

That "labor is life" is a principle pregnant with truth, and one which cannot be too often repeated or too closely studied and practiced. Labor is so often regarded as an irksome and even degrading means of obtaining ease and pleasure, and not as what it really is—a thing happy and noble in itself. The lesson contained in the maxim needs to be taken to heart and more and more thoroughly learned.

Activity, both mental and physical, is the essence of life. The complete cessation of life is death, and death is immediately followed by corruption. Ease and death are closely related. The more there is of activity, the more abounding is life. The brainworker, the original thinker, the man of unceasing mental activity, is the longest-lived man in a community. The agricultural laborer, the gardener, the man of unceasing physical activity comes next with length in years.

Pure-hearted, healthy-minded people love work, and are happy in their labors. They never complain of being "overworked." It is very difficult, almost impossible, for a man to be overworked if he lives a sound and pure life. It is worry, bad habits, discontent and idleness that kill—especially idleness, for if labor is life, and then idleness must be death. Let us get rid of sin before we talk about being overworked.

There are those who are afraid of work, regarding it as an enemy, and who fear a breakdown by doing too much. They have to learn what a health-bestowing friend work is. Others are ashamed of work, looking upon it as a degrading thing to be avoided. The "pure in heart and sound in head" are neither afraid nor ashamed of work, and they dignify whatsoever they undertake. No necessary work can be degrading, but if a man regards his work as such, he is already degraded, not by his task, but by his slavish vanity.

Man hath his daily work of body and mind Appointed, which declares his dignity.

The idle man who is afraid of work, and the vain man who is ashamed of it, are both on the way to poverty, if they are not already there. The industrious man, who loves work, and the man of true dignity, who glorifies work, are both on their way to affluence, if they are not already there. The lazy man is sowing the seeds of poverty and crime; the vain man is sowing the seeds of humiliation and shame. The industrious man is sowing the seeds of affluence and virtue; the dignified worker is sowing the seeds of victory and honor. Deeds are seeds, and the harvest will appear in due season.

There is a common desire to acquire riches with as little effort as possible, which is a kind of theft. To try to obtain the fruits of labor without laboring is to take the fruits of another man's labor; to try to get money without giving its equivalent is to take that which belongs to another and not one's self. What is theft but this frame of mind carried to its logical extreme?

Let us rejoice in our work. Let us rejoice that we have the strength and capacity for work, and let us increase that strength and capacity by unremitting labor.

Whatever our work may be, it is noble, and will be perceived by the world as noble, if we perform it with a noble spirit. The virtuous do not despise any labor which falls on their lot. And he who works and faints not, who is faithful, patient, and uncompromising even in the time of

poverty, he will surely at last eat of the sweet fruits of his labor. Yea, even while he labors and seems to fail, happiness will be his constant companion, for, "Blessed is the man that has found his work; let him ask no other blessedness."

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Previous Chapter: [Light on Individual Liberty
Manners and Refinement](#)

Next Chapter: [Light on Good](#)