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Up-to-Date Theology at Concordia Seminary.

At the opening of the St. Louis Seminary, on September 8, the President addressed the students on a most timely subject. In our time—these were the thoughts he elaborated—there is one qualification of theology that is stressed with unusual emphasis, *viz.*, that it must meet the demands of the times, and be up to date. At the same time we Missourians, so called, are charged with failing to meet this requirement of theology. The theology of the Missouri Synod has fallen under censure as being out of date. This charge lacks foundation. You, students of Concordia, will study with us a theology that is up to date, really up to date, both as regards form and contents.

As regards the form, a theology that is up to date requires principally efficiency in the various *languages* in which we have an opportunity and are called upon to proclaim the Gospel of Christ. That an adaptation to languages is necessary to an up-to-date church was foreshadowed by the events of the first Pentecost. Since there were gathered at Jerusalem on that day "men out of every nation under heaven," the Galilean orators on that festival day were impelled by the Holy Spirit not to speak Hebrew only, but to employ the various mother-tongues of their hearers—Parthians, and Medes, and Elamites, etc. This method of adaptation we follow in our own work. In our country and under the conditions under which we have to do our work, two living languages in particular, the *German* and the *English*, are necessary—besides other languages—for our Gospel ministry. Accordingly, we are up to date in imparting

The Road to Success, or Self-Improvement.

X. FIRST MAKE THE SUBJECT THOROUGHLY YOUR OWN.

Read with your whole soul absorbed in what you read, with such intense concentration that you will be oblivious of everything else. It is thinking that makes what we read our own. Knowledge does not become power until digested and

assimilated by the brain, until it has become a part of the mind itself. If you wish to become intellectually strong, after reading with the closest attention, form this habit: frequently close your book and sit and think, or stand and walk and think—but think, contemplate, reflect. Turn what you have read over and over in your mind. It is not yours until you have assimilated it by your thought. When you first read it, it belongs to the author. It is yours only when it becomes an integral part of yourself. It is more necessary to think than to read. Meditation is all but a lost art among us. We need to get the fever and the haste out of our blood. We need the majesty of calmness. Thinking, contemplating what we have read, is what digestion and assimilation are to the food.

Do not read too much. You weaken your mind by this perpetual brain-stuffing. Some of the biggest fools I know are always eating intellectually, but never digesting their knowledge or assimilating it. To many a reader Milton's words may be applied: "Deep versed in books and shallow in himself." Book culture alone tends to paralyze the practical faculties. There is much truth in the words of Elizabeth Barrett Browning: "We err by reading too much, and out of proportion to what we think. I should be wiser, I am persuaded, if I had not read half as much; should have had stronger and better exercised faculties and should stand higher in my own appreciation."

The mere possession of knowledge is not always the possession of power; knowledge which has not become a part of yourself, knowledge which cannot swing into line in an emergency is of little use, and will not save you at the critical moment. Daniel Webster said, "I never allow myself to speak upon any subject without first making that subject thoroughly my own."

Are there not many who would profit by thus thoroughly digesting and assimilating one subject, instead of scattering their energy? Why is it that so many pastors have to memorize

for days at a single sermon? Because they had not made the subject thoroughly their own before they began to write the sermon. They ought to concentrate and think, ponder and digest, before they begin to write, or their manner of hard memorizing for days at a time will soon paralyze their memory and atrophy their brain faculties. Thus many become slaves of the manuscript, and some lose the power of their memory entirely, as a consequence of their unnatural way of preparation.

To be effective, a man's education must become a part of himself as he goes along. It is not enough to possess ability, it must be made available by mental discipline. Vigorous activity is the law of life; it is the saving grace, the only thing that can keep a human being from retrograding. Activity along the line of one's highest ambition is the normal state of man, and he who tries to evade it pays the penalty in deterioration of faculty, in paralysis of efficiency.

Man was made for growth. Education means that knowledge has been assimilated and become a part of the person. It is the ability to express the power within one, to give out what one knows, that measures efficiency and achievement. Pent-up knowledge is useless.

The shifts to cover up ignorance, and "the constant trembling lest some blunder should expose one's emptiness," are pitiable. Short cuts and abridged methods are the demand of the hour. This is the crutch age. Our thinking is done for us. Our problems are all worked out. Short roads and abridged methods are characteristic of the century. Self-help and self-reliance are getting old-fashioned. The subject does not get deep enough into us. A young preacher one day occupied the pulpit of an old clergyman, and at dinner angled for a compliment. "I am afraid," said he, "I did not get fairly into my subject in my sermon to-day." "Well, young man," answered the old clergyman, "do you know the reason why? It was because your subject never got into *you*."

