

advancement. The highest ideal can never be attained unless the supreme purpose of the man's life is to labor and toil for others in disregard of his own personal success. The very essence of the doctrine proclaimed by Jesus Christ, which has to such a degree commanded the interest and admiration of mankind, will be found embodied in the principle of laboring and striving for others and trampling self underfoot. To embody the principle in one little, but pregnant, word, the essence of Christism is love, and love may be best defined as forgetting self and thinking of others.

The adoption of this principle in this age is unquestionably a matter of heroism. It is hard in the mad struggle for personal advancement for a young man to say, "I take my stand on the principle of the true ideal; I will do what is right; I will be content with nothing but the highest ideals, and mould my life accordingly, whatever the personal results may be to myself;" and yet if the flame of ambition has found a lodgment in any young man's heart, then take heed of the fact that most of the heroes whom the world is now worshipping are men, not who fought and obtained the highest position by striving for it, but who gave themselves a personal advancement and devoting all to a great purpose.

It is difficult to make any man realize in this material age that it is of small moment to a man whether he lives and dies rich or poor. Nearly every young man will agree to the proposition that he should pursue high ideals, provided he could live in a large house and have plenty of money for his hourly comfort. It is almost impossible to convince a young man that he may fulfil the highest conditions of living without a big house and without wealth. Will anyone, looking the problem straight in the face, venture to make the assertion that the attainment of wealth, living in a large house, and the possession of a great office, constitute the highest ideal of life? The lip answer will be in the negative, and, a hundred to one, the heart answer will be an affirmative.

In the pursuit of life alternative courses will inevitably present themselves. The one, by the sacrifice of the highest, leads to immediate comfort and worldly success; the other, pursuing the true ideal, opens up a vista of struggle, difficulty and adversity. Which alternative will the average young man at this day pursue? The answer is, the first, because the great scramble of the age is to "get there." But this is to be said, that the only man that has any chance of permanent recognition, either by his own age, or by posterity, is the man who adopts the second.

It is common in this age to sneer at the judgment of posterity. "What can posterity do for me?" asks the self-satisfied materialist, who is rushing on in the struggle for preferment. If I stand alone in all this world I shall continue to declare that the man who shapes his life with a view to the judgment of posterity is the only man who is living according to the highest ideals. Posterity has never worshipped a successful man, however great the position he may have attained in the world by selfish means, and the majority of the men whose names adorn the annals of the world's greatest benefactors and heroes are men who thought little during their lives of personal preferment, and, probably, most of them died poor and, from the world's standpoint, unsuccessful. The man who is willing to dare the adverse judgment of his contemporaries in order that he may make sure of the highest judgment of posterity is the man who is coming little short of pursuing the highest ideal.

Of what value would have been the life of Christ if He had made the accumulation of wealth or the attainment of power the object of His existence? Suppose by His great abilities he had been able to secure the independence of Palestine and Himself made King of the Jews. His contemporaries would have regarded His life as a success, but posterity would have had scarcely a thought for Him. With this example before us, who shall say that a young man in pursuing his career should be perpetually bound down by the cords of selfish interests, grovelling only for material advancement, rather than be free to pursue the highest ideals at whatever risk of personal fortune, but with the certainty of achieving true glory, recognized or unrecognized.

If this age has a need above all others, it is of heroes. Not, indeed, those who, girding themselves with the sword, court temporary glory on the battlefield, but those who in the daily and hourly pursuits of life do the morally heroic thing, and present an example to mankind. The world, of course, is not without its heroes and its heroines too. The daily and hourly self-sacrifices of many men and women are beautiful and sublime, and all the more so that they are unknown. But the principle of self-sacrifice and devotion to the highest should be illustrated in the open fields of public action, where the example may be contagious, and thus lead the world gradually toward higher ideals.

If, by any power or inspiration, caught from a higher influence, I could pour a word into the minds and hearts of the young men of Canada who are pursuing a University course with the view of taking a leading position in the affairs of the country, I would say to them, first of all, let your great aim in life constantly be to work and achieve for others rather for self. Do not yearn to be Prime Minister of Canada; do not struggle to be Chief Justice; do not long for wealth and power. No man is really fit to be Prime Minister of Canada who seeks the position for his own glory and advancement. He only is fit to occupy that position who, honestly and earnestly struggling for the advancement of his country, obtains the confidence of his fellow-men by his devotion to their service. Examine the constituency of your own college and see and judge if you will whether the most promising men are those whose aims are most frankly selfish. That man is going to be really the greatest man who thinks least of self, and that man will achieve the greatest honor and the greatest glory for his country whose aims and ideals are the least affected by personal considerations, and, as far as may be, absorbed in the great work of advancing the interests of others.

This is what I call—and perhaps I am wrong—pursuing the highest ideals.

J. W. Longley.

#### MY ORDERS.

My orders are to fight.  
Then if I bleed and fail  
Or strongly win, what matters it?  
God only doth prevail.

The servant craveth naught  
Except to serve with might.  
I was not told to win or lose—  
My orders are to fight.

Ethelwyn Wetherald.