

conflicting laws ; and no more, we may rest assured, are there established, in the moral world, any two laws, one or other of which must needs be disobeyed. Now, one thing is certain, that there is in the moral world a law of labour. Secular work, in all cases a duty, is, in most cases, a necessity. God might have made us independent of work. He might have nourished us like "the fowls of the air and the lilies of the field," which "toil not, neither do they spin." He might have rained down our daily food, like the manna of old, from heaven, or caused nature to yield it in unsolicited profusion to all, and so set us free to a life of devotion. But forasmuch as He has not done so—forasmuch as He has so constituted us that without work we cannot eat, that if men ceased for a single day to labour, the machinery of life would come to a stand, an arrest be laid on science, civilization, social progress—on everything that is conducive to the welfare of man in the present life,—we may safely conclude that religion, which is also good for man, which is indeed the supreme good of man, is not inconsistent with hard work. It must undoubtedly be the design of our gracious God that all this toil for the supply of our physical necessities—this incessant occupation amid the things that perish, shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery ; but so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy : there must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being. The planets in the heavens have a two-fold motion, in their orbits and on their axis, the one motion not interfering, but carried on simultaneously, and in perfect harmony with the other : so must it be that man's two-fold activities, round the heavenly and the earthly centre, disturb not, nor jar with each other. He who diligently discharges the duties of the earthly, may not less sedulously—nay at the same moment—fulfil those of the heavenly sphere ; at once "diligent in business," and "fervent in spirit, serving the Lord."

And that this is so—that this blending of religion with the work of common life is not impossible, you will readily perceive, if you consider for a moment what, according to the right and proper notion of it, Religion is. What do we mean by "Religion?"

Religion may be viewed in two aspects. It is a *Science*, and it is an *Art*—in other words, a system of doctrines to be believed, and a system of duties to be done. View it in either light, and the point we are