But if you slight your work, you not only strike a fatal blow at your efficiency, but also smirch your character. If you would be a full man, a complete man, a just man, you must be honest to the core in the quality of your work. He only is independent in action who has been earnest and thorough in preparation and the fulfilment of his duty. A public speaker has need also of the venerable rule, "Pray and labor." A public speaker is honest to himself and to others only then, when he first studies and meditates hard and thus makes his subject thoroughly his own. To accomplish this, he must have a vivid imagination.

To cultivate a vivid imagination is a splendid exercise for all the mental faculties. The imagination is one of the most constructive and vital of all our powers; it is the picture-making faculty of man's being. It is that magical power by which even a word is expanded until it becomes a vision. It is that faculty by which the distant is brought near, the unseen is made real, and that which is merely suggested to the understanding is visualized until it becomes a concrete and startling reality.

The imagination is the mother of all our great ideals. It awakens slumbering possibilities; it sweeps the brain-ash off the mind, and actually strengthens its ability to grasp new principles. A wholesome imagination plays a very great part in every sane and worthy life; it stimulates the mind by suggestions, powerfully increases its picturing capacity, and keeps it fresh and vigorous and wholesome.

Make the subject your pet, your chosen companion, — devoting your time to the critical, exclusive study of it till, like the iron atoms of the blood, its ideas have become a part of your mental constitution. Who can doubt that such a study would be eminently profitable? While others have acquired a mass of heterogeneous impressions lying in confused masses in their memory, like the shreds and patches of a rag-bag, you

will have both enriched your mind and exercised it by a rigid mental discipline, invigorating every faculty. This method of first making the subject thoroughly your own will take you a long way on the road to success. The more you master it, the more you will grow in wisdom, though it come in little drops, but — steady.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water-drops
Will groove the adamantine rock.

XI. GIVE YOUR VERY BEST, AND NOT YOUR SECOND BEST.

Don't say, "It is impossible." Lord Brougham called the word "impossible" the mother-tongue of little souls. Your contract with your employer means that you will give him your best, and not your second best. There is no excuse for being second-class when it is possible to be first-class.

The mental and moral effect of half doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated because the processes are so gradual, so subtle. No one can respect himself who habitually botches his work, and when self-respect drops, courage goes with it; and when courage and self-respect have gone, real good work is impossible.

One's ambition and ideals need constant watching and cultivation in order to keep up to the standards. Many people are so constituted that their ambition wanes and their ideals drop. It is the right use of ambition's fire that urges men to do their best. Kept within the proper bounds, ambition is a noble quality. It is a guiding star to the wise and industrious, leading them to perfection.

Nothing is good enough unless it reflects our best. "Do well whatever you do, without a thought of fame" (Longfellow). The man who brings to his occupation a loyal desire to do his best together with an unswerving confidence in God is certain to succeed. We should always endeavor to give our

very best. When God had completed all his work of creation, behold, it was very good. It was a picture of immeasurable proportions shifting its scenes continually. In admiration and wonder man has gazed upon it for ages. With infinite care a painter sketches upon the canvas an outline of the picture he has in mind, fills in the detail, and places before our admiring eyes a work of art that charms us with its beauty. It reflects his very best.

Very few people ever rise to their greatest possibilities or ever know their entire power unless confronted by some great occasion. The power that stands behind us in the silence, in the depths of our natures, comes to our relief, intensifies our faculties a thousandfold, and enables us to do things which before we thought impossible.

Resolve that you will call upon all your resourcefulness, your inventiveness, your ingenuity, to devise new and better ways of doing things; that you will be progressive, up to date; that you will enter into your work with a spirit of enthusiasm and a zest which know no bounds, and you will be surprised to see how quickly you will attract the attention of all around you. This striving for excellence will make you grow. It will call out your resources, call out the best thing in you. The constant stretching of the mind over problems which interest you, which are to mean everything to you in the future, will help you expand into a more useful, larger, more effective man. The best result of our work always comes from the desire to do our best, from the exercise of the best thing in us.

