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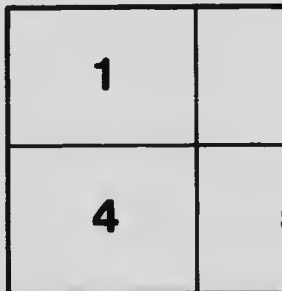
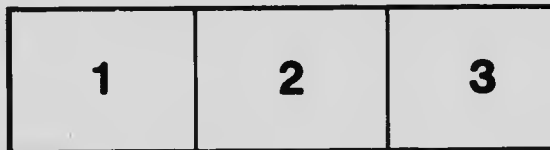
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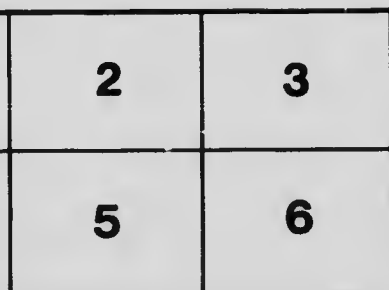
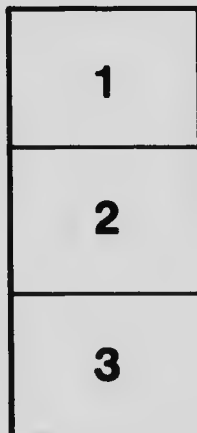
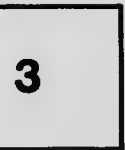
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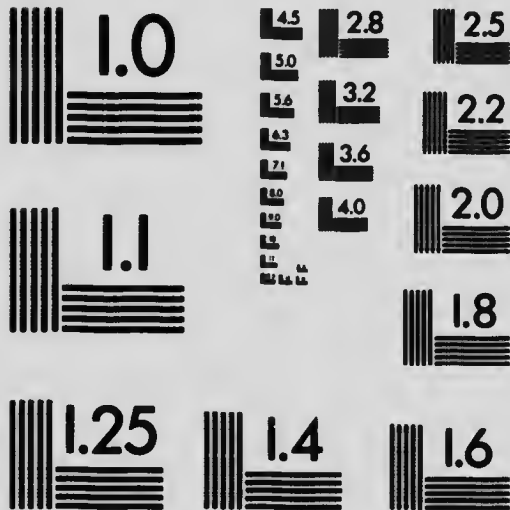
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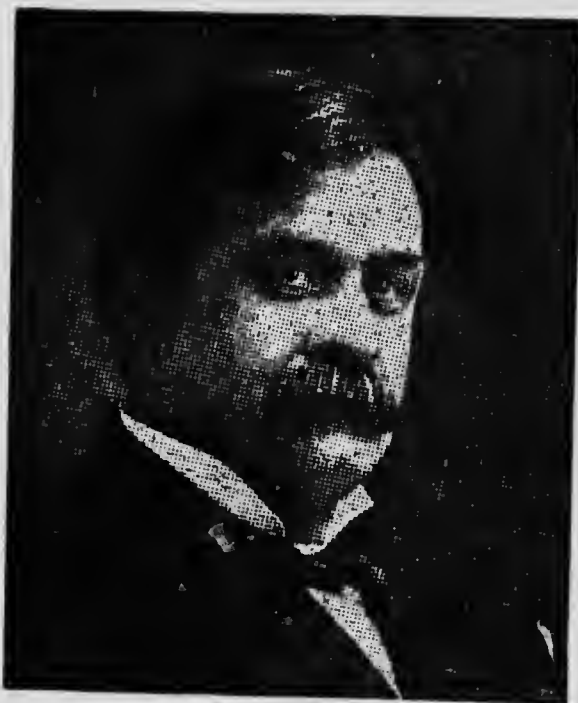
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GRACE, GRIT AND GREENBACKS



BY
DR. JAMES L. GORDON, D.D.

Author of

"All's Love, Yet All's Law"

Printed through the kindness of Mr. A. L. Boyd,
General Manager of The Sheldon School of Business
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G RACE, G RIT, and G REENBACKS

The stream of immigration which is flowing into the Dominion of Canada at the present time, both from Great Britain and the United States, is the strongest and the most virile human blood current that ever enriched the national life of a young and growing country. These peoples are coming to us bearing the stamp and impress of the best customs and traditions. The British, the Canadian, and the American are one people. Every act in a wise international diplomacy will tend to bring them into a closer affiliation. Barring the blunders of politicians and stupidity in statesmanship Greater Britain and the United States, while never approaching organic unity, will act, move and march together as one people.

What a blending of English speaking races we find in our national life. The Englishman is here—and we study him. The Welshman is here—and we respect him. The Irishman is here—and we love him. The American is here—and we watch him. “Do thyself no harm for we are all here.” British, Canadian, Hindoo, Jew, Japanese, and the children of Confucius. We are all here to receive the impact of a civilization which was born amid the “hill country of Judea” and cradled in the lands and islands of the North, a civilization which will yet present to the world a new type of manhood, superb in physical strength, keen in mental power, broad in the sweep of its thought and pure in every relationship of life—a manhood built four square—a manhood in mental mould and

in moral might the most magnificent the world has ever seen.

