

THE PULPIT

A SCHOLARLY SUNDAY SERMON BY THE REV. G. H. EGGLESTON.

Subject: The Measure of Duty.

Jersey City, N. J.—Preaching at the Greenville Reformed Church, Jersey City, on the above theme, the Rev. G. H. Eggleston, pastor, took Luke 17:10: "We are unprofitable servants, we have done that which was our duty to do," as his text. He said:

In the vocabulary of Christianity love is the supreme word. Operating in life it becomes the supreme law. It is so because it was supreme in the life of Jesus. But outside the religion of Jesus, duty remains the conspicuous word. Upon duty the non-Christian heart lays extreme emphasis. Duty, interpreted in terms of the best each age could produce, has been the ideal of life.

To-day the very atmosphere is saturated, as by an electric current, with the importance of faithfulness to duty. That which is in the air of the age is made tangible continuously from pulpit and from press, in school and club and home. Ministers and teachers, leaders in business and in civic life, are pleading for the paramount of duty in human hearts. Public sentiment, finding expression in courts and investigations and laws, is being aroused in the interest of duty. Traitors to duty are being branded at their true worth.

We admire the devotion to duty in that rising nation of the East which characteristically found expression in the speech of the captain of the Japanese battleship Asama, who said to his men as they drank in turn from a cup of cold water, "I have drunk the last of this water. In sending you to the duty of blocking the harbor entrance of Port Arthur—a duty which affords you only a chance out of a thousand to return alive—I feel as if I were sending you to the last of your life. If you have both hands, work with both feet; if you lose both feet, work with your head, and faithfully carry out the orders of your commander. What I ask of you all is to do your duty regardless of your life. The cup of water I now offer you is not meant to give you courage. It would be shameful if our men needed courage to go to the place of death. It is only to make you representatives of the honor of the Asama. Submit your life to the will of heaven, and bravely perform your duty. That is the utterance of the spirit of the age, crystallized in those nations that stand in the vanguard of progress. It is the emphasis upon duty.

Do we realize what that spirit would mean if we had it beating in the life of the Christian church? It would mean the purification of our ideals. It would mean the strengthening of the Church of Jesus in work and worship. It would mean the broadening of our vision so we could see the character of man. If the loyalty, the duty of patriotism which is characteristic of the best citizens could be translated into terms of the moral and religious, it would mean that the message of the Cross, love, service and sacrifice, would find its way into the hearts of men. What a result if Christians and the Christian church would do its bare duty! But is it being done? Nominally this is a Christian country. And yet the deadly child labor in all its horror exists in this country. It could not exist if the united Christian church should say it shall not. Nominally a Christian country, and yet the sale of the stuff that kills men and women physically, mentally and morally, that destroys domestic happiness and that weakens the men of our nation, goes on. It could not be so, were it not sanctified and protected by the sentiment and power of Christian people. But why the need of citing illustrations of that which we all know? The need is not clear. There are those who, though faithful to duty in home and in private life, when it comes to moral issues affecting the welfare of humanity at large, are afflicted with myopia or indifference. Can it be that the duty of the Christian church is to be a mere bystander to the welfare of the world? A greater inspiration to the performance of duty in the face of danger, than does the sacred brotherhood of the Christian church? They touch their lips to the word, but their face is unflinchingly turned, it cost hand, or foot, or life. So the true Christian from time to time touches his lips to the wine of the Communion in pledge of his loyalty to the Master and in memory of the love of that Master. So the majority gain therein the inspiration that sets their face unflinchingly toward duty without thought of what it may cost. There are many who flinch. These break the solid phalanx of the Christian army, and so put off the day of victory over evil. Many to whom a dollar is of more worth than a moral principle. Many to whom their own personal well-being counts for more than a needy brother or sister. Many to whom gold is of greater value than the welfare of their fellowmen.

In view of the fact that so many fall short of doing their bare duty, dare we state the ideal of the Christian religion, or will it be so lofty as to discourage us in our humble efforts? No! We will set before us the ideal which Jesus gave to life, and it will be the means of inspiring us to greater effort. Jesus asked of His followers more than mere duty, noble as that is. If there had been no Jesus, no Gospel, if Confucius and Socrates, if Buddha were the greatest, their duty would have been the supreme word. But because Jesus Himself in His life took that final step beyond the point of bare duty, it has become forever obligatory upon the followers of the man of Nazareth to take that final step in service. Jesus did it. He overstepped the bounds of naked duty. He made a new standard. The story of that precious life of love and service, the martyr's death upon the cruel Cross, for twenty centuries has touched the hidden depths of human hearts. Why? Because love took a step beyond duty.