Never hesitate nor waver when you see your duty. Let there be no shilly-shallying, no hunting for middle ground between right and wrong, no compromise on principles. Never pander to public favor nor seek applause. Let duty and truth be your goal, and go straight to your mark. Bring the entire man to your task; be all there; fling your life into it with all the energy and resolution you can master. Be proud of your work and go to it superbly equipped; go to it in the

spirit of a master, of a conqueror. If you are a public speaker, follow the advice of Judge Story:—

Begin with dignity; expound with grace
 Each ground of reasoning in its time and place;
 Let order reign throughout; each topic touch,
 Nor urge its power too little nor too much;
 Give each strong thought its most attractive view,
 In diction clear and yet severely true;
 And as the arguments in splendor grow,
 Let each reflect its light on all below:
 When to the close arrived, make no delays
 By petty flourishes or verbal plays,
 But sum the whole in one deep, solemn strain,
 Like a strong current hastening to the main.

Determine to do your level best and never to demoralize yourself by doing your second best. Conduct yourself in such a way that you can always look yourself in the face without wincing; then you will have a courage born of conviction, of personal nobility and integrity which are not tarnished. What the world thinks of you is not half as important as what you think of yourself. Others are with you comparatively little through life. You have to live with yourself day and night through your whole existence, and you cannot afford to tie your efficiency and ability to a sham.

Count that man an enemy who downs your courage, who shakes your faith in your ability to do the thing you have set your heart upon doing, for when your courage and resolution is gone, your power is gone. Your achievement will never rise higher than your courage. Your courage, however, let be filled with trust and confidence in the infinite resources of your divine and merciful Maker. Expect great things. Have great courage, resolution, and boldness to achieve your aim. Foster fortitude and fearlessness to accomplish the task you undertook. Harbor an unwavering faith and confidence in God's power to grant success. There must be a strong, firm, brave beginning, or the thing will never come. He can who thinks he can; and he cannot who thinks he cannot, because he is afraid. You must be courageous, and expect great things.

A great success must have a great source in expectation, and in persistent endeavor to attain it. You forsake yourself when you lose your courage and become a coward. A vast number of men are really capable of doing great things, but they do small things because they do not expect or demand enough of themselves. They do not know how to call out their best; they do not comprehend to what extent they can really be masters of themselves. You must firmly believe that in doing the best you know how, under the benevolent guidance of a bountiful Heavenly Father you will succeed.

I travel to a distant land
To serve the post wherein I stand,
Which God hath bid me fill;
And He will bless me with His light
That I may do my work aright,
And yet improve it still.

XII. TRUST IN GOD AND WORK HARD, AND YOU WILL BE SUCCESSFUL.

It is for God to give success, but for us to work. "Blessed is he who has found his work" (Carlyle). We must live and labor. The ancients said, "Nothing without labor." The power of ceaseless industry performs miracles. "Do that which is assigned you," says Emerson, "and you cannot hope too much or dare too much." Trust in God is the first requisite for success. Go at it, work hard, and stick to it is the second. A man must work hard and study hard to counteract the narrowing, drying tendency of his occupation.

Some achieve only a partial success; a success that goes limping along through life; but the goal of ambition is unreached, the heart's desire unattained. We cannot succeed by irresolution, inaction, and half-heartedness. We find what we seek with all our heart. The bee is not the only insect that visits the flower, but it is the only one that carries honey away. Go at what you are about as if there were nothing else in the world for the time being; as Edward Bulwer Lytton says: "I have given my whole attention to what I was about." Alexander Hamilton writes: "When I have a subject in hand,

I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius; it is the fruit of labor and thought." Garfield said: "If the power to do hard work is not talent, it is the best possible substitute for it."

Certainly, our work must be directed; we must "walk circumspectly, not as fools; but as wise." Many great men are very impractical, even in the ordinary affairs of life. Dean Swift nearly starved in a country parish, where his more practical classmate Stafford became rich. You must be practical. Method shortens every labor. Form a plan; have an object; then work for it, learn all you can about it, keep right at it, call God's blessing upon it, and you will be sure to succeed. Hard work is the price of all achievement that is of value.

See the struggles of Burbank, the "plant wizard." Only after a terrible struggle against poverty and sickness, did he get a start. What he has done has been done by hard work ten to fourteen hours a day for the last forty years. But by this he has become the master of the field and the benefactor of the race, who gave to Santa Rosa, California, its world-wide fame.

Success is the child of drudgery, hard work, and perseverance — often under great obstacles. Ponder the lives of the glorious in art and literature through all ages. What are they but records of toil and sacrifices supported by the earnest and strong hearts of their votaries? *Robinson Crusoe* was written in prison. *Pilgrim's Progress* appeared in Bedford Jail. Sir Walter Raleigh wrote *The History of the World* during his imprisonment of thirteen years. Luther translated the New Testament while confined in the Castle of Wartburg. For twenty years Dante worked in exile, and even under sentence of death; he composed his immortal poem amidst evils and hardships. Schiller wrote his best books in great bodily suffering. Milton wrote his leading productions when blind, poor, and sick. Beethoven was almost totally deaf and bur-

dened with sorrow when he produced his greatest works. Resolve to succeed in spite of all obstacles. "Hereditary bondsmen, know ye not who would be free themselves must strike the blow?" (Byron.)

