Ambition

Ambition.

Definition of Ambition.

The word ambition, by popular use has come to have an extended application. The original Latin word "ambitio" is from a verb signifying to go about, and, we are told, had its origin in the practice of the Roman candidates for office, who went about the city to solicit votes. The practice of these ancient politicians may be still in vogue, in some parts of the world, yet the word itself has been transferred from the act of such men to the desire; so that whosoever desires office, power, wealth or renown, with any considerable intensity, is styled

Quotation.

The word quotation, by Webster, is to have an original application. The original Latin word quotio means a part of something to go about, and the word had, not its origin in the practice of the Roman courts. Here also, office of state about the city is taken as the Origin of the Institution and so also in the Office in Europe in the Middle ages, Library of the Vatican, Paris, Berlin, Vienna, Rome, Madrid, Lisbon, Copenhagen, Stockholm, Petersburg, Constantinople, Philadelphia, Washington, New York, Boston, Chicago, San Francisco, Montreal, Toronto, Sydney, Melbourne, Wellington, Cape Town, Calcutta, Bombay, Madras, Shanghai, Yokohama, Tokio, Kyoto, Osaka, Cairo, Alexandria, Jerusalem

Differences in degree. — in kind.

ambitions.] We find ambition distinguished by differences in degree and also by differences in kind. Lord Bacon makes the distinction in degree when he compares it to "Choler which (he says) "is a humor, that maketh men "active, earnest, full of alacrity "and stirring, if it be not stop-"ped: but if it be stopped, and "cannot have its way it becometh "adust (i.e. hot and fiery) and "thereby fractious and venomous".

Compared to Choler

Such epithets as proper and improper, noble and ignoble, generous and mean, applied to ambition, mark a distinction in kind.]

In the lower degrees of its exercise, ambition is but the natural desire to

excel: but when indulged and fed, and then too late restrained, it exhibits all the perturbation and precipitancy of a passion.

Power the object of ambition

Now since office, position, wealth and learning are accustomed to throw their offerings into the lap of power, or in other words since power usually attracts, ~~and~~ controls and cherishes these like servants or obedient children, we may with propriety fix the eye on power as the ultimate, if not the constant object of the ambition of men.

Capable of regulation

As a simple desire, a gift of Nature, ambition is capable of regulation and direction. We will first contemplate this aspect of the

subject, and endeavor to portray this desire of power in its incipiency, where in childhood and youth its operations are not disguised.

Ambition traced in childhood, youth &c.

In the nursery, if you notice little children at play, some are always striving for the mastery. They are trying to out-climb, out-run and out-jump each other.

They coax, tease, cry, complain, appeal to their parents and sometimes use deceit, to gain little accessions to power.

Rosy-cheeked boys exhibit this desire at their play parties, and street-gatherings. You catch from them such remarks as these: "My father knows best". "My father has the best horse", the best dog, a wagon, plough or other article of use. You often hear them

Helpful, but however to
further this desire of power
in its religious, moral in
childhood our faculties all often
others are not disciplined.
It is in nature, if, rather little
children of half, all are always
just. Prison of the mastery. Just
are helpful to out-door, out-door
and out-door work.
They come, teach, cry, complain,
appeal to their parents but some-
times we accept, to open little
accidents to power.
Hour-circled long exhaust
this drains at their helpful positive,
and attention. Often called
from their high required as
these; "the feeling-house test." "the
feeling-not the test-to-be." the test and
observe helpful or other-circle
of use. You often been then

pertinaciously setting forth their own acquirements and boasting of their own possessions, as "I am the best at ball, the swiftest runner, the quickest scholar," or "I have the nicest skates, the largest marbles, the finest sled or the prettiest coat." The desire of their little hearts is, first, actually to have the things as they represent them; it is but a step farther to fancy that they have them, or at least to strive to obtain what will gratify their desire. This desire, in one way or another, is quite often fostered in the child by others, (for generally example) by parents and teachers. He is taught to emulate every companion who is in advance of him. He is in some families

particularly letting people know
when a company should called because
of their own personal "as
the best of both, the best
manner, the quickest solution"
or from the middle-people, the
"people-now this, the finally that
or the putting down. The
of their little trick is, intro-
duce it here the thing as
that respect the time; it's not
a gift for other to forget that
they have them, or at least
that takes it outside of
getting the same
-ce. This
and, in one year or another,
is quite often bothered in the
probably for other reasons
people that bothered. So is
people it matter how even
person who is in exchange
of time. So is some people

increasingly told to notice the desirable smartness and good behaviour of some exemplary play-mate. He is urged and stimulated with presents and with praise — physically he is brought by inward and outward impulsions to gain power over his muscles, his organs of speech, his play-things and his pet-animals. After this advance, he desires and strives for the more important subjection and control of his companions. In fact, he drives them two by two at horse, he organizes his little friends and exercises them in the different departments of men's work in miniature, according as such work may fall under his observation.

