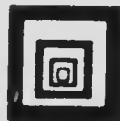


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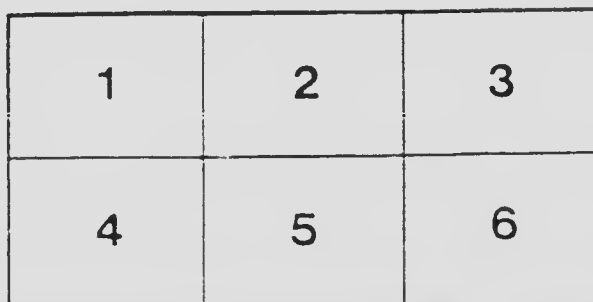
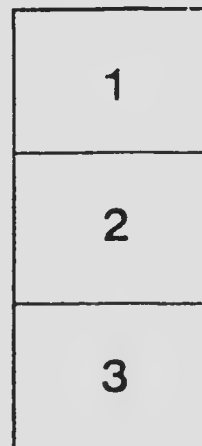
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The Bible in Relation to Agriculture



BY
J. D. REYNOLDS, M. A.



ONTARIO AGRICULTURE COLLEGE
YOUNG MEN'S CHRISTIAN ASSOCIATION
1920

LESSON I.

MAN'S PLACE IN NATURE

"And let them have dominion."—Gen. 1: 26.

"Thou madest him to have dominion."—Ps. 8: 3-8.

The doctrine of special creation places man at once at the summit of nature. The old astronomy which regarded the earth as a fixed body with all the planets circling round it coincided with that doctrine.

The Copernican astronomy has reduced the earth, and with it man, to a state of physical insignificance.

"What if the sun
Be centre to the world; and other stars
By his attractive virtue aid their own
Incited, dance about him various rounds?
.....
Whether the sun, predominant in heaven,
Rise on the earth; or earth rise on the sun;
He from the east his flaming road begin;
Or she from west her silent course advance,
With inoffensive pace that spinning sleeps
And bears thee soft with the smooth air along;
Solicit not thy thoughts with matters hid;
Leave them to God above; him serve and fear."

"Paradise Lost," Book 8.

The curiosity of the human intellect, speculating on the mysteries of creation, was long held, as Milton held it, to be impious and irreverent:

"God never meant that man should scale the heavens
By strides of human wisdom.
.....

Some drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That he who made it, and revealed its date
To Moses, was mistaken in its age."

"Cowper's Task," Book III.

Geology and Biology and the other sciences, however, have revolutionized our beliefs about the external world, its age, the process of its creation; and no scientific teaching is more startling than the modern conception of man's place in the scheme of nature. His dominion, instead of being granted as an original endowment has been acquired as we now think in the slow and gradual process of evolution.

Modern science teaches that all forms of life on earth, instead of being made at first complete and immutable by special acts of creation, have slowly developed from lower forms by a process we call Natural Selection. "Zoologically speaking, man can no longer be regarded as a creature apart by himself. We cannot erect an order on purpose to contain him, as Cuvier tried to do; we cannot even make a separate family for him. Man is not only a vertebrate, a mammal, and a primate, but he belongs, as a genus, to the

Catarrhine family of apes.".....
"The lobster's powerful claw, the butterfly's gorgeous tints, the rose's delicious fragrance, the architectural instinct of the tree, the astonishing structure of the orchid, are no longer explained as the results of contrivance.....
.....The idea of beneficent purpose seems for the moment to be excluded from nature and a blind process, known as Natural Selection, is the deity that slumbers not nor sleeps"—Fiske "The Destiny of Man."

Ruskin counters this theory by asserting the immutability of species, and denying the power of external conditions to alter the essential character of types. He intends his protest as a rebuke to intellectual vanity and arrogance. The modern habit of mind, he declares, refuses to recognize the miraculous in nature. The scientist, he complains, is wanting in reverence in the presence of plain signs of Omnipotence.

But through all the defects by which insolent endeavors to sum the orders of Creation must be reproved, and in the midst of the successes by which patient insight will be surprised, the fact of the confirmation of species in plants and animals must remain always a miraculous one. What outstretched sign of constant Omnipotence can be more awful, than that the susceptibility to external influences with the reciprocal power of transformation in the organs of the plant, and the infinite powers of moral training and mental conception over the nativity of animals should be so restrained within impassable limits, and by inconceivable laws, that from generation to generation, under all the clouds and revolutions of heaven with its stars, and among all the calamities and convulsions of the Earth with her passions, the numbers and names of her kindred may still be counted for her in unfailling truth:—Still the fifth sweet leaf unfolded for the Rose and the sixth spring for the Lily; and yet the wolf rave tamelessly round the folds of the pastoral mountains, and yet the tiger flame through the forests of the right.