To make the most of our material, be it cloth, iron, knowledge, or character, — this is success. There is about as much chance of idleness and incapacity winning real success or a high position in life as there would be in producing a "Paradise Lost" by shaking up promiscuously the separate words of a dictionary, and letting them fall at random on the floor. To become successful, you must labor with might and main. Fortune smiles upon those who roll up their sleeves and put their shoulders to the wheel; upon men who are not afraid of dreary, dry, irksome drudgery.

It is special training that is wanted. Work and wait. Reserves which carry us through great emergencies are the result of long working and long waiting. The struggle must be a hard and persistent one and carried on for years with spirit and great hope of success. Patience is Nature's motto. A man must turn over half a library to write one book. Owens was working on the "Commentary to the Epistle to the Hebrews" for twenty years. Carlyle wrote with the utmost difficulty and never executed a page of his great histories till he had consulted every known authority, so that every sentence is the quintessence of many books, the product of many hours of drudging research. Endurance is a much better test of character than any one act of heroism, however noble. Stick to a thing and carry it through. You will think better of yourself; others will exalt you.

Nothing can keep from success the man who unswervingly trusting in God works hard, has iron in his blood, and is determined to succeed. Slovenliness means sure failure. Work and leave the rest to a kind Providence that overlooks not a single one of us.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

XIII. BE A MASTER IN YOUR LINE.

Study your vocation as you would a profession. Concentrate your faculties upon it, for the greatest achievements are reserved for the man of single aim. Lack of thoroughness is a great cause of failure. The world is overcrowded with men, young and old, who remain stationary simply because they have never thought it worth while to achieve mastery in the pursuits they have chosen to follow.

People always believe in a man with a fixed purpose. The world demands that you be a master in whatever you undertake. Better adorn your own than seek another place. If you are a master in your line, the world will applaud you and all doors will fly open to you.

Those who fail are, as a rule, those who are out of their places. The whole tone of life is demoralized and lowered because we are out of place. He who does not love his vocation does his work grudgingly while his higher self atrophies. Therefore, "note well wherein kind Nature meant you to excel." Be master of your calling in all its details. Nothing is small which concerns your business.

There is no grander sight than that of a man or woman in the right place struggling with might and main to make the most of the materials at command. The world is full of people who are "almost a success." Never be satisfied with this. Strive to be a *master* in your work. Whoever can make two ears of corn, two blades of grass to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together.

Not many things indifferently, but one thing supremely, is a good motto. Napoleon could do anything in the art of war with his own hands, even to the making of gunpowder. We must aim at what we would hit. A general purpose is not enough. A man must master his undertaking and not let it master him. Napoleon might fall; but, like a cat, he would fall upon his feet.

Trifles make perfection. Great men are noted for their attention to trifles. Napoleon was a master of trifles. To details which his inferior officers thought too microscopic for their notice, he gave the most exhaustive consideration. Nothing was too small for his attention. Wellington, too, was "great in little things." He knew no such things as trifles. "Least of all seeds, greatest of all harvests," seems to be one of the great laws of nature. All life comes from microscopic beginnings. In nature there is nothing small.

In all ages *oratory* has been regarded as the highest expression of human achievement. There is no class of people put to such a severe test of showing what is in them as public speakers. Close, compact statement must be had. The delivery must be forceful, powerful. The orator, therefore, must cultivate robust health, since force, enthusiasm, conviction, will-power are greatly affected by physical condition. When you step before an audience, be natural, lively, and impressive. Nothing will tire an audience more quickly than monotony, everything expressed on the same dead level. There must be variety; the human mind tires very quickly without it. Public speaking — thinking on one's feet — is a powerful educator. Speech-making develops mental power and character. The speaker summons all his reserves of education, of experience, of natural or acquired ability, and masses all his forces. In the presence of the orator, the audience is absolutely in his power to do as he will. What art is greater than that of changing the minds of men? The orator's words change our scorn to admiration, and our contempt to approbation. "He gave us a glimpse into the Holy of Holies," said a student, in relating his experience in listening to a great preacher. Is not oratory a fine art? The well-spring of eloquence, when up-gushing as the very water of life, quenches the thirst of men, like the smitten rock of the wilderness reviving the life of desert wanderers.

