THE MOTIVE OF RIGHT LIVING. Untline of server of from 7.08

The error of missing the fundamental motive of life brings its just return of failing to enjoy the fundamental richnes of life. I-- The hunger for a happy and satisfying life is right.

II-- But simply because we desire that kind of a life is no

The world is fullmof people whose desires are all too evident ly set upon the end of enjoying to its full capacity the daily life, -- the pheasure seeker will tell you in defense of his folly that he is striving to enjoy life. Little does he realize, until some fatal day opens his eye unto wisdom, that he is simply paving the way for the most attrocious suffering, the just reward for his own short sightedness.

In the same way the selfish person of culture, in a less disgusting, but none the less erroneous manner, seeks for the satis-

fying life, but with the same results.

In so far as our life fall short of an inner sense of hicknness that shall keep us aglow with a healthy optimism, that shall
keep us alive with a glorious purpose, we have missed the deepest
signific quee of life's meaning, and are missing its richest joys.
III))) There are two words in our language which express for us
two types of life. One is selfishness and the other is altruism.
The utterly selfish man is he who seeks in every way known to him
to make his own lifethe center of all the movements of his activities. It whatever cost it may be to others his wish must be recog-

nized and satisfied. If it happens that he interprets the meaning of life in t4rms of the body, and understands that the enjoyable life means that the animal instincts of his body must have their cravings satisfied, and that at any expense he is to reap the full enjoyment of his gross nature, then we have the glutton, the inib riste, the libertine, whose very presense is a menace to decency and the integrity of society. we have had one or two examples of this type of men. In the end he is left to himself to die in his loneliness to which he has exiled himself.

Or suppose the selfish man thinks that the greatest satis faction in life is to amass property. Every thing that he does must be directed terards that end. He leaves behind him a trail of suffering , of corruption, and dishonesty. We have illustration

of that type of man.

Or suppose that the selfish passion is that of power, then we have a rRichard III willing to stoop to any powerk to depth if. only he may gain power and control over men and make them serve his end Witness the politicien.

Or the selfish Passion may express itself in terms of religion, and relious zeal. self preservation is the instinct.

But the result of all this is the same upon human life, and societ celfishness breads suffering and Alchont creekty inthe world, and leaves the individual a mean and helpless wreck to be buried in potters field, to be held up as reproach among men, or to be held in contempt and disgust.

On the other hand is the man who can be called the entirely unselfish man. It is equally impossible to discribe such a man.

The true way of life is the recognition of both of these.
Whe one man is but one among manyEach has his own individuality
We must regard each as an end in himself, to be developed and to
grow into the fullness fo his manhood, to live the rich satisfying

We are told that the way so salvation is to love christ, to enter into his spirit, to have his spirit unter into us, to serve his interests, to obey his truths, to be his followesr. This doctrine is profoundly true, if we give the brook meaning to the word Christ. Christ is a word which was applied to one whose was a minister to humanity, who great and absorbing passion it was to labor to the end that men might see the way to the great and rich life. It was applied to Jesus because he was such a one. It is a word moreover that means that the person who is thus des scribed is one who is annointed of god, one in whom the spirit of God dwells/

To reinterpret the old teaching of the Christian church or to go back to the teaching of jesus, and we find that the secret of life is this, and as was said unto you to love christ alone a of life is this, in humanity, not to obey the tracking of christ in Jesus, but as in humanity, not to serve christ alone as it was in jesus, but as it is in humanity as more known it Iserve the living God, follow after and watch with the souls who are now praying alone in sime graden od gethsemene. Declare your allegienct to the christ in humanity anat is now being crusefied upon the c