

they owed their good fortune, but in time this benefactor, too, would be remembered in story and in statue.

This illustration presents the lesson to be conveyed in this address upon The Larger Life.

Long before the coming of Christ man had become acquainted with all the pleasures that the body can give; the physical man had been cultivated to the full and made to yield its all to the race.

Even the mind had been explored and its more extended field had been brought into use. Art, literature, oratory, poetry, the rich fruitage of the ages—these were man's possessions. But Jesus revealed to man spiritual values, of which the world had been unconscious; He made an infinite addition to man's real wealth.

He did not come to subtract from anything that man knew or possessed; He did not come to withdraw a single good that could be embodied in a life. His mission was to give and to enlarge.

Paul, in speaking of Him, said that He came "to bring life and immortality to life"; and Christ himself, in defining His mission, declared, "I am come that they might have life and have it more abundantly." Here we have the testimony not only of the greatest apostle but of the Saviour himself, that life was to be enriched by His presence, His promises and His teachings.

The additions which Christ makes to the life are three-fold. First, He improves the quality of that which man had before enjoyed. The body is the better and the stronger for being subjected to moral discipline. The temptations which come with the body will, when yielded to, impair its strength and shorten existence. The physical energies are purified, and thus prolonged, when the body is obedient to spiritual control and brought into harmony with spiritual laws.

The mind, likewise, is lifted to a higher plane and employed in a much larger work when it has spiritual direction. The mind, like the body, is an agent, not a master. Both are excellent servants, but neither is fit to occupy the throne. The mind has temptations of its own and it has not strength within itself sufficient to enable it to resist these temptations.

Christ not only raises the quality of life by putting the mind and the body under the control of the spirit, but he enlarges the life by supplying a spiritual vision. The possibilities of life are viewed with the eye of faith rather than through the eye of reason. Man walks very slowly if he must think out the result of each step before he takes it. He can not be far sighted if he sees no farther than the reason points upon the way. The large deeds of life are the result of faith. It is useless to discuss which is the more important, faith or works, because there would be no works of real value without faith. Faith comes first; works follow. The undertakings which have lifted men into history were undertakings which were spiritually discerned and only possible to those who trust.

Joseph's career illustrates the value of faith. Reason failed when he was imprisoned for virtue's sake; it was faith that enabled him to walk through the dungeon to a seat by the side of Pharaoh.

Christ has revealed to man the permanent things, the things that defy the grave.

We spend a great deal of time on the body. It shames us to cast up the account and find out how much we spend for its food, its clothing, its shelter, its comfort. And all the time we know that this body must return to the dust from whence it came.

We have no assurance that the strength which the gymnasium gives us or any perfection of form or feature can be carried into the next world. I believe in the resurrection of the body. It is no more difficult to believe that the spirit can clothe itself in a body suitable to its new existence than it is to believe that the germ of life in a grain of wheat can renew the body in which it lived. I do not know just what kind of a body I shall have in the next world. According to the scientists I have had eight bodies already; an infant's body; a boy's body; a young man's body, and so on, for they say the body is renewed every seven years. I do not know which one of these numerous bodies I shall have in the next world, and I do not care. The God who made this world and arranged it for man's benefit can be trusted to make the next world, and I am content to use, in the land beyond the

skies, whatever body He sees fit to give me. But, I repeat, we have no assurance anywhere that physical strength or physical perfection can be carried with us beyond this life.

And so with the mind, we spend a great deal of time upon it. We train it; we educate it; we store it with information, but we do not know how much of this intellectual accumulation we can use in the world beyond. We commence to learn as soon as we can talk. We go through the grades of the common school, the high school and the college. We study history and literature, science and poetry; we learn a great deal about people and about passing events which will surely be of little value to us beyond.

It is a consolation to know that there is that which is not mortal. We become more and more interested in the permanent things as we grow older. As we feel the strength of the body declining and as lethargy creeps over the mind we yearn to attach ourselves to something that will remain when we are gone. This is why people in their latter years look about for enterprises which they can help; for institutions about which their memories can entwine, and movements which will carry their thought, their purpose and their benevolence into succeeding generations.

If you will turn to the Parable of the Tares, you will find that Christ, in interpreting it, gave an assurance that is more appreciated with the years: "Then shall the righteous shine forth as the sun in the kingdom of their Father." The promise is not to physical beauty or mental strength; it is righteousness that will shine in the land beyond, and it will shine, not as a comet, or meteor; nor as a moon or even as a fixed star, but as the SUN.