Rise to reach your ideal. Strive hard to become a master in your line. What the world wants and what the heart craves

is not life as it is, it is life as it ought to be. We want not the feeble, but the forceful; not the commonplace, but the transcendent. Never be satisfied with mediocrity; strive for mastery. Mediocre work is of only middle quality; but a masterpiece is an admirable production, indicative of ability, skill, and power.

What might be done if we were wise
 Imbued with love and consecration,
 And knowledge pour
 As ne'er before,
 Enabling us for our vocation!

We might be masters in our line,
 The deepest sunk in guilt and sorrow
 Might stand erect
 In self-respect,
 And share the teeming world to-morrow.

XIV. REST YOUR BRAIN, AND GAIN PHYSICAL VIGOR.

As a rule, physical vigor is the condition of a great career. To be sure, health is not everything, nor even the best of God's gifts; but though the healthy man may but too often neglect his health, the ailing man will ever count it as of the most desirable of temporal gifts. If a man has his health, his prospects for final success are good. Carelessness as to health fills the ranks of the inferior. There is no doubt that ill health is often the cause of failure. Beware, therefore, of ill health. Lead a sane and rational life. Do not waste your strength by late hours, tobacco, and strong drinks. Be careful of what you eat, and how you eat. Wrong diet is the cause of most diseases. To further digestion and to prevent constipation, use a few tablespoonfuls of cooked bran, all wheat or graham bread, about three cups of hot water, and much vegetable food. This will surely, and without any medicine or pain, prevent constipation, which is an imminent danger to good health and the cause of many ills. It poisons the blood, weakens the heart, causes piles, appendicitis, headache, restless nights, and much serious sickness. Tobacco, strong drink, coffee, tea, and meat (excepting white meats, as fish and chicken) further constipa-

tion. But water is a dissolvent. Therefore, to be well, use much good water. Live a natural, regular temperate life.

The occupation of the mind has a great influence upon the health of the body. The whole future of a man is often ruined by over-straining the brain. The tired brain must have rest, or nervous exhaustion, brain fever, or even softening of the brain is liable to follow.

Never go to a book with a tired, jaded mentality. If you do, you will get the same in kind from it. Go to it fresh, vigorous, and with active, never passive, faculties. This practise is a splendid and effective cure for mind-wandering, which afflicts so many people.

Taking up a new line of work also rests the brain. Some men often do a vast amount of literary work in entirely different lines during their spare hours. But avoid working all the time. Your strength will give out. It is injurious to the health to work seven days in the week. Do much by never doing too much at a time.

It is very important that our occupation should be congenial to us. Whenever our work galls us, whenever we feel it to be a drudgery and uncongenial, the friction grinds life away at a terrible rate.

Unstring your mind every night so that it will not lose its power. Beware of late hours. No one, intent upon his own well-being, can spare the two hours before midnight. Always use them for sleep, or they will undermine your health. Take a pleasant thought to bed with you. If a man who works hard all day uses his brain a large part of the night, he gets up in the morning weary, jaded. Instead of having a clear, vigorous brain capable of powerfully focusing his mind, he approaches his work with all his standards down, and with about as much chance of winning, as a race horse who has been driven all night before a contest would have.

Sound, healthful sleep is an excellent thing. It is of the utmost importance to stop the grinding, rasping process in the brain at night and to keep from wearing life away and wasting

one's precious vitality. Many people become slaves to night worry. It is fundamental to sound health to make it a rule never to discuss troubles and things that vex and irritate one at night, especially just before retiring, for whatever is dominant in the mind, when one falls asleep, continues its influence on the nerves long into the night. Some people age more at night than during the daytime. They grow older instead of younger, as they would under the influence of sound, refreshing sleep. To this kind kinsman of death we owe the better tributary half of our lives.

Mental discord saps vitality, lessens courage, shortens life. It does not pay to indulge in violent temper, corroding thoughts, mental discord in any form. "Some grief shows much of love, but much of grief shows still some want of wit." Life is too short, too precious, to spend any part of it in such an unprofitable, soul-racking, health-destroying way. Cultivate a spirit of rejoicing. Never retire to rest in a fit of temper, or in an ugly, unpleasant mood. We should get ourselves into mental harmony, should become serene and quiet before retiring, and, if possible, lie down smiling. Let sleep sink over you like an ambrosial cloud and hide you within dreamy curtains from your cares. Let your heart be the home of harmony and peace, the sphere where angels find a resting-place, when, bearing blessings, they descend to earth.

