

selfish, proud, and covetous. Ambition is a dangerous possession to the young man whose character is not well grounded, and who has not learned to put the good of his fellow-men above his own personal advancement; and these two things always clash in questions of right and wrong. We are told that when the Russian engineers were consulting the Czar about the line of a railway from St. Petersburg to Moscow, he refused to listen to a statement of difficulties, but took a ruler, and, laying it on a map of Russia, drew a straight line between the two cities, and ordered the engineers to disregard towns, and private homes, and obstacles of any other kind. Napoleon literally waded "through slaughter to a throne," and cared nothing for the sacrifice of his soldiers or the tears of a whole nation.

Ambition is bad when it leads men to seek power to gratify personal ends. Caesar's ambition was evil because he thirsted for personal power for his own gratification and pride. The thirst for money is a bad ambition. It nearly always ends in making man a miser, than whom there is no man more contemptible and pitiable. It is seldom a man amasses a very great fortune without depriving other people of their rights. The wise man said, "He that maketh haste to be rich shall not be innocent."

Ambition often destroys the character of the man who gives way to it. Macbeth was a great general, and a brave and honest man. In thinking over the murder of the king, which his wife proposed to him, he said:

"I have no spur  
To prick the sides of my intent, but only  
Vaulting ambition which o'erleaps itself,  
And falls on the other";

meaning that he had no motive whatever for killing Duncan except the ambition to occupy his throne. Ambition destroyed him. Frederick the Great bound himself to befriend and support the young ruler of Austria, yet he violated his oath, robbed his ally, and plunged Europe into a long and desolating war. To quote his own words: "Ambition, interest, the desire of making people talk about me, carried the day, and I decided for war." He sacrificed his own soul for the sake of the glory arising out of victorious war.

The danger of ambition to young men is that it leads to discontent with their present lot in life. Many a young man has been utterly ruined by giving way to dis-

content because of ambition. A young man in a bank, filled with ambition, wishes to improve his position. His salary is small, and he feels cramped. He begins to speculate through brokers, paying a little cash down. Perhaps he is successful at first. Then he hears of some railway shares that are going up in price every day. If he can only get some money to buy he can repay it in a week, and make a great profit for himself. He takes the bank's money. He does this several times, until at last the crash comes, as it always does, and the young man is sent to spend some of the best years of his life in gaol. Ambition has destroyed his reputation, and has cost him his liberty and his friends.

To excel in his present calling is a lawful ambition for a young man, leaving it to the future, to his reputation, and to God to lift him higher. How much wiser and happier Macbeth would have been if he had kept to his first resolution:

"If chance will have me king, why, chance may crown me."

It is quite possible for ambition and contentment to go together, and to produce the very greatest results in the long run. This was the ambition of General Gordon, that he might excel others as a soldier, and yet be content with a position humble as men count such things. He refused repeated offers of money from the Emperor of China. He accepted the Peacock Feather and Yellow Jacket to give pleasure to his mother, and to enable him to exert the necessary influence upon the Chinese in settling the country after the horrors of war. This was the kind of ambition held by Livingstone, Palissy the potter, and, above all men in modern times, by Faraday. When Faraday made known some of his discoveries, he was offered large sums to make experiments for merchants, and he might soon have become very rich, but it would have taken all his time. He refused; he remained poor; he gave himself up to scientific research, and he made the name of England great in the scientific world, as it had never been before.

The highest ambition a man can have is to be able to make a sacrifice of his inclinations, and to give himself up to some noble work for the good of mankind, without any thought of profit or pride, or place or power, or any other form of selfishness.

It may be admitted that purgatory works in this life in its sphere. True Christians are cleansed and purged therein.—*Luther.*

FOR PARISH AND HOME.

## SOME GREAT CHURCHMEN.

### V.

WILLIAM ROMAINE.

If goodness be the highest type of greatness, William Romaine was a truly great man. And if pre-eminent usefulness in the church give title to greatness, William Romaine was a great churchman. It is too much the habit to limit the title "great churchmen" to men of conspicuous ability as preachers and administrators; whereas, as a matter of fact, the church often receives the highest service from men whose piety is an example and an inspiration, or whose pastoral care gathers in the lost sheep into the fold of Christ.

William Romaine was born in 1714, the year of the accession of George the First. His father was a Huguenot refugee who had fled from France after the revocation of the Edict of Nantes, a fatal blunder which cost France 500,000 of her most pious and industrious citizens, and drained her of her best blood. He settled in Hartlepool, where he carried on a prosperous business.

He was much respected by all, and was elected to the position of an alderman in the borough. Romaine's parents were deeply religious, and his early home influences were all of the most helpful character. There is no greater blessing, as Carlyle has pointed out, than to be descended from parents who love God and seek to do His will. There is no richer heritage than the lessons of a Christian home. It is better to be descended from God-fearing parents, whose prayer of faith has ended in our new birth from above, than to be able to trace our lineage to Norman blood, or our descent from Arthur of the Round Table, if the strain has brought with it fierce passions and unholy vices which war against the soul. Romaine valued, above all else, the memories of a Christian home. Near the close of his life he wrote to a friend: "Mr. Whitefield used often to put me in mind how singularly favored I was. He had none of his family converted; while my father, mother, and three sisters were like those blessed people of whom it is written, 'Jesus loved Martha and her sister, and Lazarus.' And as they loved Him again, so do we."

William Romaine was sent, at the age of ten, to the famous grammar school in the county of Durham founded in Reformation times by Bernard Gilpin, the great apostle of the north. He was sent to Oxford at the age of seventeen, entering Hertford College at first, but after a short time making Christ Church his academic home.