Ruskin "Prosperina."

HUMAN SELECTIONS—Man's intervention in nature has greatly modified the results of natural selection, by directing natural processes to human uses. Hence come the important differences between wild and domestic plants, and wild and domestic animals. Man's dominion over the natural world has therefore been **ACHIEVED**, first, by his understanding of the laws of nature:—of reproduction, cross-breeding, and selection—and secondly, by putting his knowledge to use in order to produce specially desired forms and types.

The grapes which dye the wine are richer far,
Through culture, than the wild wealth of the rock;
The suave plum than the savage-tasted drupe;
The pastured honey-bee drops choicer sweet;
The flowers turn double and the leaves turn flowers.

"The destinies of all other living things are more and more dependent upon the will of Man. It rests with him to determine, to a great degree, what plants and animals shall remain upon the earth and what shall be swept from its surface. By unconsciously imitating the selective processes of Nature, he long ago wrought many wild species into forms subservient to his needs. He has created new varieties of fruit and flower and cereal grass, and has reared new breeds of animals to aid him in the work of civilization.....
Natural selection will by-and-by occupy a subordinate place in comparison with selection by Man, whose appearance on the earth is thus seen more clearly than ever to have opened an entirely new chapter in the mysterious history of creation."—Fiske "The Destiny of Man."

Man's divinity is established by whatever road of reasoning we reach it. According to ancient thought he is divine by act of original creation, "And God said, Let us make man in our image, after our likeness," Gen. 1:26. According to modern thought, Man has been slowly winning supremacy over the world of nature, and shares with God in the divine acts of creation and dominion. We are "heirs of God and joint heirs with Christ," and are fellow-workers with Him in the divine labor of ridding the world of physical and moral evil.

LESSON II.

THE CONFLICT WITH NATURE

"Cursed is the ground for thy sake."—Gen. 3: 17-19.

Certain factors in nature were early seen to thwart man's dominion. Woods, destructive insects, devastating storms, drought and flood, heat and cold, were and are, more or less uncontrollable factors.

The Greek idea of these opposing forces of nature—and the Greek idea probably represented the highest level of pagan belief—was that each destructive natural object or phenomenon, as a tree, a river, the sea, the wind, embodied a spiritual power that called for man's worship. Early religion was thus some sort of nature-worship. Neptune was the god of the sea, Aeolus the god of winds, Apollo the deity representing the sun's influence. Indifference and caprice was largely the supposed attitude of these deities to human affairs:—

"Careless of mankind"

"For they lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds are lightly curled
Round their golden houses girdled with the gleaming world;
Where they smile in secret, looking over wasted lands
Blight and famine, plague and earthquake, roaring deeps and fiery
sands,
Clanging fights, and flaming towns, and sinking ships and praying
hands."—Tennyson "The Lotos-Eaters."

'Saith He is terrible; watch His feats in proof!
One hurricane will spoil six good months' hope,
He hath a spite against me, that I know,
Just as he favors Prosper, who knows why?
So it is, all the same, as well I find.
'Wove wattles half the winter, fenced them firm
With stone and stake to stop she-tortoises
Crawling to lay their eggs here; well one wave,
Feeling the foot of Him upon its neck,
Gaped as a snake does, lolled out its large tongue,
And licked the whole labor flat; so much for spite."

—Browning "Natural Theology in the Island."

The apparently uncontrollable factors in nature—the caprices of the weather, sudden unforeseen invasions of insects and diseases, are conditions with which the farmer of all times has had to deal. Are these properly subjects of prayer addressed to a Supreme Power that might check their ravages if it would? Or are they conditions to which the farmer must patiently submit, and learn thereby lessons of endurance and perseverance? Or may he hope in time to control them wholly or in part, by reason of increasing knowledge of nature's laws, and thus assert his divine prerogative of dominion over nature?