unassuming tales. In matter the delightful humorous and good behaviour of Jerry-Molly is multiple. He is [illegible] with [illegible] and with [illegible] Principally he is [illegible] for [illegible] and outward [illegible] is open [illegible] over his [illegible], his groans of [illegible], his [illegible] and his [illegible]. After this adventure he [illegible] and [illegible] for the [illegible] [illegible] and [illegible] of his [illegible], in fact, he [illegible] him [illegible] for his [illegible], he [illegible] [illegible] and [illegible] them to [illegible] in his [illegible] of [illegible] [illegible] in miniature, [illegible] [illegible] work more [illegible] than his other [illegible].

Ambition grows

As the mind and body grow, this desire grows too, and prompts the possessor to seek with more or less energy to bring into subjection the bodies and minds of others. In Christian communities, where a vital religion makes itself felt, this desire of power is very much modified by a strong infusion of counteracting motives and in communities not Christian there are generally natural qualities operating, such as affection, good-nature and fellowship friendship which hinder the early desire from hastily becoming a strong passion.

Its moral character.

I find the mere desire of power, I can see nothing virtuous or vicious.

Ambition traced in active minds

Suppose, now, a boy discovers that he can command his mind with comparative ease, that he seldom fails to equal or surpass

Quotation proves

I. On the moral side he proves, his claim proves his and proves the practitioner to be lack lustre over or has energy to bring out indication the hearts and minds of others, as Christian Commentaries, when a petal falling on another field of, the dawn of brightness to bring much needed for a divine inspiration of humanity

Quotation illustrates

acting matters and in humanity. In not Christian then are generally noticed qualities operating, such as suffering, good nature and [illegible] which hinder the lowly [illegible] from [illegible] a divine of humanity

II. And the more [illegible] of humanity from the nature without [illegible] by reason

Quotation illustrates

Judges who a boy discovers that he can commend his mind with [illegible] see, that he [illegible] from fair to equal or surpass

his schoolfellows in their various trials of intellectual strength; suppose in his College studies he never ceases to gain the ascendency: he is quick at letters, accurate in accounts, a ready writer and an engaging speaker: — Again suppose he enters upon the study or profession of his choice, with similar assiduity and "untiring" energy, and success attends him, how would a wise "father" friend counsel him? Would he advise him to curb his zeal and cease such extraordinary efforts? Would he say, "be satisfied with present attainments, "seek only a livelihood and a medium "position of respectability"? "By no means". He would rather say to him, "God "has given you the elements of "greatness; use them". "Your desire "for power and its laurel attendants is not "wrong, unless there be in you a

his fellow-fellows in their measured trials of intellectual strength; displeasure in his College studies he never began to open the cyclopedia: he is quick of letters, receives an accounts, a speedy writer and an accepting speaker: — Queen Elizabeth's judgment upon the study or profession of his birth, similar capacity and fitness, merely, and shrewd attention, who would a wise father choose this? Would he advise him to such his good and good sense extraordinary efforts? Would he have gratified his with present attainments, but only to Truth and a nation's position of mature stability? Do we "Queen". Oh, would God, to him, "that" "has given eyes the element of" "prudence; we then" "have come" "for pain and it attributes not" "proved, unless then he in spite a

Ambition innocent unless stimulated by wrong motives

"wrong motive, stimulating and "pampering that desire into inordinate, morbid action. The Scripture "requires you to covet the best gifts'."

When a man has plenty of good seed to sow, he must seek a large and proper field to sow it in, and from it he is assured of an abundant harvest. At first glance it may seem immodest to exhibit a consciousness of ability; that is, to claim the possession of this good seed. But it is not so, since man is held accountable for the very talents committed to him and in exact accordance with the measure of them.

Young mens motives apparent.

