

pleasure that cannot pall,—all this gives to learning a value to which money can furnish no parallel.

And yet even mental endowments may be sought and may be used for as purely selfish purposes as money, while these, too, attain their highest value when they become the means of ministering to the needs of others. The student may be self-seeking, self-centred, self-contained as the man who is giving himself heart and soul to money-making, may be a mere miser of learning, doing nothing to lighten the ignorance or to relieve the dulness of his less-favored fellows. But he who is content to use intellectual attainments in this way has really missed the true spirit of literature and science. The great leaders in these fields, the path-finders of human progress, wrought for the good of others. They told the secrets of nature and of life as they saw them, so that others might share their possession; they acquired in order to impart. They never dreamed of exploiting the kingdom of truth in order to monopolize what they might find there, nor tried to protect their discoveries by patents. They were moved by the love of truth and, as the truth was disclosed to them, they made it known; they grasped it in order that they might give it away, and they found their wealth multiplied as they shared it with others.

When we search for true standards of success in life we must pass beyond the mere success of getting and keeping, whatever be the object of pursuit. What we can acquire is merely the instrument for what we can achieve; and our achievement should go forth beyond ourselves and be of help and blessing to others.

Not those who get, but those who give, the most, who render the largest service to their felows, make really the best of themselves and fill their life with richest meaning. Success in its highest form means service, and he is the greatest who serves the largest number. The truly great men of our race, "the sovereign spirits that still rule us from their urns," the men whose names the world would not willingly let die answer to this test. It is not merely the glorious company of apostles, the goodly fellowship of prophets and the noble army of martyrs that we measure by this standard. We try by the same test, so that we may place upon 'the same list, the great captains who won for us our liberties, the reformers who have done away with long-standing wrongs, the statesmen who have broadened the bounds of freedom, the missionaries who have extended the kingdom of God among men. On the same list of the truly successful we inscribe the names of those who, by books or by intentions, have brought brightness and health and comfort into the hearts of men, those who have led the way in battling with disease and ignorance and want, uplifting the fallen, loosing the prisoner and letting the oppressed go free. If the millionaire gets into this list it is not because of his millions, but because of the use that he makes of them. So long as he is getting and hoarding, the honest praise of other men is too precious a thing to give him. Only when he begins to serve, to spend himself for the welfare of others, has he any claim upon their esteem.

Now, for this view of life, this wider outlook, this loftier vision in which we measure the greatness of