

body; there are intense mental activities that weaken and destroy, and do not build; so spiritual death may be the result of a forced and excessive spirituality.

The question is, then, what are the best spiritual exercises, and how can the individual be induced to take them?

But first, what do we mean by spiritual growth? I take it that a spiritually developed person must be moral and reverent. He must be free from all taint of selfishness, and must feel and acknowledge a power not himself that makes for righteousness. And this expression of Matthew Arnold's gives us a word that to my mind expresses what I mean by spirituality better than "spirituality" itself. The *righteous* man with a clear head and a sound body, this is the ideal; and how to keep ourselves healthy in body, mind and soul, is the common question.

The interdependence of these three parts of man is being more and more generally recognized. Other things being equal, it is easier for a healthy person to be righteous than for the diseased. Other things being equal, righteousness is a surer accompaniment of wisdom than of foolishness; of knowledge than of ignorance. Say first, then, that the best method of developing spiritual growth never overlooks the needs of the body and of the intellect. The righteousness of the recluse who starves or mutilates himself for the glory of God is not the righteousness queried after. A high degree of spirituality may undoubtedly be attained by those who are not strong and well, physically and mentally; but the cause is somewhere else than in their weakness.

I have said there can be no growth of any kind except as the result of activity of the same kind. To develop righteousness we must practice righteousness, and any exercise or any work, to produce the best results, must be pleasurable or at least not distaste-

ful. Perfunctory gymnastics or unwillingly performed work is quite as likely to be hurtful as beneficial. The doing of good deeds or the saying of prayers on compulsion will hardly develop a high morality or a spirit of devotion. There must either be an earnest desire on our own part for righteousness, strong enough to make us true to our convictions of duty, or the exercises set for us must be interesting and pleasant. One must be already pretty well developed, spiritually, to desire to do right merely for the sake of doing right, and we need not concern ourselves about the spiritual growth of such a person. It is the one who needs to have exercises set, who needs to have the desire of righteousness awakened, that we must consider.

The most powerful agency at our command for the accomplishment of our end is *Example*. Few of us can furnish enough of this either in ourselves or in our friends; but history and fiction are at our service. There is a bad way of setting a good example, and that way should be avoided. What effect, think you, would the example have of a parent, however correct, who should continually say to his son, "I am a good man; behold me; admire my virtues, and go thou and do likewise?" And what effect must the stories have, whether from history or from fiction, which say in effect the same thing of their heroes?

Be worthy of the child's love and emulation, and he will find it out. Show him the noble characters that have lived on the earth or in the imaginations of great writers, and leave him to recognize them for himself as sons of God.

It may very often be necessary, however, to direct the attention of the child to the traits of character we would have him notice. It may be well at times, even to preach. And perhaps *preaching* may be placed second as an agency at our command.