If a man's motives be right, the power he gains over mind and over matter will be made to conduce to the welfare of his fellow-man, and to the glory of his beneficent Maker. The young man's

"Strong motive, stimulating and
"prompting that seems right under-
"all, overbrd action. The delight-
"ing you to avoid the bad-ness."
After a man has plenty of power
keep to see, it must be a long out
before fixed it also it in, out from
it-this assumed of an absolute
tomorrow. At first-glance it must
seem impossible to exhibit a consid-
ered of ability; that is, to claim the
possession of strong good heart. But
it is not so, where when it has ac-
quitable for the very tactic com-
mitted to him and in equal or good
case with the measure of them.
I do mean matters be right,
the power be going over mind and
any matter will be made to contain
to the welfare of his fellow-men,
and to the glory of his temperament
Maker. The strong mind

Definition in strong under "stimulating" strong motive

Strong mind motivation-ate

motive is seldom obscure. His heart's wish is apt to appear, so that practically the character ~~takes its bias~~ having taken its bias at an early period is pronounced upon by companions, as good or bad, as fraught with noble or ignoble motives, as endued with a lofty or a selfish ambition. I If the uppermost motive of the soul, perhaps I had better say, the undermost, the underlying motive is to bless man and honor God – the possessor of such a soul, is walking in the path of duty, and is not likely to fail in any of his undertakings. His struggle will always be upward whatever may be his position in life. For if a large place be denied him, if the responsible and arduous duty

motive is seldom observed. One should wish is not to observe, so that practically the character ~~[illegible]~~ ~~[illegible]~~ having taking the place of our early period is pronounced when, by comparison, as good or bad, as brought with evil or upright motive, as actuated with a lofty or a selfish conviction. If the whole motive of the bad, particularly bad, the murderer bad, the murderer motive is to take man and honor bad - the pre-eminent of such a bad, is nothing in the path of duty, and is practically to fall in order of his destruction. How strange it will appear to whatever what-ever may be his position in life. For if a lower place he filled this, if the intolerable our arduous duty

of marshalling large forces in array against the hosts of Satan be withheld from him he will still have, and be contented with, a subordinate sphere. If there be not even a little band for him to control as Captain or Corporal, there will exist abundant and remunerative service for him in the capacity of a private soldier. The very humblest of mortals, who expects salvation thro' Christ, has a wonderful, a momentous conflict to engage in, no less than that of discovering, overcoming and expelling secret enemies, strongly entrenched in his own heart.

Room for ambition even in the humblest.

It is a matter of experience, and now proverbial, that he makes the best General, who, "ceteris paribus" understands by practical knowledge the duties of a private soldier: so

of wonderfully large forces in an-
-ny organized life tends of daten
by state that from him he will still
have, and he contents with,
a subordinate place. If then
he just turn a little power for-
him to control as leadership or
Corporal, then will actual-bound-
-ful-but remunerative service for
him in the capacity of a private
actuary. The very thought of may-
-tal, into a real education the Christ
has a wonderful, a measured
Gospel- to engage in, no feel
that that of discovering, overcom-
-ing our exploring hard-ensuing
actually endeavor in his own heart.
It is a matter of experience
and very practical, that to matter
the test values into, "being faithful
unto death, for practical thinking
the duties of a private pastor: ..."

Become for-
bidding
Jesus in
humility.

is he the best fitted to lead in every work of ennobling man and honoring his God, who has been himself brought into the ranks to fight for any truth he may desire to extend; for, in this way, he learns the ability ~~of~~ and fitness of his co-workers, and, what is better, he learns to know himself.

Since all men are not gifted, let us dwell for a few moments on this point. What are the counsels of wisdom, for those of us who compose the bulk of mankind? ~~for those~~ who lay claim to nothing extraordinary? Shall we keep our eyes on the ground, and never aim above a mediocrity? It is not necessary. It is to us a cheering fact that gifts are variously distributed. The political leader might fail in trade — the great General make his friends blush for ~~him on account of~~ his attempts in political arenas, his frank, mandatory

is he the last little to lead us away
from a mechanical man and throw-ing his
hand, into his hand himself through his
the rules to flesh for day truth to
your others let explode; for, in this way,
he learns the ability ~~to~~ and future of
his co-workers, and, what is better, he
learns simply.

Such all men are not equal, let
us think for a few moments on
this point. What are the counsels of
wisdom for men of us who compose
the body of mankind? ~~for those who~~
plans to restore order? Shall we
keep our eyes on the average and never
give a story a moment? It is not neces-
sary. It is for us to provide for indi-
vidual distribution. The politi-
cal leader must fail in most — the
great-hearted whose his strength
for ~~our country of other~~ aid in
political cause, his frank, unassuming

ways lack adaptation to the niceties of wire-pulling — he is not well versed in the strategy of the caucus.

Orators and poets have little taste for the mechanic arts — the extensive merchant, possessed of business smartness, of admirable tact and forecast might be completely incapable of designing or constructing the house in which he dwells.

