

man does not toil for himself alone, but for those dearest to his heart; this for his father; that for his child; and there are those who out of the small pittance of their daily earnings contribute to support the needy, print Bibles for the ignorant, and preach the gospel to the poor. Here the meanest work becomes Heroism. The man who toils for a principle ennobles himself by the act.

Still farther, Labor has a religious use. It has been well said, "an undevout astronomer is mad." But an undevout farmer, sailor, or mechanic, is equally mad, for the duties of each afford a school for his devotion. In respect to this influence, the farmer seems to stand on the very top of the world. The laws of nature are at work for him. For him the sun shines and the rain falls. The earth grows warm to receive his seed. The dew moistens it; the blade springs up and grows he knows not how, while all the stars come forth to keep watch over his rising corn. There is no second cause between him and the soul of all. Everything he looks on, from the earliest flowers of spring to the austere grandeurs of a winter sky at night, is the work of God's hand. The great process of growth and decay, change and reproduction, are perpetually before him. Day and Night, Serenity and Storm visit and bless him as they move. Nature's great works are done for no one in special; yet each man receives as much of the needed rain, and the needed heat, as if all rain and all heat were designed for his use alone. He labors, but it is not only the fruit of his labor that he eats. No; God's exhaustless Providence works for him; works with him. His laws warm and water the fields, replenishing the earth. Thus the Husbandman, whose eye is open, walks always in the temple of God. He sees the divine goodness and wisdom in the growth of a flower or a tree; in the nice adjustment of an insect's supplies to its demands; in the perfect contentment found everywhere in nature — for you shall search all day for a melancholy fly, yet never find one. The influence of all these things on an active and instructed mind is ennobling. The man seeks daily bread for the body, and gets the bread of life for the soul. Like his corn and his trees, his heart and mind are cultivated by his toil; for as Saul seeking his father's stray cattle found a kingdom, as stripping David was anointed king while keep-

ing a few sheep in the wilderness, and when sent to carry bread to his brothers in the camp slew a giant, and became monarch, so each man who with true motives, an instructed mind, and soul of tranquil devotion, goes to his daily work, however humble, may slay the giant Difficulty, and be anointed with gladness and possess the Kingdom of Heaven. In the lowliest calling he may win the loftiest result, as you may see the stars from the deepest valley as well as from the top of Chimborazo. But to realize this end the man must have some culture and a large capital of information at the outset; and then it is at a man's own option, whether his work shall be to him a blessing or a curse.

P.

#### THE OUT-BID.

UPON a precious shrine one day  
I placed a gay and sweet bouquet,  
The brightest flowers of my young thought  
Were with its finest perfumes wrought,  
And with a riband bound, whose hue  
Emblemed a heart forever true.

Upon that shrine there also lay  
A gorgeous, many-hued bouquet,  
And every flower that told a thought  
Was with a golden thread inwrought;  
O, not so beauteous to mine eye,  
As the love-knot which mine did tie.

I lingered what seemed ages there,  
In hope that, answering to my prayer,  
The cloud might ope, and show revealed  
The form of her to whom I kneeled,  
Then from that pure and jealous cloud  
A lily hand its lustre showed,  
And drew within the envious veil  
The gift where gold made yellow pale.

I left my flowers to wither there —  
That must they soon with my despair,  
No more the pathway to that shrine  
Shall know these wonted feet of mine;  
I scorn my love's best gifts to bring  
For an unworthy bargaining.