole life—eight hours out of the twenty-four—half of his waking time! Therefore, to choose an uncongenial form of bread-winning means that they are bound in disagreeable slavery for that portion of their existence, and must seek all enjoyment, not in the persistent condition of their life, but in its mere accidentals. A man or woman who does not take a pleasure and a pride in his or her work is not worth employing. It must be a wretched thing to labor, longing only for the clock to strike the hour of release. Those who, having strong individual inclinations, are able to secure a livelihood by the exercise of these have a perpetual cause of thanksgiving. Without doubt, they may get weary of it sometimes—and have "too much of a good thing"—but they are as delighted to return to it as we are to get home when we have been refreshed by a holiday.

It has been said that "there is nothing in life which holds, except one's work and one's prayers," for these go on when all else changes and ceases, and by these we hold to our fellow-men and to God when all the other surroundings of our lives drop away.

Some people may be inclined to imagine that only occupations where so called "talents" come in can really be so delightful as to be a chosen occupation. This is a mistake. Many men, some great in mind, some in position, have found utmost pleasure in the simple manual arts by which other men gain bread. Louis XVI. of France, delighted in locksmith work; other princes of more modern date have been skilled taxidermists. Jenny Lind, the great singer, liked to occupy her leisure with needlework; a famous French authoress loved to soothe her stormy soul with "a long, white seam." If these people had not had princely rank or royal genius, there is no doubt how each would have chosen to earn bread, and been happy in the earning.

Nobody should choose an occupation in which he is not willing to live and to die. It is a pitiful thing when a man goes to his work only to gain enough money to leave off doing it. When a man loves his work and does it well, he does not want to delegate it to others, to shuffle out of it when he can, to get rid of it as soon as he may. On the contrary, he feels a tender pathos when he finds that his "working days are drawing to a close," and though he may be glad enough to rest in his old age, yet the tools of his art or craft will be often in his hand, and its interests will always arouse his interest.

When we approach the definite choice of occupation from a practical point of view, the first question