

Labor and Brotherly Love.
Scripture; Luke 12²²⁻³⁴

Text: Luke 12³⁴. "For where your treasure is there will your heart be also."

To-morrow will be celebrated as a legal holiday, dedicated to the interests of labor. From one end of the country ^{to the} other men will be engaged in various forms of intellectual and physical activities common to holiday pleasures. We celebrate holidays in honor of some great event as at Christmas or in honor of some great war, or in devout recognition of God's care for us in our annual Thanksgiving day. But "Labor Day" is peculiar in that it is dedicated to the

common every-day duty of work.

/// All the various forms and aspects in which the so-called labor problems are forcing themselves upon us to-day are but expressions of what we call modern thought, ~~and are~~ They are the manifestations in the world of wealth and economics of that same point of view which in the world of religious thought gives rise to liberal theology. If we accept liberal religious views we are bound to recognize the truths which are being revealed in the revolutionary struggles in the realm of eco business. Moreover there is a very definite and clearly defined point of contrast between these problems and

and what we all recognize as one of the fundamental ideas of religious life. / It is the recognition of the dignity of human nature that makes possible the recognition of the dignity of labor. / In labor and work, upon which men once looked with disdain and contempt, we are beginning to recognize the true basis which makes rational and sensible, that truth which is commonly spoken of as brotherly love. / True it is that behind all these ideas there is the fact of spiritual brotherliness, but it is no less true that the only means of expressing that truth is the ~~the~~ recognition of a common purpose in labor. / Respect for labor is the expression of our respect for

war, and is the basis of brotherly
love.

Of late a great deal has been said
and written in one way and another
about Willlet's famous picture "The
War with the Hoe." Perhaps Markwois's
famous poem "The War with the Hoe"
written to give expression to certain
thoughts suggested by Willlet's picture
has given the picture a somewhat
exaggerated prominence. Now I do
not wish to pass any criticism
upon that rather famous poem of
Markwois. I am well aware of the
fact that it presents a truth. You
know and I know that any form
of labor has its hard and
seemingly unrewarded aspect.
The war with the hoe has some

meanings of it, but who does not? I know that there are times when it would take a vast amount of imagination to weave any romance or poetry into the act of loeing. / Anyone who stops to think of it, or takes the trouble to make a fractional experiment of it will discover that there is a great deal of truth in in Hawthorne's picture of love in its dark, gloomy and almost degrading atmosphere. / Let us grant him his point. //

But at best he has touched but half of the problem, and I am not hesitating in urging that he has not even touched the great truth of love, but has simply struck

often an incidental evil connected with a great good. The hardship, the degrading influence of labor are but incidentals, which appear now and then, after enough it is true, but still only the incidentals. There is another side to labor, not less true, but much more inspiring.

If I were an artist, I would like to paint two pictures. The first one of these two pictures would be entitled "The woman without a Hoe." In that picture I would try to portray the woman who has never known the joy and exultation of doing something, who has not experienced the subtle satisfaction of keeping the weeds down, and nourishing

the flaut to fruitage. In such
 a picture, the picture of "The won
 without a horse, instead of having
 a field free and clear of worth-
 less weeds, as in Willlet's picture
 it would be to the point to have
 the won surrounded by a growth
 of weeds and tares of such
 stoutness and unchecked growth
 as to, ^{almost} completely envelope the won,
 if won he may be called. / Then
 in the second place the won must
 have a different pose. Instead of
 standing thus bowed over by ages
 of toil, as Marksmen would have
 it, the won of weeds must of
 necessity be standing erect, and
 even stretching and straining
 in hopes of raising his head

above the engulfing weeds to
 get a view of the surrounding
 landscape, and feel the warmth
 of the free sunshine of God
 which he is fast losing in his
 because of his vain efforts
 to enjoy them without price.
 But even heaven is given away
 nor may we be had for the
 asking. The third change should
 be in the mental atmosphere of the
 man. Bewilderment, a longing
 for free activity, the hunger of
 body and soul, the wretchedness
 of a man who has lost control
 of himself must be the mental
 equipment of our man, a soul
 dying for lack of free expression.
 In such a picture, I fancy

we would have a tolerably well conceived idea of a man without a toe.