THE CONFLICT WITH NATURE

The Hebrew Belief

Briefly stated, the Hebrew belief about nature was that natural forces were controlled by a great and wise Power, friendly to man, a Power that used nature for man's education, discipline, and reward (Deut. 8:7-9).

The Hebrews were originally a pastoral people, and their poetical books,—the Psalms, the Proverbs and the book of Job, the Song of Songs,—are full of allusions to nature in relation to agriculture. The seasons in Palestine came regularly, alternating wet and dry (Song of Songs, 2:11,12) and weather signs could mostly be depended upon (Luke, 12:54, 55). Yet there were large variations and irregularities in the behaviour of the weather. Rain sometimes failed, and sometimes disastrous floods swept over their valleys. And there were other large exceptions to the amenities of nature. Insect pests and crop diseases were factors in agriculture and fruit growing (Amos. 4: 9). The wild beasts of the wilderness preyed upon the sheep of the flock (Amos, 3:12). The peculiar prominences of the land, the extreme variations of soil and climate that might be met in a day's journey, the uncertainty of weather in a general scheme of regular seasonal changes, the enemies that nature seemed to keep in readiness to destroy the fruits of their labor; all these things, to a people peculiarly susceptible to religious impressions, taught the doctrine of human dependence and divine sovereignty. At a time when the principle of secondary causes had not been received, nature's uncertainties were understood by them as the outgoings of the Divine Will. Add to this the fact that their conception of Jehovah was not that of a capricious deity, but that of a moral being superior to nature and using nature for the discipline of His people, and we come to see that the operations of nature lent themselves to the service of moral ideas (George Adam Smith, "Historical Geography of the Holy Land," p. 73). Jehovah's general beneficence was the first principle of their religion, hence even the sublime aspects of nature,—mountains, storms, the power of the sun in a semi-tropical climate—did not inspire in them the dread that was usual in early times. (Ps. 91: 5, 6; Song of Songs, 4: 6; Ps. 29). To their minds, the power of nature was the power of Jehovah, and Jehovah was their friend. In Ps. 104 the poet sees the power and the providential grace of God through the splendors of nature, and he sees also aspects of beauty in a well-ordered universe. Water and clouds and fires, the seas and the springs, the hills and the valleys, grass and herb,—all belong to a divinely-governed world. And animate nature,—the birds making their nests, the young lions roaring after their prey, 'the leviathian playing in the great wide sea,' and man going forth to his work,—

"These wait all upon thee,
That thou mayest give them their meat in due season."

But these amenities of nature were felt to be dependent upon the people's moral conduct, upon their obedience to Jehovah (Deut. 11:8-17). Hence, their religion came to look upon nature not as a power in itself, not as a set of fixed natural-laws, but as a set of phenomena controlled by a higher power in direct relation to human character and conduct. It is true, this doctrine was discredited in later times, and certain of the writings of the Old Testament protest against the theory that material blessings are handed out as rewards to the righteous, and that the ravages of nature afflict the agriculture of the ungodly. (Compare Ps. 1 and 18 with 74 and 80, and Job 20 with 21). But that very advance on the belief of an earlier time only served to fix more securely the main principle that Jehovah is supreme not only over nature but also over the destinies of man (Job 42: 1-6).

LESSON IV.

THE CONFLICT WITH NATURE

The Modern Belief

The Hebrew idea of nature took no account of secondary causes, of what we call natural law. The prevailing Hebrew idea was that the phenomena of nature were immediately controlled by the Divine Will for specific moral purposes (Is. 78; Amos 4). Modern science teaches that the Divine Will does not operate directly and immediately upon nature, but indirectly through natural law. For example, certain meteorological laws are known to account for changes in the weather, and the Weather Bureau is now able to forecast the weather with tolerable certainty a day or two in advance. Storms, cyclonic movements, are seen by the modern mind as natural, instead of supernatural, as they were regarded by the ancient mind. And while nature may still be believed to have moral influences, it is no longer regarded as part of the divine machinery for rewards and correction.

Weeds "Cursed is the ground for thy sake. . . .
Thorns also and thistles shall it bring forth to thee."

To the devout Hebrew farmer, weeds were a constant reminder of God's judgement upon the race for Adam's original sin of disobedience.