Mathematics, philosophy, sculpture, painting, architecture, strategy, commerce, — all the thousand and one sciences and arts have had and will continue to have their successful votaries: and it is like doubting the special care of the all-wise Ruler of events to suppose that these votaries would have met with equal success in different pursuits. At any rate, is it not a consoling reflection that all men have not equal capacities for all things. What man is there who has not, at times, undertaken some

project out of his line and been humbled at a failure. If this has been his experience he would readily confess that all men have not equal genius for all things.

Well - what then? The practical conclusion is, if we cannot do one thing creditably we are encouraged to try another.

Every man's standard may be high. The religion demands that he aim even at perfection in his strife for heavenly things. The same principle applies to the whole sum of life's duties and labors.

" Up and onward! toward the east
" Green oases we shall find, -
" Streams that rise from higher sources
" Than the pools we leave behind.
" Life has import more inspiring,
" Than the fancies of our youth,
" It has hopes as high as Heaven,
" It has labor, it has truth."

"Why and wherefore I cannot tell,
but there we were stuck fast,
strive we never so much against
the current which bore us
down the river, and we had
given up the point
as a thing impossible,
when we perceived a
little way ahead on the
shore an old man-
sitting in a
large vine-covered
porch, with
a long white
beard and
a pipe in his
mouth. He
looked
at us
for a
moment
as we
drifted
by, and
then
he
called
out to
us
in a
loud
voice
that
rang
across
the
water
like
a
trumpet
"Ahoy!
Ahoy!
Ye
lazy
rascals
there!
Why
don't
you
pull
up
stream?
Why
don't
you
pull
up
stream?
Why
don't
you
pull
up
stream?"

"It has wrongs that may be righted,
"Noble deeds that may be done,
"His great battles are unfought,
"His great triumphs are unwon.

Sometimes Unhappiness the result of ambition

The great source of unhappiness attributable to ambition does not lie in the aspiration of the soul for higher things, in fact the mistake is made of not aspiring high enough but pursuing such things as power, wealth and fame as an end in themselves, whereas they should be embraced and used as a means to the highest possible attainment.

When proper

I believe the true object of every soul to be to give glory and honor to God. This object, however clearly and singly kept in view never hinders, but on the contrary promotes a disposition to feel in whatever sphere Providence has placed his earthly creature. If a man chose the

"It has become that among the intellectuals,
"Only those that are among the "core",
"It's great-hearted are supposed to
"be great-thinkers as well."

"It's great-hearted of intellectuals
is the rationale of Mitchutte, and
rightly so. But it is so rationalize it is
so it's easy to identify its "soul"
[illegible] spirit principle. Two
[illegible] [illegible] so quite clear
[illegible], [illegible] in by so so
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] it
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

law, duty demands that he be a thorough lawyer — if called to the ministry, he should carefully seek his field and zealously use all the ability and grace imparted to him.

If a man is a merchant, let him be a good merchant, and if possible, a great one. The only thing never to be forgotten is the object, the proper object of his life; this object is always in perfect keeping with his being useful — grant him first to his family, to his neighbor, to his country, to the world, to his generation. Then, however his labor and influence may be apportioned, they must be for the glory of God.

The husbandman — the farmer — the mechanic, and other workers — should strive to excel in their respective callings — in so doing no rights are infringed and there need be no clashing of interests, but a cheerful and healthful competition.

law, only someone that is so
interested, however — it called to the
minister, it should carefully see his
faith and endeavor we put the obli-
gation upon the power in him.
If a man is a newcomer, let him
be good newcomer, and, if possible, a
good one. The only thing never-
ending is the light, the power
of the Word is the light; the power
of light of life; this light is coming
in darkness and the darkness
— darkness has not overcome it.
Darkness may be obstructed, that must be
for the glory of God.
The Bodhisattva — the power
and enlightenment which is God in
person as in — spiritual existence not
material one — material one
is an illusion. It is possible as
waterpower lightness.

When useful

Ambition as a desire of power, is often intensely usefull to mankind in the results it accomplishes. This is true even when it is paralyzing the moral character. It begets strength in the child; it fires the youth with elastic vigor; it feeds the life of manhood and props up the tottering tenements of age.

It energizes communities, fosters commerce, peoples new countries and everywhere tends to multiply the conveniences and comforts of this life. In this aspect, ambition is a grand principle, operating in individuals and in masses for progress.

When progressive

Here really good results are secured in spite of the fact that the majority of men are selfish; the ultimate object of motive wrong. How much more a thousand fold might be accomplished if all men or the majority of men had the true aim.