It does not take very much insight into human nature to see that such a picture would be representative not only of the man without a toe, but much more representative of any man without a job. ~~The~~ vast army of aimless shiftless pleasure seekers have never realized that the real curse of their lives is in the simple fact that they have nothing to do. I wish to make the point that the essential thing in our life is to have something to do, to have a job, to have a job that is our job, for it is only by having a job, and put-

ting our efforts into that job
 that we are able to rise above
 the conditions, and would our way
 out into the world of worl
 freedom, and enjoy the richness
 and fulness of life. / The won
 without a toe is lost in the
 weeds which are growing up about
 him, and are shutting him
 off from the life. / The won
 with a toe keeps his view clear,
 works out his freedom, and becomes
 master of something, even if it
 be only a toe. / Away with our
 condescending pity for the won
 who works, and our envy for
 the won of idleness. / We toe
 not begin to live until we
toe some farther work to do.

In our every day talk we draw a distinction between different kinds of work. For one kind of work we say position; for the other kind jobs; for one kind we speak of a salary for the other, wages; for one class of work we have no special name, but the other we designate as laborers. The dividing line according to which this distinction is made seems to be determined by the kind of tools we use. If we use a hoe, we are laborers, have a job, and ^{receive wages.} ~~draw a salary.~~ If we use books, either literary or account books, we are non-laborers, have a position, and draw a salary.

I said that I would like

to paint two pictures if I
 were an artist, and it is
 just at this point that I wish
 to describe the second one. / Its
 title would be the man with
a book. / Of course he must be
 pictured in the midst of books.
 About him on all sides books are
 piled so high that he can scarcely
 see abroad. / The only light comes
 from a dingy lamp, as he sits
 alone bent over a book. / His shoulders
 are bent, his frame is emaciated,
 his eyes are dull. / The expression
 of his face is one of haggard expect-
 ancy. / Wreathed by his years of
 labor, bowed down in body, and
 dwarfed in soul, "the man with
 a book" is as great a slave as

Markum even dreamed of in his
 focus "the man with the hoe." / He
 has been seeking after real life
 where there is no life, and has
 lost himself in his search, not
 a man of book weeds. //

It is not the kind of tools
 we use in performing our labor
 that enables us to draw a distinction
 between higher and lower labor.
 So use a hoe does not make a
 man a slave, nor is the man who
 uses a book free. / Not the man
 with a hoe, or the man with a book
 but the man with a job, the man
 who has a real work to do, is the
 man who finds life rich and
 full and free. / The man
 with a job may use a hoe

or a book for his tools as he pleases. / He becomes degraded only when he allows himself to become a man with a hoe or a man with a book. / So long as he is a man with a job, using a hoe or a book as his tools, he is ~~is~~ free and noble, a living growing human being. /

If you and I who know but little of the laws of mechanics go to inspect a huge engine, we with our untutored minds center our interest upon the great fly wheel which seems to be the one great necessity of the machine. / So us in our ignorance the importance of the one great wheel quite overshadows the importance

of the less conspicuous facts. / But let an expert mechanic come to inspect the same machine and quite another thing happens. He, with his knowledge of the machine and his insight into what is going on there, knows that one fact is as important as another. / He knows that even the automatic oils so insignificant as they seem to us must to their work with accuracy and precision just as the great fly wheel. / To him the question is not one of the greater importance of the fly wheel, but the more significant question, "Does each fact do its work well?" / The faulty fly wheel will be condemned

by him with as impartial
 firmness as the faulty oiler.
 In the long run the world is
 very much like the skilled me-
 chanic. It commends and
 condemns, not according to the
 kind of work that one does, but
 according to the degree of excellence
 with which the work is perform-
 ed. The man who does his
 work well is made use of
 and prized. His is a respected
 place in ^{the} world's work. After
 one hears a man say that, "That
 people are done on him, and
 will not give him employ-
 ment." how I grant you that
 this is a very hard situation
 for a man to be in, and I

