

fulfills the end of his being, he also subserves the purposes of the Creator. The command given to primeval man was to replenish the earth and subdue it—to have dominion over every living thing that moveth on the earth. And so long as man obeys this command, a kind Providence smiles on his efforts, and blesses him with bounteous hand; but let him despise labor, and neglect to subdue the earth, and so surely does he pay the penalty of idleness in tears and want, privation and suffering. And what is worse still, he becomes morally debased, losing, as he sinks, the fair image of God, which has been stamped on him. Bet let him brace up his energies and work, let him labor in a cheerful and earnest way, ever finding what he has to do, and then resolutely doing it, and we behold him rising in dignity of character, diffusing around, wherever he goes, all those blessings which result from a faithful obedience to great providential laws; and while he thus subserves the purposes of his Creator, he approximates nearer and still nearer to that divine image which is at once the glory, the dignity, the happiness, and the perfection of his moral nature,

W. G. DENHAM,
Umbrella-maker, London.

MAN DEPENDENT ON LABOR.

Man was made to toil. The structure of his body, as well as his wants, proclaim this truth. How marvellous, then, that ever there should have existed a human being so sunk in mind and morals as to brand industry with reproach! Not so the ancients. Paradise required dressing and keeping. The first pair were gardeners; and when clothes became necessary, the Almighty Creator constructed their robes. The early prince, princesses, and monarchs, worked at various arts and trades. It is a fig-

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