

a model or a purpose. The child, the boy, the man, should have no other purpose than to be at each stage just what that stage demands. Then, like a new shoot from a healthy bud, each stage will spring forth in its turn, and in each he will with like purpose and effort fulfil its requirements. Only thus, by adequate development in each preceding stage, can the adequate development of any of the later stages be secured.

This is particularly pertinent to the development of natural capacity for the production of material results, that is, for work and industry. The current ideas of work and industry are entirely false and deadening. They regard work as oppressive, degrading, and utterly devoid of life.

But God himself works always. Each thought of his is not merely a deed or a product; it is essentially a living productive energy working out its results through all the ages.

The Spirit of God hovered over the shapeless void, and, by its transforming energy, stones, plants, animals, man, came to birth and began, each in its own way, to live its destined life. But "God created man in his own image"; therefore man should work and produce as God does. *His* Spirit too, should stir the empty void and call it into life. This is the very essence of the meaning of work; this the high purpose of productive energy. It is through work and industry that we realize our likeness to God, if only the outer bodily activity be known—or even vaguely felt—to be the outcome and embodiment of a living thought within seeking to find expression. Thus, little by little we come to a truer knowledge of God and understand his nature more clearly; thus, both in outer act and in inner life, we feel him ever nearer to us.

The notion that man labours only to gain material

necessaries and comforts is degrading, and if it cannot be uprooted yet it should not be spread. It should be spurned by all who would see life truly. That man should work is, in truth, of his very essence; by work he gives scope to the living divine spirit within him, and so enters into the knowledge that he himself is, in his very nature, akin to God. Compared with this spiritual function of work, that of earning a livelihood appears as unimportant and artificial.

But man's inner spirit can find full expression in outer acts only in a definite order of time. So that if at any period of life a person fail to use the power of work appropriate to that stage, he is bound later to find the higher form of that power lacking—a lack due solely to this early neglect. When this is found actually to be so in any particular case there is no means of repairing the mischief. The want must be recognized and endured. But let it be a warning to avoid such disaster in the future.

So it becomes plain that from earliest childhood the growing human being should be trained for productive activity. Both his spiritual and his bodily nature demand it; and in this matter the fulfilment of the demands of the spirit necessarily carries with it the satisfaction of those of the body. In the awakening of the senses and the spontaneous activity of the limbs of the babe we see the earliest seeds of productive impulse; in the play, building, and modelling, of early childhood the tender buds of promise; then comes the period wherein the boy should be prepared for future industry and diligent work. Every child, boy, and youth, whatever his rank or condition, should spend at least one or two hours a day in some serious and definite productive work. For the lessons taught by work and by actual life are at once the most easily learnt and the most valu-

able and formative. Yet both children and adults now-a-days give much time and attention to aimless and frivolous pursuits ; little to purposive work. They dislike bodily work in the present, and believe they will not need it in the future. To change this attitude is the difficult but bounden duty of every educational institution. The present-day training of children, both in home and in school, cultivates at once bodily laziness and mental indolence, and so wastes a vast amount of potential human energy. So schools would do well to provide work-hours as well as study-hours. Surely in time this will be realized and acted upon.

This early training in industry is as important as is early training in religion, and is related to it. For when it is carried out in harmony with its vital inner meaning it confirms and elevates religion. Religion which inspires no productive effort easily passes into empty formalism ; it becomes a mere ghost of the reality. On the other hand, work devoid of religion degrades man into a beast of burden, a machine. Work and religion must go hand in hand ; for God works ever and always.

But as human energy develops, it should not show itself only in the inner and confident restfulness of religion or in the outer productiveness of work. It should also be directed upon itself, and in itself find strength to bear and to endure. So shall it manifest itself in self-control, in temperance, in frugality. Wherever religion, industry, self-control—one as they are in their essence—harmoniously rule the life, there is heaven upon earth—peace, joy, sound-mindedness, grace, and blessedness.

To sum up : man is in the child ; the unity of humanity is inherent in childhood ; so it follows that all that the man shall ever be or do exists in germ in him as an infant. So if we would train him aright, so as to develop both his

individuality and his common human nature, we must from the first see him both as a particular human being and as in essential relations to his surroundings. But the unity of his inner life finds many and diverse manifestations, which appear successively in time. So it is in diverse particular experiences that the child learns to know both the world as related to himself and his own inner life as related to the world. Hence it follows that his powers and tendencies, the activities of his senses and limbs, should be developed in order, each as it appears in his life.