Never retire with a frown on your brow, with a perplexed, troubled, vexed expression. Smooth out the wrinkles, drive away all the enemies of your peace of mind. Luther wisely directs in his Small Catechism: "Say your prayer; then go to sleep at once and in good cheer." David says Ps. 4, 8: "I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety." God is our Father; His Son has atoned for our sins; a great peace comes into our hearts, and with it rest. O what a boon it is to have such sleep! And while we sleep in the peace of God, angel-guards are around our bed, keeping watch and ward over our slumbers.

Be at peace with all the world at least once every twenty-

four hours. Quit harboring unpleasant thoughts and hard feelings toward others. Remember that to err is human, to forgive divine. It is a great and beautiful thing to form a habit of forgetting and forgiving before going to sleep, of clearing the mind of all enemies to happiness. It is a blessed thing to put into practise St. Paul's exhortation to the Ephesians: "Let not the sun go down upon your wrath."

Make it a rule to put the mind into harmony and an attitude of good will when retiring, and you will be surprised to see how much fresher, younger, stronger, and more normal you will become; for such sleep will be to you a golden chain that ties health and your body together.

There are marvelous possibilities for health building, success building, happiness building, in the preparation of the mind before going to sleep by impressing and picturing as vividly as possible our ideals of ourselves, what we would like to become and what we long to accomplish. You will be surprised to see how quickly you will begin to shape the pattern, copy the model, and be successful.

Up! up! to pain and anguish
 A long good night now say;
 Drive all that makes thee languish
 In grief and woe away.

All happy now I close my eyes,
 And sleep with tranquil breast;
 Why waste the time in fears or sighs?—
 God watches o'er my rest.

XV. PERSEVERE; STICK TO YOUR VOCATION.

Perseverance means to persist in a purpose in spite of discouragements and obstacles, to continue striving in a certain course. The first cause of many a man's failure was lack of perseverance. He tired of the sameness and routine of his occupation. He longed for something better and higher. There are many whose weakness is building air-castles. They have a burning desire to make a name in the world. They meet privations, and sufferings, and griefs. Rebuffed, discouraged, they drift; they become wearied of their work; they lack

endurance and everlasting stick-to-it-iveness. They have ability, but lack stability. They are like the ever-changing clouds which continually transform their outline. If we try to sketch a cloud, it is almost gone before our materials are ready. So fleeting is the form that we can watch the swift transition. Thus fickle and changeable are many in the choice of occupations. Their lives are full of vicissitudes. Their positions and circumstances are as changeable as the clouds. Everything is unsettled. Their lot is a fragmentary life of caprice and swiftly changing purpose. They do not stick to a certain thing. They lack endurance.

The longer you live the more importance you will attach to physical endurance. "Behold, we count them happy which endure." The primary sense of the English word endure is to harden. We must harden our will to an iron will which does not vacillate, drift, or waver in the storms of life. Chief among the causes which bring failure or a disappointing portion of half success to thousands of honest strugglers is vacillation. Many failures are due to ill-advised changes and causeless shifting of purpose. The vacillating, wavering, drifting man, whose heart is burning with conflicting emotions, is always pushed aside in the race of life. The determined, decisive, persevering man, who knows what he wants to do, and does it, and sticks to it, will always win out at the end, succeed, and make his fortune. His perseverance throws a most brilliant light upon his career. Even brains must give way to perseverance, without which no life can be a success. Make a heroic and successful effort with a certain aim in view. One could almost say that no life ever failed that was steadfastly devoted to one aim, if that aim was a worthy one.

Where men have built an abiding success, perseverance has proved the foundation stone of their great achievements. Every man may lay this foundation and build on it for himself. Whatever a man's natural advantages may be, great or small, industry and perseverance are his, if he chooses. By the exercise of these qualities, and by the cultivation of a noble, lofty

ambition, which is the strongest incentive to perseverance, he may rise, as others have done, to success.

What men have done man can do. Their example shows what can be accomplished by the practise of the common virtues — diligence, patience, thrift, self-denial, determination, industry, and persistence. It is not a question of what a man knows, but what use he can make of what he knows.

No one should be disappointed because he did not have a good, thorough college education. A great many college graduates have been failures because they depended upon theoretical knowledge to help them on, and were not willing to begin at the bottom after graduation. Everywhere we see men who did well in college, but who do very poorly in life. They stood high in their classes, but when they got out into life, they could not get along well. They are not practical. They can make no use of what they know. They fail to do their duty.

