

But, as there is a bad way of setting a good example, so there are some ways of preaching that are not good. We can tell a child to be virtuous and show him forty ways of exercising his virtues; but if we have not aroused within him the desire for goodness, our preaching has been in vain. The man of Athens was tired of hearing Aristides called the just, and so voted for his exile. The men of Athens, when they came to know his justness, recalled him to the service of the State.

The foundation of righteousness—is spirituality—is self-denial, and attractive self-denial may seem a paradox. But I think we all know something of the pleasure of foregoing pleasure, and will agree that if the path of duty must be rough, we must somehow be led to prefer roughness. That is the task of the preacher, and he who tells us to be good because we shall thereby gain happiness, wastes his words. Let him say, rather, that righteousness is a pearl of great price, and that he who would possess it must be willing to make the necessary sacrifice.

Here, again, if we or our ministers cannot furnish enough of the right sort of preaching, we have an inexhaustible fund to draw upon in general literature.

Example and precept, then, from persons and books, not thrust upon the individual to the point of weariness, but made terribly attractive, will promote his spiritual growth.

*Work.*—Good, hard, manual labor is an important help to spiritual growth; not only indirectly, as it strengthens the body and keeps it well, but directly, if willingly done. Work, cheerfully performed, is essentially moral, in that it involves the giving of an exact equivalent in effort for results obtained. Poor workmanship is repaid with poor results. Faithfulness is rewarded with increased power, and soon or late with good productions. And productive work of any kind, when honestly and lovingly done, brings, like Wordsworth's flower, "Thoughts that do often lie too deep

for tears." To work successfully one must keep himself in harmony with the Master Mechanic of the universe, and know and obey His laws. He who labors to make two blades of grass grow where one grew before, or to build a ship or a corner cupboard, or to make a dress or a loaf of bread, and who understands and loves his work, comes as near to God in the doing of it as he can approach by any other road.

The habit of doing things for ourselves rather than depending upon service from others is conducive to spiritual growth. Many a child, many a husband, and many a wife have been spoiled and dwarfed in spiritual development by being waited on. Excellent spiritual training it may be for the self-sacrificing members, but death to the victims of the undue solicitude. Everyone should, of course, be encouraged to work for others; that is better than working for oneself; but he who cannot or will not help himself is not likely to develop any great amount of righteousness in the service of his fellows. It is the habit of expecting and receiving from others—even though they be paid servants—more than can be given in return that has always made it so difficult for a rich man to enter the kingdom of heaven. Idleness, more than anything else I can think of, is to be avoided by those who would grow in grace.

Almost any work is better than none. But it is not enough to do the work; we must be taught to love it and to understand thoroughly whatever operations we perform. All this is just as true of mental labor, and he who does not know the sweets of both head-work and hand-work is at a disadvantage in his efforts for spiritual culture.

What I have said about understanding our work, and knowing to some purpose the laws of the universe, suggests another powerful agency in spiritual development, namely, *Science*. If "the undevout astronomer is mad,"