

helpful training to fit us\* for making the best of ourselves and of life.

Let us understand, however, what we mean by making the most of life. In the wide arena of what we call the world, who are the truly successful men? Who are they that make the best of themselves and that reap the richest harvests out of life?

We admire the man of brains who sees further than his fellows into the secrets of nature and history and life, who solves perplexing problems as one opens a complicated lock with the proper key, and who steps to the front rank with ease as if he put not forth one-half his strength. We may think it is the chief glory of a university if it can produce such men. And yet, merely to be strong cannot be the whole duty of man. Life demands faculty, ability, power of some sort, but mere fulness of power is not fulness of life. It is the purpose to which we devote our power that gives life its meaning and value. And the purpose that most enriches life, that gives it the greatest value, is the purpose of serving, of helping others, of using our powers in such a way that other lives may be brightened and blessed. Some call it altruism, giving heathen baptism to a Christian grace, but it is better known as love, the willingness to spend and serve and sacrifice for others.

A man may start out with the purpose of making money, but even if he achieves this purpose he has not yet made a success of life until he employs his money for some worthy ends. The possession of money is the possession of tools, and the value of tools is measured by the work that we can do with them. Simply to get and to keep, to have and to hoard, to

grow rich and to grow richer has no more moral value than to accumulate all manner of tools. Even to turn part of this gathered store into houses or lands or other kinds of property, while retaining it entirely for the owner's pride or pleasure, adds nothing to the moral worth of the man's work. Its true value must be measured by the purpose it fulfils, the service it can be made to render in the improvement of life. We speak of a man being worth so much money; but the worth of the man is just what he is worth to God, what use or service he renders in doing God's will, in advancing God's kingdom; his money is of value simply as a means for this purpose.

Or a man may start out with the purpose of acquiring knowledge, of becoming rich in learning. Mental endowments are more valuable than money. The well-stored mind is better than the well-filled purse. That man is to be pitied who prides himself on having money by the million, yet is a stranger to the rich fields of literature, science, and art, whose coffers are full, but whose soul is starved. Many a poor student is getting far more out of life than he, more true enjoyment of the best that earth and human fellowship can yield. For, unlike mere material wealth, learning has a value for its own sake. To be brought into touch with the loftiest spirits of our race, to be familiar with even a few of the books that have come down as our heritage from the past, to be placed on any line of enquiry at the furthest point thus far attained, the vantage ground for fresh investigation, to find in intellectual possessions and delights a treasure that cannot fail us and a