If Christ had come offering something in exchange for what man had, it might have been necessary to weigh one against the other, but, when He came to add that which is beyond price and to take nothing away, who can afford to reject His offer? He knocks at the door of each home; He waits to bestow upon all who will receive it—the larger life.

(From The Larger Life.)

IDEALS

THE VALUE OF AN IDEAL

What is the value of an ideal? Have you ever attempted to estimate its worth? Have you ever tried to measure its value in dollars and cents? If you would know the pecuniary value of an ideal, go into the home of some man of great wealth who has an only son; go into that home when the son has gone downward in a path of dissipation until the father no longer hopes for his reform, and then ask the father what an ideal would have been worth that would have made a man out of his son instead of a wreck. He will tell you that all the money that he has or could have, he would gladly give for an ideal of life that would turn his boy's steps upward instead of downward.

An ideal is above price. It means the difference between success and failure—the difference between a noble life and a disgraceful career, and it sometimes means the difference between life and death.

(From a lecture on The Value of an Ideal.)

THE CHANGE IN TOLSTOY'S IDEALS

A few months ago it was my good fortune to spend a day in the country home of the great philosopher of Russia. You know something of the history of Tolstoy, how he was born in the ranks of the nobility and how with such a birth he enjoyed every possible social distinction. At an early age he became a writer of fiction and his books have given him a fixed place among the novelists of the century. "He sounded all the depths and shoals of honor" in so far as honor could be derived from society or from literature, and yet at the age of forty-eight life seemed so vain and empty to him that he wanted to die. They showed me a ring in the ceiling of a room in his house from which he had planned to hang himself. And what deterred him? A change came in his ideal. He was born again; he became a new creature, and for more than twenty-eight years, clad in the garb of a peasant and living the simple life of

a peasant, he has been preaching unto all the world a philosophy that rests upon the doctrine "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." There is scarcely a civilized community in all the world where the name of Tolstoy is not known and where his influence has not been felt. He has made such an impression upon the heart of Russia and the world that while some of his books are refused publication in Russia and denied importation from abroad, and while people are prohibited from circulating some of the things that he writes, yet with a million men under arms the government does not lay its hands upon Tolstoy.

(From The Value of an Ideal.)

THE LAWYER'S IDEAL

When a lawyer has helped his client to obtain all that his client is entitled to, he has done his full duty as a lawyer, and if he goes beyond this, he goes at his own peril. Show me a lawyer who has spent a lifetime trying to obscure the line between right and wrong, trying to prove that to be just which he knew to be unjust, and I will show you a man who has grown weaker in character year by year, and whose advice, at last, will be of no value to his clients, for he will have lost the power to discern between right and wrong. Show me, on the other hand, a lawyer who has spent a lifetime in the search for truth, determined to follow where it leads, and I will show you a man who has grown stronger in character day by day and whose advice constantly becomes more valuable to his client, because the power to discern the truth increases with the honest search for it.

A JOURNALISTIC IDEAL

I present to you a different—and I believe higher—ideal of journalism. If we are going to make any progress in morals we must abandon the idea that morals are defined by the statutes; we must recognize that there is a wide margin between that which the law prohibits and that which an enlightened conscience can approve. We do not legislate against the man who uses the editorial page for the purpose of deception but, viewed from the standpoint of morals, the man who, whether voluntarily or under instructions, writes what he knows to be untrue or purposely misleads his readers as to the character of a proposition upon which they have to act, is as guilty of wrong-doing as the man who assists in any other swindling transaction.

PULPIT IDEALS

We need more Eljahs in the pulpit today—more men who will dare to upbraid an Ahab and defy a Jezebel. It is possible, aye, probable, that even now, as of old, persecution would follow such boldness of speech, but he who consecrates himself to religion must smite evil where he finds it, although in smiting it he may risk his salary and his social position. It is easy enough to denounce the petty thief and the back-alley gambler; it is easy enough to condemn the friendless rogue and the penniless wrong-doer, but what about the rich tax-dodger, the big law-breaker and the corrupter of government? THE SOUL THAT IS WARMED BY DIVINE FIRE WILL BE SATISFIED WITH NOTHING LESS THAN THE COMPLETE PERFORMANCE OF DUTY; it must cry aloud and spare not, to the end that the creed of the Christ may be exemplified in the life of the nation.

(From The Price of a Soul.)

MISCELLANEOUS

EDUCATION

Universal education is our national aim—an open school door before every child born in the land, and all encouraged to make the largest possible use of the opportunities furnished.

(From Speech on Education.)

Worse Than the Loss of an Arm

In this day of increasing education the father who denies to his son the advantages of the schools, and sends him out half educated to compete with the boys well educated, is more