

with that full confidence, that frank confession, that absolute self-surrender, with which we go to our confessor and friend.

To do justice to the subject of the mental training requisite for him who would run worthily the race of life, would claim a volume; so rich is it in suggestion, so fertile in illustration. The young man should learn to direct his life by a noble motive, to think with clearness and decision, to sympathize with all that is true, honest, and beautiful, to discard mean and ungenerous impulses, and in other ways so to conduct himself as that running he "may obtain."

As not less important than that economy of money which is insisted upon so strongly by all our moralists, we would recommend an economy of mental power. Many of us waste our resources in the early stages of our career, forgetful that the race is won by the staying power of the runners. Napoleon gained his victories by his judicious employment of his reserve. The general who risks all his forces in a single charge must expect and will deserve defeat.

Read aright, the fable of the tortoise and the hare points a moral in this direction. The hare was beaten by the tortoise because the latter possessed the staying faculty. At school and at college we frequently see the prizes carried off by the men whom an ignorant impatience had criticised as dull, slow, and incapable plodders, while the dashing, brilliant fellow, apparently sure of victory without an error, was left hopelessly behind in the race. They had no reserve to fall back upon, while the former had a latent accumulation of strength on which they drew at need, enabling them to meet every demand. There are one or more of each in your class. Do you know them?

It is hardly necessary to say that we can hold no such reserve as that of which we are speaking unless we submit to the severest self-discipline. We must be content to wait and watch, to husband our powers, to accumulate materials, to cultivate habits of rigorous thought and exact judgment, to conquer hasty impulses, and enforce a strict restraint upon our passions. The vigor and certainty with which a great painter wields his brush and manipulates

his color, until the thought in his brain becomes visible to all men on the enchanted canvas, have been acquired by long and assiduous practice, by the discipline and self-command of patient years. And this discipline and self-command have given him so thorough a knowledge of his resources that he undertakes nothing which he cannot execute. He is always sure of himself, confident that he can do all that he meditates, and that when that is done he can do yet more. The poet who wrote "Comus" and "Samson Agonistes" knew that he had by no means expended on those master-pieces all his powers. He had still a reserve, a magnificent reserve, at his disposal, and could give the world the grand organ music of "Paradise Lost." Turner had not exhausted himself when he had painted his "Carthage;" many a glorious picture was still to bear witness to the fertility of his genius. It is an imprudent policy for a man to lavish his strength upon a single work, so that all his after-methods should bring with them a consciousness of failure. Look at Philip James Bailey; his one successful poem, published in his early manhood, was his "Festus." It used up his powers, so that he has done nothing since to maintain the reputation he then acquired. On the other hand, a Goethe begins with "Goetz von Berlichingen" and "Werther" to advance to "Wilhelm Meister" and to conclude with "Faust." We allow, of course, for the superiority of genius. But even when this is admitted, it is evident that Goethe's later successes were due to his "reserved power." Blake, in a recent essay, speaks of "the unabated eagerness with which Goethe persevered in what he deemed the duty of self-culture;" even when he was eighty years old, he was still accumulating and husbanding his resources as he had done in the flush of his manhood. One of the lessons to be drawn from his "Faust" is that which we are here endeavoring to enforce, that it is irretrievably folly to exhaust our capabilities at the beginning, that the wise man is he who lays up in his garner to meet after demands. Otherwise, if he should chance to encounter a defeat, as we all inevitably must, or life would be no battle, we shall finish in a