We cannot, of course, expect such perfection in this world till the millenium, yet we

have, even in our own history, many a noble example of pure and disinterested men, whose course was always onward and upward.

Washington

~~George~~ Washington, for example, kept the true welfare of his countrymen and the fear of his God ever in the fore-front of his mind. Modest and retiring, as he was, he always aimed to excel. This we notice in his physical and mental training, in his civil and military exercises, in his private and public duties. Perhaps no other man, unless it be our second Washington, Abraham Lincoln, could better illustrate my idea of a laudable ambition. Would that our imitators of Washington were more like him, whose desire for eminence was always made subordinate to his sense of duty. Had this been the character of our statesmen and our rulers we would not have been called upon

Lincoln

to suffer such loss as we have, in blood and in treasure, in order to preserve and perpetuate the glory and integrity of the Republic he gave us.

Irving

Amongst our authors I should select Washington Irving as my best example of a proper ambition. From his numerous obituary notices I clipped the following from a newspaper just after his death: "The venerable and illustrious Irving, the most distinguished of American authors, the genial, gifted, glorious old Geoffry Crayon has laid aside his pen and sleeps with his fathers. Mr. Irving was one of the most amiable and gentle of men; a man of exceeding modesty, never willing to set forth his own pretentions, and leaving to the public the care of his literary reputation".

This is a picture for us to study, a character to love and to imitate. No author ever had a higher aim than he, and none ever more assiduously devoted a

[illegible]

lifetime to his fellowmen. He has charmed thousands into the circle of his influence and blessed them with his genial spirit. The impulse of his soul was an ambition to do well! As in name, so in character, in influence, in aspiration, is there a wonderful blending in Washington and Irving. The association is a happy one. The soldier and statesman linked forever with the faithful historian ~~through~~ in whose mirror we catch glimpses of two similar noble spirits.

II

Pursuit of power for its own sake.

Now let us turn to another aspect of this subject. Webster says "Ambition denotes, "more commonly, an inordinate desire of power "or eminence, often accompanied with the "use of illegal means to obtain the object."

All persons, who are pursuing power merely for its own sake, just to gratify the desire that is urging them forward, are ambitious in the bad sense of the term.

II

Chafing and discontent.

If they are checked by the law and social usage from the use of illegal means, it gives them discomfort, amounting sometimes to self torture, something like a restive horse, fretting and foaming against the hand of his master. This sort of an ambitious spirit often confines itself to wishes and longings, and produces a foolish discontent, which the following lines will aptly illustrate:

"A man in his carriage was riding along,
"A gaily dressed wife by his side;
"In satin and laces, she looked like a queen,
"And he like a king by her side."

"A wood sawyer stood on the street as they passed,
"The carriage and couple he eyed;
"And he said as he worked with his saw on a log,
"'I wish I was rich and could ride'."

"The man in the carriage remarked to his wife,
"'One thing I would give, if I could,
"'I'd give all my wealth, for the strength and the health
"'Of the man that saweth the wood'."

" A pretty young maid, with a bundle of work,
" Whose face, as the morning was fair
" Went tripping along with a smile of delight
" While humming a love-breathing air.
" She looked on the carriage, the lady she saw,
" Arrayed in apparel so fine,
" And she said, in a whisper, fresh from my heart,
" 'Those satins and laces were mine!'
" The lady looked out on the maid with her work,
" So fair in her calico dress,
" And said, "I'd relinquish possessions and wealth
" Her beauty and youth to possess.
" This in this world, whatever our lot
" Our mind and our time we employ,
" In longing and sighing for what we have not:
" ~~unsatisfied for what we enjoy~~"

But in the man, inordinate ambition does not confine itself to fretfulness and longings after what is out of reach. It is deceptive to the young as a bank of quick sand; by sure and slow degrees the victim sinks till his conscience is

Effect of ambition upon the conscience & morals.

[illegible]

obscured and his ~~conscience~~ morals overwhelmed by this passion. You notice the warm-hearted and confiding boy — he becomes the fast and skeptical youth — smooth-tongued and politic at middle-age — hard headed, hard hearted and probably misanthropic on the verge of the grave. As a lower selfishness initiates a shrewder policy, the boy begins to long for elevation, to study and work for it. His desire of course grows by what it feeds on. It spurs him on to extreme exertion, aiming at the first place, and he is miserable if he fail~~s~~ to gain it.

He encounters every obstacle, defies all scoffings and ridicules, meets imyielding rivals and withstands secret enemies.