A very prosaic modern definition of a weed is "a plant out of place." Timothy is a weed in a corn field. A narrower but more usual definition of a weed is, a plant for which no use can be found in human economy; or from another point of view, a plant that has not been improved by cultivation so as to be of use. The usefulness or noxiousness of a plant, however, depends somewhat upon local circumstances and the urgency of human need. The dandelion is a pernicious weed in our lawns and meadows, and we find no use for it except to make dandelion wine. But in France the root, stalk, and leaf of the dandelion are widely used. Some farmers in Ontario and the United States are growing sweet clover for fodder and selling the seed at a high price. It is nevertheless pronounced a weed by some authorities.

Insects and Plant Diseases.

Here again the Hebrew mind ascribed these natural pests to providential visitations on account of the people's sins. Hosea 2: 25; Amos 4: 9.

The modern economic scientist studies the life history of these pests, and generally manages to discover effective poisons to check or destroy them.

An important principle in nature has recently been brought home to the scientific farmer. Human interferences in the economy of nature, in the form of destroying by poison what we regard as pests, has resulted in disturbing the balance of nature. Nature, it is known, frequently, if not always, provides her own remedy, by furnishing parasites which prey upon pestilent insects. Thus, the army worm and the potato beetle have their parasites. It should be the aim of science to maintain a balance between host and parasites. The higher principle seems to demand then, that human science must work in co-operation with nature, by a comprehensive knowledge and application of natural causes to produce certain desirable natural effects.

There is danger, of course, in the purely scientific view; danger that we may come to look upon the world of nature as a mere mechanism, and that we may forget its divine origin and its miraculousness. It would be well to remember that to some great modern minds the world has appeared still divine and miraculous.

Listen to Browning:—

"All changes at His instantaneous will,
Not by the operation of a law
Whose maker is elsewhere at other work."

And to Ruskin:—

“By accepting the words (He bowed the heavens) in their simple sense, we are thus led to apprehend the immediate presence of the Deity, and His purpose of manifesting Himself as near us whenever the storm-cloud stoops upon its course; while by our vague and inaccurate acceptance of the words we remove the idea of His presence far from us into a region which we can neither see nor know; and gradually from the close realization of a living God who “maketh the clouds His chariots” we refine and explain ourselves into dim and distant suspicion of an inactive God, inhabiting inconceivable spaces, and fading into the multitudinous formalism of the law of nature.”

And Carlyle is continually reminding us that the world of nature is a miraculous world—a symbol of the divine:—

“Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed city of God; that through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams. But Nature which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.”

THE RIGHTEOUS

"And whatsoever he doeth shall prosper."—Ps. 1: 3.

"I have smitten you with blasting and mildew;.....yet have ye not returned unto me."—Amos 4: 9.

What meaning can we give to this Hebrew understanding of the well-being of the righteous and of the ill-being of the wicked? Can we apply to it the law of causation as it is understood in nature, or does it only mean the direct intervention of the Divine Will?

Righteousness, or rightness, is capable of three interpretations: the rightness of the human spirit in perfect communion and accord with the Divine Spirit, or a spiritual rightness; the rightness of the social being in perfect accord with social welfare, or social rightness; and the rightness of the worker in perfect accord with the laws of nature with which he works, or natural rightness. In this third sense we can trace the operation of cause and effect in producing the well-being of the righteous. "Whatsoever a man soweth that shall he also reap," is true in the moral realm and equally true in the natural realm. And the conditions of righteousness in either realm are (1) Knowledge, and (2) Obedience.

"My people are destroyed for lack of knowledge" cries the prophet. The well-doing farmer is the farmer who understands the soil, the crops, the animals with which he works. That is the first condition that produces prosperity. And he must work in accord with the laws of the soil, of plant life and of animal life, that is, he must obey nature's laws which, after all, are God's law. "Obedience is better than sacrifice."

But, if it may be asked, how are we obedient when we destroy, or attempt to destroy, blight and mildew, weeds and injurious insects? These are part of nature. Agriculture is in part an interference with nature, but in so far as it is an interference with nature, such as pruning, spraying and thinning, it is in obedience to the higher Divine law that the higher forms of life shall survive. Creation is unfinished. Man, we believe, is the highest product of creation, and we believe that it is God's law that only those forms of life shall survive that are useful or beautiful to man, that minister to man's needs, so that by their agency man himself shall ascend in the scale of being.

LESSON VI.

A Counsel to Diligence and Industry

"Whatsoever thy hand findeth to do, do it with thy might."
—Eccles, 9: 20.