The dispatches of Napoleon rang with the word glory. Wellington's dispatches centered around the common word duty. Nowadays people seem unwilling to tread the rough path of duty and by patience and steadfast perseverance step into the ranks of those the country delights to honor. Success is not necessarily doing some great thing, it is just a natural persistent exercise of the commonest everyday qualities. Here we have come to the very heart of the question. It is most unfortunate that so many get the impression that success consists in doing some marvelous deeds. It may be interesting to observe that this impression is seldom borne out by the facts. The ability to do hard work and to stick to it is the right hand of genius and the best substitute for it, — in fact, that is genius. We look upon Lincoln as a marvelous being; and yet, if we analyze his character, we find it made up of the humblest virtues, the commonest qualities.

To think a thing as impossible is to make it so. Courage is victory, timidity is defeat. Don't be like Uriah Heep, begging everybody's pardon for taking the liberty of being in the world. There is nothing attractive in timidity, nothing lovable

in fear. Both are deformities and are repulsive; they finally go to the wall. Manly courage, however, is always dignified and graceful; it is crowned with success. Gideon won his great victory with only a few hundred men that had courage, after he had sent home a host of many thousands that were timid.

Execute your resolutions immediately. Conquer your place in the world, for all things serve a brave soul. Combat difficulty manfully; sustain misfortune bravely; endure poverty nobly; encounter disappointment courageously. Don't waste time dreaming of obstacles you may never encounter, or in crossing bridges you have not reached. Simply persevere and stick to your calling. Do not leave your vocation.

"Be strong, and quit yourselves like men." 1 Sam. 4, 9. Find a way or make one. The person filled with fear says, "The thing is impossible; I can't do it." To the strong and fearless man, however, who has a resolute will to endure and persevere, the obstacle is not insurmountable; he can overcome it. "A feeble dwarf, dauntlessly resolved, will turn the tide of battle and rally to a nobler strife the giants that had fled." The name of that dwarf is Perseverance. He often turns the tide of battle to triumphant victory.

Success cannot fail us, if only we persevere and look up for strength to Him who has said: "Without Me ye can do nothing." John 15, 5. Gideon also had implored the Lord for help. And the Lord said to him: "I will save you, and deliver the Midianites into thine hand." And so He did. We, too, can be successful with the help of God.

Then come before His presence now,
And banish fear and sadness;
To your Redeemer pay your vow,
And sing with joy and gladness:
The Lord my God did all things well;
To God all praise and glory!

XVI. DON'T WORRY; BE CHEERFUL.

We should commit all our ways and whatever grieves us to Him, who never forsakes us, on whom all creation stays, and who finds freest courses for clouds, and air, and wind.

He ever takes care of His children and finds a path for them. These are words and thoughts of Paul Gerhardt against grief and worry. The Christian has no cause for worry. The Lord cares for him.

And we should not worry, because it is very harmful. Worry does much harm by impairing the health, exhausting the vitality, lessening efficiency. No man can utilize his normal power who dissipates his nervous energy in useless anxiety. We gain nothing by worrying; we only waste our strength by it. Nothing will sap one's vitality and blight one's ambition or detract from one's real power in the world more than the worrying habit. No walls are harder to climb than those built up in the imagination by anxious worry. Worry, fear, anxiety keep the heart beating like a trip-hammer; they poison the system, so that it does not perform its functions perfectly, and will cause much ill health. The torture of worry nearly wears the heart out. The pessimistic discouraged mental attitude is very injurious to good health. Should we allow such attitude to ruin us?

It is true, there are many things which constantly try to worry and distress our mind; but why need we allow them to ruin us? Christ said to His disciples: "Let not your heart be troubled." We should be confident that the worst which may come will never be able to rob us of our best riches. Faith remains — and through faith we have forgiveness of sins, life, and salvation. Love remains — and love all the sweeter because it is ennobled and purified by tribulation. In spite of our sickness, we may be a source of joy and happiness. Thousands, though suffering disease and pain, are cheerful and — hopeful. Hope remains — Christians are pilgrims, and they know, "there remaineth a rest to the people of God," and they labor to enter into that rest — no matter if in these intervening years the road be devious and hard, or if many times they be travel-stained and weary. Why should they worry, just as long as they finally enter the rest of that beautiful home?

It is also true that sickness and pain is often increased

and multiplied by much worrying. To this point is the warning of Solomon: "Therefore remove sorrow from thy heart, and put away evil from thy flesh." Eccl. 11, 10. And St. Paul says: "The sorrow of the world worketh death." 2 Cor. 7, 10. If people would undergo a complete reversal of the mental attitude, be cheerful, and live right, ill health would be very rare; robust health would be brought to multitudes of those who now suffer from poor health.