Through trial and disappointment and all sorts of heartaches and bed tossings, he struggles up the steep of his ambition to secure simply some medal of

Envy

honor or headmans oration. Into his life pursuits he carries the same restless ambition. He frowns upon his rivals and is unhappy if there is a Mordecai in the gate, who does not bend to him. He is envious of every competitor in his profession who is reputed greater or richer than he. What an author has said of a poor mans son elaborates and illustrates this view of the subject.

The poor mans son.

"The poor mans son, whom Heaven
" in its anger has visited with ambition, when
" he begins to look around him, admires
" the condition of the rich. He finds the cot-
" tage of his father too small for his ac-
" commodation, and fancies he should be
" lodged more at his ease in a palace. He
" is displeased with being obliged to walk
" afoot, or to endure the fatigue of riding on
" horseback. He sees his superiors carried
" about in machines, and imagines that in
" one of these he would travel with less incon-
" venience. He feels himself naturally

" indolent and willing to serve himself with
" his own hands as little as possible; and
" judges that a numerous retinue of servants
" would save him from a great deal of
" trouble. She thinks if he had attained all
" this, he would sit still contentedly, and
" be quietly enjoying ~~in~~ the thought of the
" happiness and tranquility of his situation.
" She is enchanted with the distant idea
" of this felicity. It appears in his fancy
" like the life of some superior order of
" beings; and in order to arrive at it, he
" devotes himself forever to the pursuit of
" wealth and greatness. To obtain
" the conveniences which these afford,
" he submits in the first year, nay,
" in the first month of his application,
" to more fatigue of body and to more
" weariness of mind, than he could have
" suffered through the whole of his life from
" the want of them. She studies to dis-
" tinguish himself in some laborious pro-

[illegible]

"fession. With the most unrelenting
"industry he labors night and day to
"acquire talents superior to all his com-
"petitors. He endeavors next to bring
"those talents into public view: and with
"equal assiduity solicits every opportunity
"of employment. For this purpose he
" makes his court to all mankind .....
" ..... Through the whole of his life
" he pursues the idea of a certain ele-
" gant and artificial repose, which
" he may never arrive at; for which
" he sacrifices a real tranquility that is
" at all times within his power, and which-
" - if in the extremity of old age he
" should at last obtain it - he will
" find to be in no respect preferable to
" that humble security and contentment,
" which he had abandoned for it. It is
" then in the last stages of life, his body
" wasted with toil and diseases, his
" mind galled and ruffled by the memory

" of a thousand injuries and disappoint-
" ments which he imagines he has met-
" with from the injustice of his enemies,
" or from the perfidy and ingratitude of
" his friends, that he begins at last to
" find that wealth and greatness are
" mere trinkets of frivolous utility - - - -
" - - - - In his heart he curses am-
" bition and vainly regrets the ease
" and indolence of youth, pleasures which
" are fled forever, and which he has
" foolishly sacrificed for what, when he
" has got it, can afford him no real
" satisfaction. Power and riches appear
" then to be what they are enormous
" and operose machines, which must
" be kept in order with the most anxious
" attention, and which, in spite of all our
" care, are ready at every moment to burst
" into pieces, and to crush in their ruins
" their unfortunate possessor. They
" are immense fabrics, which it requires

"the labor ~~the labor~~ of a life to
" raise, which threaten every moment
" to overwhelm the person that dwells in them;
" and which while they stand, though
" they may save him from some of the
" smaller inconveniences, can protect him from
" none of the severer inclemencies of the season.
" They keep off the summer shower,
" not the whole storm, but leave him al-
" ways as much, and sometimes more,
" exposed to sorrow, to disease, to dan-
" ger and to death".

Ambition as a dominant passion.

Poets and scholars, moral and religious teachers and the voice of a world-wide experience, delivered from every platform, have constantly affirmed the madness of ambition as a dominant passion; yet today under its influence millions are struggling up some perilous steep, each hoping sooner or later to reach that refreshing indefinable pinnacle of comfort which a fitful fancy has dimly pictured in the distance. The toil, care and anxiety are not the worst features of this struggle. Each seems to bear a spite or grudge against his neighbor and tries to throw him back from the eminence he reaches. His neighbor may be a rival statesman with learning, energy and political wisdom. His descriptions to him are villainy, hypocrisy, time-serving, treachery and what not? Is that neighbor a clergyman, fearless in the proclamation of truth he has styled a calumniator, a meddler, an

What true men must expect from the ambitious.

