

moveth in the water ; and He made the beasts of the earth ; God created man in His own image ; the Lord God planted a garden eastward in Eden ; and on the seventh day God rested from all his work which He had made. After that day of rest He resumed His labours. He visited His image-born creatures, judging their sins, punishing their guilt, making clothing for their nakedness ; drove them from Paradise and placed the cherubim on guard at the garden gate. He branded Cain, flooded the world, called Abraham, destroyed the cities of the plain, and was present with Jacob in Canaan and Joseph in Egypt, a co-worker with them. He wrought deliverance for Israel, laid out a roadway for them in the deep sea, sweetened the waters of Marah to their taste, fed them with bread from their "Father's house," opened a fountain in the flinty rock, fought with them their battles, punished their sins, and buried them in the sand of the wilderness. In like manner, through the whole period of the Jewish dispensation into the Christian and down to to-day, may we see the labours of the Lord. When manifest in the flesh He was a man of toil. Found engaged in His "Father's business" when twelve years old, he worked until he left the world. In redeeming the world from the curse, in saving a lost and ruined race, the Divine Trinity in Unity has been ceaseless in activity. This much we know of God as a labourer in relation to this world and in connection with our race ; but when we remember that our world is such a small atom in the midst of His universe of worlds, and our race so small and mean when compared with other and higher creatures, some of whom have been seen and known by men, how great and glorious does God appear as a labourer ! how does the sum of his labours surpass the most vivid imagination of man !

Men are labourers together with God. Hugh Miller, whose too early loss the world still mourns, has by the lessons of geology vividly illustrated this truth, especially in its relation to the material province. He has shown that man was the first, and, so far as we know, the only creature appointed by the Creator to carry on the work of the world. His predecessors were mere figures in the landscape, and he only alters the face of nature : and what a change has been produced upon nature ! Contrast the world as it was with the world as it is ! The primeval forests have given place to the fruitful fields, and the howling wilderness to teeming cities. Every sea and ocean is now alive with commerce, and men at the remotest distances exchange the fruit of their handiwork one with another. All the elements are made obedient slaves to man, and with power superhuman willingly serve him who bears the image and in part the power of their Creator. Man has been so endowed by God that he may improve upon creation, and in a sense become a creator. He adds to its beauty, as is seen by changing the tangled forest into the smiling landscape, and by adding to the size, the hues and the aroma of flowers which are perfected under the skill of his cultivating hands. He adds to the utility of creation. The fields become more fruitful under his care, and wild productions of vegetables and fruits which were distasteful and useless become luscious luxuries. His dominion over brutes is beneficial, for as they become domesticated they receive care and comfort, and are improved in a manner otherwise unknown ; while virtues are developed before unperceived, as in the dog who follows his master in affection and fidelity wherever he may roam. This man is enabled to show not only his divine origin and likeness, but also his high calling as a "labourer together with God."

In every service and in all our services there is a co-partnership with God, both in performing the work and in reaping the results. Therefore in the commonest work, as we view some engagements—for in reality there is no work common viewed in this higher light—we are in this same divine relation. The day-labourer, as he digs a drain, or trims a hedge, or cleans a street, is helping God to improve, beautify and keep in order the world. The husbandman, as he prepares the soil and sows the seed and cultivates the growth, is labouring with God, who gives fructification, growth and fruit through the influence of the soil, the sun, and the showers. Neither will do without the others, but through the co-working the great result