Work kills no one, but worry and anxious cares have killed vast multitudes. It is not the doing things which injures us so much as the dreading to do them. But oh! how foolish is this dreading, this bitterness! There is nothing good in endless complaints, in constant moans and sighs. Our cross and trials will only be the heavier for our worrying. Many of us approach an unpleasant task in much the same condition as a runner who begins his start such a long distance away that by the time he reaches his objective point, — the ditch or the stream which is to test his agility, — he is too exhausted to jump across.

Don't worry! Rather sing, "I will joy in the God of my salvation." Salvation and joyful praises are wedded together in the heart of a Christian and expressed with songs of gladness. Do you know how many years of your life and happiness are mortgaged by the habit of worrying? And after all, what does it accomplish? How does it help us on? It does not help us on, but rather draws us back and down. Worry not only saps vitality and wastes energy, but it also seriously affects the quality of our work. It cuts down ability. A man cannot get the highest quality of efficiency into his work when his mind is troubled. The mental faculties must have perfect freedom before they will give out their best. A troubled brain cannot think clearly, vigorously, and logically. The attention cannot be concentrated with anything like the same force when the brain cells are poisoned with anxiety as when they are fed by pure blood, and are clean, and unclouded. The blood of chronic worriers is vitiated with poisonous chemical substances and

broken-down tissues, which are fatal to healthy growth and action.

A worrying man is filled with fear; but a man who is filled with fear is not a real man. Fill your mind with courage, hope, and confidence. "These things have I spoken unto you," said Jesus to His disciples, "that My joy might be in you, and that your joy may be full." Get rid of worry. Christianity should be an antidote for worry. The fear habit shortens life, for it impairs all the physiological processes. Fear victims not only age prematurely, but they also die prematurely. Fear strangles originality, daring, boldness; it kills individuality and weakens all the mental processes. The Bible says, "A broken spirit drieth the bones." It is well known that mental depression — melancholy — will check very materially the glandular secretions of the body and literally dry up the tissues. Fear depresses normal mental action. No one can think clearly when paralyzed by fear.

"Let us hope with patient cheer, void of fear." Cheer is a life-preserver upon the sea of time. Say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Ps. 23, 4. The Lord says, "I am with thee; I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28, 15. He has said, "I will not fail thee, nor forsake thee." Josh. 1, 5. Assume a hopeful, cheerful, optimistic attitude. There is a power in gladness. Make the effort which is necessary to bring victory. Persist in keeping prosperity in your mind.

If you wish to wake up in the morning feeling refreshed and renewed, you must retire in the evening in a happy, forgiving, cheerful mood. We should fall asleep in the most cheerful, the happiest possible frame of mind. You will be surprised to find how wonderfully serene, calm, refreshed, and rejuvenated you will be when you wake in the morning, and how much easier it will be to start right, and wear a smile that

won't come off during the day, than it was when you went to bed in an ill-humored, worrying, or ugly mood.

True godliness is cheerful as the day. It has been well said that all great, whole-hearted people in the world are lively, pushing, energetic, and cheerful, — “active doers, noble liver, strong to labor, sure to conquer,” and soon outstrip in their course the gloomy and the despondent. A hilarious elasticity of nature is surely one of the most invaluable qualities a man can have; why, then, should not the faculty of being cheerful be trained and encouraged? There is a harmless mirth, which the devout man will find no hindrance to the cultivation of his religious feelings, while it is the best cordial for his spirits. There has often been a playfulness in the best and greatest men which, as it were, adds a bloom to the severer graces of their character, shining forth with a sunny brightness when storms assail them, and springing up in fresh blossoms under the severest difficulties. Such was the humor of Abraham Lincoln, who was vastly superior because of his charming pleasantry. Such was the humor of Luther, of whom it has been said that he was “open as the sky, merry as the sunshine, bold and fearless as the storm.” He was a lover of music, and pictures, and merry games and had a loud, clear, ringing laugh. He believed that the earth was the Lord's and the fulness thereof, and never thought that he honored God by gloomy thoughts. So he cracked jokes with Lord Kate, as he playfully called his wife; talked to his cat, and patted the head of his old dog; laughed, body and soul, at the caricatures of the pope which hung upon his study wall; and replied to the denunciations of his enemies by merry jests. It has been truly said that the clergy, as a body, are among the most humorous and cheerful of men. The best men have been the fondest of innocent mirth.

(To be continued.)

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F. E. PASCHE.