incendiary, an egotist. In troublous times like these, true men must daily encounter the immoderately ambitious, and controvert their designs. They must expect to meet in array against them all the forces that the vicious and the intemperate can collect; they must expect misrepresentation, accusations and often scathing denunciation. These are some of the fruits of this inordinate passion. There is nothing too mean for it. No species of fraud that it will not stoop to. You may trace it in the lying, cheating, cursing, brawling and murder that have attended ~~some~~ many of our elections. The terrific war through which we have passed and the riots and murders that have followed as its legitimate fruit, are traceable to this same lust for power, this party-loving, spoil-seeking ambition. Such results as denunciation, calumny, envy, hatred and malice, may be so unrestrained as to destroy

Elections

War and riots

the peace of society. Yet even these are not so terrible, because not so sweeping as the gross, the collective ravages under the influence of this insatiatable passion e.g. When the Roman Empire was rising in wealth and power, cities were swept away by her victorious troops.

Roman Empire

Men, women and children taken in war were given to the sword or sold into hopeless slavery. Excesses cruelties and horrors are plentifully spread over the page of her history. The blood of enemies, the blood of beasts and the blood of Christians were mingled in the sacrifices! There is only here and there an oasis of mercy. All these inhumanities, some from resistance to the will of a conquering ambition.

United ambition led the van as Rome ascended; divided ambition invited the terrific storm which finally swept her from the earth. There is a glare and glitter often in the attainments of am-

the form of a circle. But now this one
not to think, because not so amazing
as the form, the athletic reason.
under the influence of this meditation
position is. When the Roman Empire was
growing in wealth and power, cities were
built—towns for the retired troops.
Well, towns only children taken in war
were open to the sons or people not
belonging, citizens and
[illegible] Roman Empire. For the upper
[illegible] of [illegible] the upper
[illegible] of [illegible] and the upper [illegible]
were supplied in the barbarian
[illegible]
[illegible] that in some of
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] of a conquering civilization.
[illegible] the [illegible] of the town of towns
[illegible]; [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

bitious men, as in the case of the 1st Napoleon, which takes the eye of the multitude and calls forth their plaudits, yet amid the festal scenes, the lauding praises, the brilliant reviews and all the pomp of imperial display, there always arises a low murmur, heard by the Master, an increasing moan of crushed and bleeding hearts — of mothers weeping for their children because they are not.

Our Country

Behold what the same lust for power has done in this country. Men have fixed their hearts upon some selfish object, some abnormal experience like human slavery and devoted all the sophistry of inventive genius to robe it in glowing colors, and even to claim for it the Divine sanction. Multitudes are deceived by the attractive vesture, and in their cities and temples bow the knee and cry Hosannas

to that fallen angel who has always loaded mortals with burdens too heavy to be borne, who is still forging, as he has ever done, chains for the disciples of Christ and who takes a fiendish delight in making them drink the dregs of degradation and cruelty. It is not wonderful that the followers and worshippers of Satan should become assimilated to him.

Treachery

Under the same vicious ambition, treachery has formed plans the most complete and the shrewdest possible. A new union was formed with slavery as the central figure. Hosts were thoroughly organized to uproot the tree of liberty and over-throw its defenders. You know

people can why has always
found it natural with women to have
a power over men. perhaps because
it is home, and is a proving ground
for the new race, and for the di-
-gnified and well-bred lady
with a high ideal in marriage and
a fearless willingness to offer the
best she can to offer to her husband
and children, is not worn-out and
jaded by a wearisome round of fashion
and society, and is still able to
bring up her children, intelligent
and powerful, with the strongest
-ness and the highest character
of any class in the world. and
-yet I believe it is possible that the
-ropolitan woman should
-tend to lift up the tone of society
and make it more and
more

The contest, its cost.

the result. It is as the true men believed it would be; but no man can estimate the woe that the contest has cost — the desolate homes, the vacant seats at the board and the fire-side. The father, the brother and the son have not returned. The mother, the sister, the daughter, may call for them — they will not answer. They may wait for them — they will not appear. The places that knew them can know them no more, this side the grave. Who today, North or South, East or West, can describe the deep channels of a sorrow not yet assuaged! There is yet a cry from thousands of the poor, the orphaned and widowed multitude. Of course

The wicked Spirit is defeated and his evil designs counteracted, yet we should not fail to read and to understand the language of love for our offences, so as to strive, and in season, against the very principles that produced these offences.

