

Pauline text: Forgetting the things which are behind, I press toward the mark and the goal of my high calling in Christ Jesus. In the lay sermons, Huxley has compared life to a game of chess. "A game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature."

In what respects does some sort of analogy obtain between games or athletics, and our common lives of work and achievement? Let me indicate several directions, with possibly a few suggestions as to each:

First, the athlete stakes all on the emergency. The object of training is to enable us to meet the tests of life. But the tests of life are mainly emergencies; failures to those who do not see them, opportunities to those who do. The athlete trains long and hard for the emergency, when not only the routine powers are tested, but when the unexpected, the incalculable, challenge his powers to a creative and spontaneous use. Life is full of such tests, such emergencies; and men differ more in their ability to see the opportunity (which for every soul is a supreme emergency) than in the number of opportunities themselves. Professor James, in a suggestive passage, writes: "The huge world that girdles us about puts all sorts of questions to us, and tests us in all sorts of ways. Some of the tests we meet by actions that are easy, and some of the questions we answer in articulately formulated words. But the deepest question that is ever asked admits of no reply, but the dumb turning of the will and tightening of our heart strings as we say: "Yes, I will even have it so!" When a dreadful object is presented, or when life as a whole turns up its dark abysses to our view, then the worthless ones among us lose their hold on the situation altogether, and either escape from its difficulties by averting their attention, or, if they cannot do that, collapse into yielding masses of plaintiveness and fear. The effort required for facing and consenting to such objects is beyond their power to make. But the heroic mind does differently. To it, too,