

must be the peculiarities and institutions of the people. He studied and described the laws of the universe, and left others to build up their fanciful systems. There are similar proofs of Paul's greatness. He was moving great masses of men everywhere. He was the herald of truths that were to change the whole face of society ; but you never find him setting on foot Utopian schemes, which promised deliverance from the hardships and labors of life. He does not establish communities that are to have their own laws, where the family relation is to be broken up for the common good, and where they are to have all things in common. He never tampers with the rights of property, nor does he brand all government as tyranny. He presents no ideal state of society in which there will be no need for hard bodily toil, where all shall be engaged in the pleasures of study. He has left no "Brook Farm" or "Harmony Hall" as monuments of his folly.

He does not call upon men to leave their farms, their workshops, and their merchandise, that they may give themselves wholly to the cultivation of their intellects and the salvation of their souls. He never speaks of the drudgery or degradation of manual labor. Nor is freedom from bodily toil ever spoken of as something either to be hoped for or aimed at. The hard hand and muscular arm, the moisture on the brow of toil and the begrimed face of the mechanic are not pointed to as seals of degradation. Paul's deep interest in the souls of men never blinded him to the claims of their bodies which must be fed and clothed by the fruits of la-