There is always a strong temptation in human nature to let the end justify the means. For a living, a man will sometimes sacrifice a cherished principle, and he seems to fancy that he is doing an act of merit if the sacrifice be made for others - e.g. for a dependent family. Satan will promise you anything, office, wealth, promotion, knowledge, safety, if you will fall down and worship him. We under-

the modern spirit to delight and
let go, intellectual, yet we
should not fail to need and to
understand the language of our
fore-our offices. We do be divine.
and in reason, reason the
highest and treasured that religion.
Thus is also proved a simple
and in human nature it let the
man a divine or. For a divine, a man
[illegible] a [illegible] and
[illegible] it [illegible], although
[illegible] a [illegible] for [illegible]
[illegible] . although [illegible] a [illegible]
[illegible], [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

stands well every phase of your ambition, and he plies you according to the lust of your own soul. Depend upon it, my friends, there is no safety in yielding for an instant to a heartless and soulless ambition.

Even food itself procured at the sacrifice of principle will prove to be a sure poison. The sweet morsels of today will be but an investment for future sorrow and remorse. Let us not misunderstand me — the good and the virtuous are not to hide away and shrink from important duties.

They must not be driven into obscurity or inaction, but with kindness, with

Dunkle und immer dunkler ist es geworden
und die Hälfte der Gesellschaft
ist bereits weg. Und wer
sagen ist, dass Frauen, etwas in
-teressant zu erzählen zu haben
ist es bestimmt auch dunkel
Aber Allgemeinheit so typisch ist
es. Wenn sie so eine Frau
ist Aber wohl so alleman-
-kind, wird sich vor Unsicherheit
-ten das es tell. Wenn und
kind trop ist — und dunkle-
wenn dann ist das eine weitere ist
etwas dunkle Angst Instrument
Einzelfall etwas wenn ist -
Aber, verkehrt Aber -kind, wissen

forbearance, yet with the firmness of the rock, adhere to right principles.

I hope the time has already come, when such men will step to the front in every walk of life. When offices of public trust will no longer be refused by upright men.

Dishonesty, public robbery and corruption of every sort may be looked for under the lead of a selfish ambition, for we know that if the tree be corrupt, the fruit will be corrupt. Our national security, our social security, our personal security, demand that we make the tree good. To do this, the Christian must cherish and nourish every tender plant of righteousness, and endeavor

Professor, yes – that's the trouble of the work, which is truly significant. & that's the time that obviously one, when one's new work gets to the front – in some way of life. When of-fers of public work – with no longer the reputation for originality – when publicity, publicity and popularity of every sort may be bought for, when the test of a public condition, for we know that of the poet be overall, the test will be original. Our material, humanity, our social economy, our fundamental, temporal data we create the new poet. So do the scientists and novelists prove themselves, and in discovery

by prayer and personal labor to lead his friends and neighbors into full fellowship with the Lord. Success here will make the hearts of men right, their motives pure, so that the strongest impulses and aspirations of the soul will tend to honor God and bless his children. The ambition that will make us, or rather that will let us, love most, is what we want. The brazen serpent was lifted up in the wilderness, men looked up and were healed. Christ was lifted up on the cross; for eighteen hundred years sinners have raised their faces towards him and been cleansed. He sitteth today at the right hand of God

der Sorgen- und Furchtwelt Lebe- ich kann
die Freude und Begeisterung nicht fühl-
lebendig werden die Welt. Augenblicke
sich wieder die Freude, ich muss empfin-
den wieder, so, dass die abwechs-
lungsvolle und aufregende Welt
wird bald ich Lust und Freude in
Gedichten. Die Gedichte sind
machen es, es ist die Lust
Lose und, es wird es wird.
Wenn Angst und Lust über uns
Gewalt, man lachen wir auf unsere
Arbeit. Denn das Glück wir es die
Gut; der reichen Hundert gern ich-
nur nur Neid Tier- Lust Freude
Hier und Dem Gesang. Es ist
Natur, es die Geist- Kunst ich Glück

And watches for every upward look and sympathises with, and aids every upward yearning of the heart.

Let men look up — let nations look up, and strive with all their might for the very best gifts.

This is the true way to bring to pass the blessed prayer "Thy kingdom come, Thy will be done, on earth as it is in Heaven".

The immortal soul can aim at nothing less than a blessed immortality.

And yet this for every <u>[illegible]</u> look
that expectation with it, and with every
<u>[illegible]</u> of his <u>[illegible]</u>.

"Let me look at - at Justina
look at, me stare with all the
[illegible] for it very [illegible]
life, if it look was I [illegible]
It was the [illegible] "My [illegible]
[illegible] the [illegible] [illegible]
in [illegible].

The <u>[illegible]</u> eyes can sin
of [illegible] [illegible] [illegible] <u>[illegible]</u>
<u>[illegible]</u>.