Jesus put His new standard of service in Christian life to the words of the Bible which our text is a part. Jesus blessing his lowly servants who had been ab. We would every detail of their duty. Jesus was unprofitable servant on the part of a heaven that which was our duty to do. Listen! Not proficients in servants because they had done the Sunday whole duty, but unprofitable because they had done only their duty. Commit a transformation of values was

that! No one ever heard such teaching before. The whole of all ages and all races never said anything like that. They all taught that duty was the supreme thing. Nothing greater. A man was to be commended when he did his duty. But Jesus takes the final step into the realm beyond the point of duty, and bids us follow. We are unprofitable servants, for we have done only our duty. What does it mean? It means that a man is not a man unless he does his duty. It means that the very least a man can do and maintain in respect in the sight of God and his own conscience is to do his duty. That is, the least a person can do according to the teaching and life of Jesus: not the most, as the worldly pagan philosophers would have us believe—and some of the Christians also. For the fulfillment of the obligations of home and of life, of morality, of brotherhood, of religion and the church, no praise is deserved. These are duties. We are unprofitable servants if we have done only what we are compelled to do.

Christian duty is not measured by demand, or opportunity, or even by ability. This is partly realized in the world of business. The young man who does only what is absolutely required of him is not the one who succeeds and wins the employer's commendation. He who does more than his duty is the one who forges ahead. He never gets very far or becomes of great value to life who does only what is absolutely required of him. He who does more than his duty is the one who forges ahead. He never gets very far or becomes of great value to life who does only what is absolutely required of him. He who does more than his duty is the one who forges ahead. He never gets very far or becomes of great value to life who does only what is absolutely required of him.

The hierarchy there set up is "highly organized, very active and successful in winning converts; hostile in every effort to evangelize the world, to convert the heathen, and to the highest American ideal." Mormonism teaches that Adam is God, denies the supernatural birth of Christ, teaches that there are many gods, holds that God is a polygamist and that polygamy is a sacred duty, and considers disobedience to the Mormon priesthood to be a damnable sin. Mormonism has no fellowship with the Christian churches, but regards every one a heretic that does not accept the "revelations" made to Joseph Smith. Mormonism has an absurd set of scriptures, which it places by the side of Holy Writ as of equal authority. The first appeal for Christian missions in Utah came from an army general, who was himself a Roman Catholic. Missions to the Mormons began at once, in 1845. The first mission to the Mormons ended in murder, and it was years before Christian preaching in Utah was safe. There are now about 200,000 Mormons. They hold the balance of political power not only in Utah but in several of the other Western States. The Mormon missionary system is probably the most effective in the world, and it should be opposed by equally earnest efforts of the Christian church.

Christian duty is measured by human need. Wherever there is need of help; wherever there is need of reform; wherever there is need of sympathy and love; wherever strong hands are needed to lift sinning humanity from the mire; wherever there is need to carry the message of the Cross into darkness. There is the duty of the Christian church—at home or abroad, in public or in private life, it matters not. Fidelity to the Master means the taking of the step one point beyond the line of the ordinary duty of duty—even to the point of sacrifice. William Carey took that step when he left his homeland and faced the terrors of India into which no white man had ever penetrated with the Gospel. According to the standard of conduct the world then recognized was it his duty thus to throw his life into jeopardy. Clara Barton took it, as she staunchly the flowing blood upon the battle fields. John Eaton took it, when he faced the cannibals of the South Sea Islands. According to what standard of conduct was it that hero's duty to remain among that beastly people after he had seen five of his fellow missionaries butchered and eaten; after he had, with his own hands, dug the corner of the house in the coral beds, dug the grave for his dear wife and little one, victims of the terrible fever, according to what standard of conduct was it his duty to stand alone among those heathen peoples? Surely the noble man, so lately gone to his reward, was living by the standard of that one who bore the world's sin and sorrow, and whose loving heart was broken one gloomy night in Gethsemane. The standard of duty is the noble man, so lately gone to his reward, was living by the standard of that one who bore the world's sin and sorrow, and whose loving heart was broken one gloomy night in Gethsemane.

Christian duty is made potent by the will of man, and by the power of God. The human will plus the Divine power makes possible to take that step. "Not what I can, I will; but what I will, I can. You remember when James and John were making their requests of the Master, Jesus inquired of them if they thought they could be baptized with the baptism of fire. They said, 'Yes, we can.' Jesus said, 'Ye shall.'"