In these lessons we shall consider only productive labor, of which agriculture is the most important branch.

Ruskin, in distinguishing between work and play (*Crown of Wild Olives*) defines work as "a thing done because it ought to be done, with a determined end."

Work is a necessity of civilization because the fruits of work are health, wealth and progress.

The personal conditions of right work are (1) natural fitness, (2) intelligence, (3) content.

"It may be proved, with much certainty, that God intends no man to live in this world without working; but it seems to me no less evident that He intends every man to be happy in his work. It is written, "In the sweat of thy brow," but it was never written, "In the breaking of thine heart," thou shalt eat bread; and I find that, as on the one hand, infinite misery is caused by idle people, who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have had no concern, so on the other hand, no small misery is caused by overworked and unhappy people; in the dark views which they necessarily take up themselves, and force upon others, of work itself. Were it not so, I believe the fact of their being unhappy is in itself a violation of Divine law, and a sign of some kind of folly or sin in their way of life. Now in order that people may be happy in their work, these three things are needed: They must be fit for it; They must not do too much of it; and They must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been well done, and fruitfully done, whatever the world may say or think about it. So that in order that a man may be happy, it is necessary that he should not only be capable of his work, but a good judge of his work."—Ruskin.

The question of personal fitness concerns the choice of occupation. There are millions of workers in the world who make no deliberate choice of their work. They merely drift into an occupation because it is the one close at hand, or because it requires least preparation, or because it offers the best immediate returns. But thoughtful persons choose their occupation, and it is one of the most important questions that confront anyone at the beginning of mature life. Upon that choice hangs the success and the content of the whole life.

The question of intelligence in work is a question of vocational training. The occupation having been chosen, the problem then is to train the hand that performs and the mind that directs, so that the worker shall have mastery over his work, shall have a sense of success in it.

Contentment in our work depends upon three factors: the two factors already mentioned, namely, personal fitness, and proper training. These two factors are largely within our own control. The third factor is the conditions amidst which our work is done, partly controllable and partly not so. In any event, contentment is much a matter of disposition and of resolution. "I have learned," says St. Paul, "in whatsoever state I am, therewith to be content." It is important to remember that in any human condition there are things that are just tolerable, never enjoyable, that, nevertheless, must be borne. Anyone who is in love with his work has neither time nor inclination to think much of his grievances. It is just as reasonable to count your blessings as to worry over your vexations. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." We share in that kingdom when we do useful work in the right spirit.

THE PENALTY OF LABOR

Manual labor is exhausting; and it is liable to be divorced from intelligence. These are the two penalties of labor.

"And it is of no use to try to conceal this sorrowful fact by fine words, and to talk to the workman about the honorableness of manual labor, and the dignity of humanity. Rough work, honorable or not, takes the life out of us; and the man who has been heaving clay out of a ditch all day, or driving an express train against the north wind all night, or holding a collier's helm in a gale on a lee-shore, or whirling white-hot iron at a furnace mouth, is not the same man at the end of his day or night, as the one who has been sitting in a quiet room, with everything comfortable about him, reading books, or classing butterflies, or painting pictures."—Ruskin.

"Two men I honor, and no third. First the toilworn craftsman that with an earth-made implement laboriously conquers the Earth and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living man-like. Oh, but the more venerable for the rudeness and even because we must pity as well as love thee! Hardly-e treated Brother! For us was thy back bent so, for us were thy straight limbs and fingers deformed; thou wert our Conscript on whom the lot fell, and fighting our battles wert so marred. For in these too lay a God-created form, but it was not to be unfolded; encrusted it must stand with the thick adhesion and defacements of labor; and thy body, like thy soul, is not to know freedom. Yet, toil on, thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

1. It is not because of his toils that I lament for the poor; we must all toil, or steal (howsoever we name our stealings), which is worse; no faithful workman finds his task a pastime. 2. The poor is hungry and athirst; but for him also there is food and drink; he is heavy-laden and weary; but for him also the Heavens send sleep, and of the deepest; in his smoky cribs, a clear, dewy heaven of rest envelops him, and fitful glittering of cloud-skirted dreams. 3. But what I do mourn over is, that the lamp of his soul should go out; that no ray of heavenly, or even earthly knowledge should visit him; but only, in the haggard darkness, like two spectres, Fear and Indignation, bear him company. 4. Alas, while the body stands so broad and brawny, must the Soul lie blinded, dwarfed, stupified, almost annihilated!"—Carlyle.