pity the man who is in it.
 But closely following this con-
 ception I judge that the reason
 for the man's condition in al-
 most every case is the simple
 fact that he has never
 worked well at his whot-
 ever he has tried to do. I say
 I pity such a man, not because
 he cannot find employment
 but because he has never
 learned what work is. He has
 never risen above the animal-
 like conception of life, in which
 one strives only to get something
 out of the world. I pity him
 because he has never risen
 to that high plane of work
 in which, forgetting that he is

working for ~~labor~~ money, or
 because ~~it~~ ^{that work} is necessary as a
 means of self support, he
 loses himself in the joy
 of doing something and doing
 it well. / The fact is that
 in general the world rewards
 or distinguishes in rewarding
 and condemning its labors.
 The man of great business
 instincts holds his job, because
 he does something, and does
 it well; he loses his job when
 he fails. The professional man
 is rewarded and condemned
 on the same basis, and the
 man with a hoe takes his
 elements with the rest. / Do
 something and do it well

is a low affliction to all.
~~the first great fortune~~ ^{let us understand}
 if we use a hoe, use it
 well, if we use a book, let
 us use that well. Ruskin
 says "The faults of a work of art
 are the faults of its workman, and
 its virtues are his virtues." //

// ^{But} The crowning inspiration to great
 labor is its purpose. If we do
 not stop to think of the purpose
 for which we are working, it
 is inevitable that work will lose
 its greatest charm. Not for money
 not for fame, not for ^{self} culture,
 but for the development of human
 souls is the purpose of all work.
 Many people forget this, and
 selfishly struggle and grasp
 after all that comes within their

reach, but their selfishness is
 made possible only because
 most people realize that their
 one great purpose is to help a
 human being grow. / Rare
 indeed is the man or woman
 who will not work, and work
 hard that their children may
 have the advantages which will
 make their lives rich and full. //

Is it not becoming more and
 more the spirit of living that
 we should bear one another's bur-
 dens. Slowly but steadily our social
 and industrial systems are
 teaching us this great truth
 of the interdependence of people.
 With equal certainty we are
 responding to this teaching, / and

Out of the chaos of greed, selfishness and avarice, there is slowly appearing the full meaning of that phrase, so often misunderstood, the two words "Brotherly love."

If there is one truth upon which men are coming to agree it is that human souls are working together with God for the accomplishment of a great divine process, whose purpose is the development of souls.

Every home, every social center is or ought to be responding to that truth. In the light of that truth, all labor all work is at once elevated to the plane of Divine Dignity, and we become co-workers with God. / Brotherly love is the deep respect that we feel for one whom

is engaged in a work which ~~we~~
~~can see~~ is resulting in the growth
 of human souls. / It is not mere
 sentimental talking when we say that
 there is a bond of Brotherly love
 between us and that far Eastern
 country in its great struggle for
 freedom and independence and
 self respect. / Americans who are
 at all responsive to America can
 send a hearty God speed, given
 as from one brother to another. /
 If we but remember the early
 days of our own English ancestors
 we can sympathize with a
 less enlightened people, and
 give them the hand of fellowship.
 Of intoxicated by our own suc-
 cess, we forget those less fortunate

those ourselves, we have but to
 go back a few generations to
 find that the experience which
 makes sympathy forcible is
 ours by inheritance. / The same
 sacred tie which binds us to
 those who have fought, struggled
 and labored for us in the past,
 that the fruits of whose work we
 are enjoying to day, still binds
 us to those who are struggling
 and laboring to day. / Lay as
 hard as we may we cannot
 escape the fact that we bound
 one to another by this tie of brotherly
 love, the significance and mean-
 ing of which is being revealed
 to us by the stern lessons of
 experience. / It is this truth

that calls us to all love and
 all work. / We working with
us. and man working with
 God. / Not the man with a hoe
 nor the man with a book is the one
 who is a degraded slave and
 true slave, but he who forgets
 the greatest of all religious truths
 that we are men with working
 for a common purpose with God. /
 Can we but realize that truth and
 all labor becomes a means towards
 a common end, and is done with
 a joy and a feeling of self respect
 that that brings the Kingdom of
 God into our heart, and takes
 our heart into the Kingdom
 of God, "For where the treasure
 is, there will the heart be also."

Marshallfield Hills Sept. 9. 1909

~~Worcester~~

Barnstable. Mass. .. 4 1904.