This is it for Christians to say, when sin threatens in the personal life, when the work of the Master for His church and for humanity, needs their help: "Yes, Master, you can count on me. I will, I can. You remember when James and John were making their requests of the Master, Jesus inquired of them if they thought they could be baptized with the baptism of fire. They said, 'Yes, we can.' Jesus said, 'Ye shall.'"

Paul is making a strong spiritual appeal for money. The church at Jerusalem is in dire need. He dares to appeal to Christ's incarnation to stir their liberality. We must raise money-giving to a spiritual plane. No church or Christian worker should allow the word "beg" to be used for any money gathered for Christ's cause. Once a man offered the writer money for his church with the remark, "When I have some more to throw away I will give it to you." Before the words were all out the money was again in his hands with the reply, "Money given to God's cause is not thrown away. You had better keep it until you learn that." With apologies he returned it and never forgot the lesson.

NAPOLÉON'S BAD HANDWRITING. M. Houssaye attributes the middle over orders at Waterloo to Napoleon's execrable handwriting. This was the opinion of the writing master of Alexandre Dumas: "The Emperor never lost a battle except by his bad writing. His officers could never make out what he meant. Remember this, Alexandre, and make your down strokes heavy and your up strokes light." Grouchy declares that during the battle of Waterloo he could not make out whether Napoleon wrote "bataille gagnée" or "bataille engagée," and he conjectured read "bataille gagnée."—Andrew Lang, in London Post.

RESCUE WORK IN JAPAN. The Japanese have done of our horrible prejudice against the jailbird of the fallen woman. Famine rescue work was the natural outcome of the social crusade which our officers initiated soon after our arrival in the country, and many Japanese girls have been rescued from a life of shame.—Social Gazette of the Salvation Army.

NO DANGER. Howell—"Do you know that it has been said you shouldn't read a book that is less than a year old?" Powell—"There is no danger of my reading a book that is less than a year old. As soon as I buy one somebody blows it and keeps it."—Illustrated Bits.

CHRISTIAN ENDEAVOR NOTES

JULY TWENTY-EIGHTH.

Topic—Home missions; The progress of work among the Mormons. Matt. 7: 15-23; 24: 11.

A wicked city. Jer. 5: 1-7. False teachers. Jer. 23: 9-12. Sin's secrecy. Job 24: 13-17. Dishonor and reproach. Prov. 6: 30-35.

Saltary punished. Ezek. 23: 45-49. Judgment. Rev. 17: 1-5. Satan can masquerade as an angel of light. No false religion but can assume a fair aspect.

We are to know Mormonism by all its fruits; not merely its industry and worldly prosperity, but its ignorance, bigotry, cruelty, tyranny, and lust.

Mormonism says, "Lord, Lord," and pretends to be Christian, while fostering doctrines and deeds that Christ abominates. The fact that false prophets obtain large followings confirms the credulity of man; rather, it confirms the prophecy of Christ.

Missions and Mormons. Brigham Young and his followers settled in Utah 50 years ago, in 1847. Up to that time the region was practically unknown.

The hierarchy there set up is "highly organized, very active and successful in winning converts; hostile in every effort to evangelize the world, to convert the heathen, and to the highest American ideal."

Mormonism teaches that Adam is God, denies the supernatural birth of Christ, teaches that there are many gods, holds that God is a polygamist and that polygamy is a sacred duty, and considers disobedience to the Mormon priesthood to be a damnable sin.

Mormonism has no fellowship with the Christian churches, but regards every one a heretic that does not accept the "revelations" made to Joseph Smith.

Mormonism has an absurd set of scriptures, which it places by the side of Holy Writ as of equal authority.

The first appeal for Christian missions in Utah came from an army general, who was himself a Roman Catholic. Missions to the Mormons began at once, in 1845.

The first mission to the Mormons ended in murder, and it was years before Christian preaching in Utah was safe.

There are now about 200,000 Mormons. They hold the balance of political power not only in Utah but in several of the other Western States.

The Mormon missionary system is probably the most effective in the world, and it should be opposed by equally earnest efforts of the Christian church.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 23.

Enriching Others. 2 Cor. 8: 9.

Passages for reference: Mark 10: 45; Phil. 2: 9-11; Dan. 12: 3; 1 Tim 4: 16.

Life's great purpose is to be of service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is service to man. Things are of no value as they contribute to his uplift. The selfish soul avarice and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death