"And just experience tells, in every soil,
That those who think must govern those who toil."—Goldsmith.

If these statements are true, we have set forth, in unmistakable language, the degrading and benumbing effects of labor. And so, many persons are disposed to live upon their wits, without doing useful work of any kind; which lays a still greater burden upon the real workers.

It is that which Edwin Markham refers to in his great poem, "The Man With the Hoe":—

"Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground;
The emptiness of ages in his face,
And on his back the burden of the world."

Here are the extreme penalties of labor,—the "aching stoop," the clouded brain, the eye from which no soul shines forth. What are the redemptions from these penalties? Can Christianity solve this problem, or must a certain proportion of the race always go blighted?

The spirit of the Lord is upon us
Because he hath annointed me to preach good tidings to the needy;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captive,
And recovering of sight to the blind,
To set at liberty them that are bruised.

THE REDEMPTION OF LABOR

For the Canadian and American farmer, the redemption cannot be in ceasing to labor. That would only throw the burden upon another class. The redemption lies in making the labor intelligent. It is the intelligence of the directing mind that dignifies the labor of the performing hand. The whole science of agriculture comes to the succor of the farmer. The intelligent farmer knows why he does things. "He gains a sense of power and dignity when he understands the things with which he works. His labor then becomes "toil co-operant to an end," co-operant with nature, to an end that is clearly seen and worthy of his effort.

"And here the sower, unwittingly divine,
Everts the silent forthought of his toil.
Alone he treads the globe, his measured stride
Dumb in the yielding soil; and though small joy
Dwell in his heavy face, as spreads the blind
Pale grain from his dispensing palm aside,
This plodding churl grows great in his employ;
God-like, he makes provisions for mankind.—Roberts.

The Canadian poet has suggested both the penalty and the remedy. He sees the joyless, heavy face, and he sees also that the sower is co-worker together with God in making provision for mankind. The sower is "unwittingly" divine. He needs only to be made conscious of his partnership, aware of the worth of what he is doing. The mind's intelligence would here light up that joyless heavy face.

The farmer's work is worthy, and he should know that it is worthy, because it is serviceable, and because, further, high intelligence and wide knowledge of the things he works with make it the more serviceable because more productive.

The profit of the earth is for all; the king himself is served by the fields.—Eccles. 5: 9.

There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.—Ps. 72: 16.

The farmer's work is divine, and he should know that it is divine, because it is creative. By his labor he is one with the Creator in bringing new things to life, and one with Providence in furnishing food for the world.

These wait all upon thee, that thou mayest give them their meat in due season.—Ps. 104: 27.

All I know is, that wheat is better than when I began to sow it.—John Ridd, in Blackmore's "Lorna Doone."

GOD AND THE FARMER

God sat down with the farmer,
When the noontide heat grew harsh,
The One had builded a world that day,
And the other had drained a marsh.
They sat in the cooling shadow
At the porch of the templed wood;
And each looked forth on his handiwork,
And saw that the work was good.

On God's right hand two cherubs
Bent waiting, winged with fire;
On the farmer's left his oxen bowed
Deep bosoms marked with mire.
Still clung around the plowshare
The dark, mysterious mold,
Where the furrow it turned had heaved the new
O'er the chill and churlish old.

Jehovah's face was seen not
By ox or grazing kine;
But the farmer's eyes, were they dazed with sun,
Or saw he that look divine?
Was it the wind in passing
That stroked the farmer's hair?
Or had God's own hand of wind and flame
Laid benediction there?

Through muffing miles he fancied
Far calls of greeting blew,
Where on sounding plains the lords of war
Hurled down to rear anew.
Glad hail from nation-builders
Crossed faint those dreamland bounds,
Like a brother's cry from a distant hill,
And God spake as the pine-tree sours.

"There are seven downy meadows
That never before were mown;
There were seven fields of brush and rock
Where now is no brush or stone.
There are seven heifers grazing
Where but one could graze before,
O lord of marts—and of broken hearts—
What have you given me more?"

God rose up with the farmer
When the cool of the evening neared;
And the One went forth through the world He built,
And the one through the fields he cleared.
The stars outlasting labor
Leaned down o'er the flowering soil;
And all night long o'er His child there leaned
A Toiler more old than toil.

—From the Yale Review.

