

pursuance of which will not only make our own lives better and happier, but will exert such an ennobling and vivifying influence upon those with whom we come in contact from day to day, as shall lead them to choose some noble aim, which shall stand before them in life as a guiding hand over beckoning onward and upward.

It is of great importance that present opportunities should be improved, for the life once lived can never be lived again. We cannot go back, onward we must go, and it is for us, individually, to decide what our ideal in that onward course shall be.

"Life is before you! from the fated road  
You cannot turn, then take ye up the load.  
Not yours to tread or leave the unknown way,  
Ye must go o'er it, meet ye what ye may.  
Gird up your souls within you to the deed;  
Angels and fellow spirits bid you speed."

People differ widely in their ability to form ideals, some have no previously arranged plan, but wander through life pursuing first one thing and then another.

No person who halts between two opinions, who cannot decide promptly, and having decided, act as if there were no such word as fail, can never be great.

The man who has no fixed aim in life, no settled conception of what he is determined to become, is in constant peril.

In nothing is childhood more strongly distinguished from manhood than this: that the child has no ideal, no previously arranged plan of life. He lives from day to day simply to enjoy the passing scene. If he is governed by a plan it is that of another, not his own. The man has his own aim, his own ideal and purpose. The sorrowful experience of multitudes in this respect is that they are never men, but children all their days. Time is too short for the accomplishment of divers plans, and he whose mind is equally and indifferently turned towards several different ideals is not likely to excel in any. Although in some instances this may not be true, yet in general it holds that when the bent of the mind is wholly directed towards some one ideal, exclusive in a manner of others, there is the fairest prospect of eminence in that direction whatever it may be.

The rays must converge to a point in order to glow intensely. It is of great importance that young people should examine with care, and follow with ardor regardless of obstacles, the current of nature towards that pursuit in which they are most likely to excel.

Every one has either consciously, or unconsciously, some aim in life. Often this aim is poor and low enough. It may be merely a desire for happiness, for the accumulation of great wealth, for power or for fame. Although these are unworthy aims, yet they add inter-

est to existence, but they cannot lift the life to a higher level.

A desire for happiness is natural to every one, but to make it an aim in life is unworthy of a true and noble soul. Happiness, as a result of right living, is desirable; but living for the purpose of having happiness is inconsistent with rightness of being. It should be our aim to live right whether we secure happiness or not. To aim at being happy, whether we are right or wrong, is to fail both of happiness and rightness.

To desire riches in order to use them for the promotion of good enterprises, and to assist deserving causes and persons, is a worthy aim. It is not a worthy aim, however, to seek to accumulate wealth for the purpose of hoarding it, refusing meanwhile to give assistance to worthy causes and persons appealing for aid. Money may thus prove a cause of varied good, whereas a love of money shows itself as a root of every evil. The desire for power, or for fame, results in the formation of unworthy ideals, which can never wholly satisfy even when obtained.

Whatever pursuit ennobles the pursuer, and at the same time benefits mankind, is a worthy one to follow.

The highest aim which a person can have is to make the most of himself, to strive to develop a true, pure and noble life, whose influence shall be a power for good in the world. We can best help and bless others by doing our utmost to develop and ennoble our own lives, by the faithful use of all the opportunities and talents which God has given us.

The ideals of life are valuable even if they are not fully attained; for if they are worthy and inspiring the effort to reach them is itself a discipline and a mark of progress. Our characters can never rise above our ideals. We may fall short of our best aims, but we shall not exceed them.

It may seem useless to aim at a high ideal if we have no hope that we shall ever attain to it, but we shall do far better in the pursuit of a high ideal than of a low one. Even if we do not reach the mark aimed at, we shall find that our course has been upward. If a person has a well-grounded confidence in his own powers of exertion and perseverance, he need not fear that he will make no progress towards the realization of the ideal which he may set before him. Our ideal must be held in close connection with our daily life. It must not be a vague dream, but a reality, which shall help and strengthen us in the accomplishment of the things that are least, for it is the little things that make up life, and if they are beautiful and good, our whole lives will be full of beauty and goodness.

To have an ideal before us both economizes time and saves labor. The architect who purposes to build a