The purpose of this discourse is to inspire the young men of Canada with a dream of just such a manhood as we have attempted to depict, and to indicate certain elements which must enter into the fabric of our Canadian life if we are to present to the world a unique specimen of masculine character. "Sam" Jones, the famous Southern evangelist, once said: "There are three things necessary in order to run a church successfully—Grace, Grit and Greenbacks. Brethren, the Lord will provide the first; I will see to it that there is an ample supply of the second, and, as to the third—I'll leave it to the congregation to produce the greenbacks." As in the church and congregation so in the community—there are certain elements which must enter in if the fabric is to be superfine or the superstructure enduring. Therefore, we have selected as our subject the suggestive alliteration of the famous evangelist: "Grace, Grit and Greenbacks," or "The Vocabulary of Success." We purpose speaking on two themes. First, the standard of success. Second, the elements which enter into a genuine success. To put it into a nutshell—The success of character and the character of success.

By the bye, I believe it was Dr. J. M. Buckley, the editor of the New York Christian Advocate, who once said that the very best lecture which he had heard on the subject of "Success" was delivered by a certain individual who was an absolute failure in everything which he had ever undertaken—except the lecture on "Success." He failed in the ministry. He failed to keep in the ministry. He failed to keep out of debt.

He failed to bring up his children in the right way. There was not anything which this famous lecturer had tried to do, which was worth doing, which he did not fail in his attempt to do, except his lecture on "Success." That lecture was a tremendous "success." Once it was delivered in city, church, or town hall the community always yearned for the hour when the famous orator would return, and, in eloquent periods, expatiate on the all important subject of "How to Succeed in Life."

They say that if a stranger visits Philadelphia, the resident of the city of brotherly love will inquire concerning him: "Who was his father? Who was his mother? What kind of a family does he belong to? What sort of blood flows in his veins? It's blood that counts in the Quaker City. If a man goes to the city of Boston, they inquire: "What size hat does he wear? What is the quality of the grey matter which floats in his skull? What are his mental attainments and intellectual achievements? What does he know?" It's knowledge that counts in the "hub" of the universe. If, on the other hand, a man should venture to visit New York, the commercial metropolis of the United States, they ask: "How much is he worth? What are his holdings in government bonds and real estate? How much does he possess in cold coin?" Cash! Eh! Cash! It's money that counts on the Island of Manhattan. If, however, a stranger should enter the city of Chicago, it's neither "blood," "knowledge" or "money." In Chicago they precipitate one searching interrogation: "Is he a success? Can he bring things to pass? Can he crystalize thought in action? Can he move things? Does he

'do' execution?" "Success!" That's the word. It's success that counts in the great central metropolis of the Republic.

I have been asking myself the question: Which is the more comprehensive term? Which word means the most? Is it knowledge, or blood, or wealth, or success?" And I have rather come to the conclusion that that word "SUCCESS" is, to the average mind, the larger and more expressive phrase. It is the most musical word in the vocabulary of our Anglo-Saxon civilization. We roll it like a sweet morsel beneath the tongue. When you can affirm concerning a man, to-day, that "He is a success," you have said (to the average man) the biggest thing which can be said about him. As Josh Billings once said: "There's no use arguing 'agin' success." "There is nothing which succeeds like success." So be it.

If success is the main thing in life, it might be well for us to stop long enough to find out what this wonderful thing is. How many kinds of success are there? What is the highest interpretation of success? Which is the lowest? Does the possession of money constitute success? Is the man who flings his conscience overboard a success?—What is it to achieve a genuine success? In this discussion I present for your consideration four interpretations of success—

First, there is the dictionary definition of success. Every young man should own a dictionary. There is a wealth of knowledge in the meaning of words. No man can speak clearly who does not think clearly, and no man can think clearly who does not know the weight of a word. A word before

it is spoken stands for a mental image. So we go to the dictionary to ascertain the meaning of the word "Success," and we find that success is succession, one thing following another like "successive ages." The word also has another meaning—it is success for that which is underneath to take a position on top. And, if it is success for that which is underneath to take a position on top, then it is success for the under crust to become the upper crust, and if it is a success for the under crust to become the upper crust, then there is more real, genuine success to be achieved, in the dawning of the twentieth century, on the continent of North America, than at any time or place since Adam first entered the Garden of Eden.

This is the best hour in the history of the world. God has given to us the best hour and the best place. A young man in a young country, all things being equal, spells success. When a man, crawling along with head hanging, shoulders stooped and physical form drooping, informs me that: "Everything is wrong," I venture to assert that if anything is "wrong" the wrongness of the wrong is wrapped up in his own anatomy. If you can't succeed here you would succeed nowhere. If you can't succeed in the year 1915 there has never been a moment since Adam courted Eve when you would have achieved a splendid success. The man who fails in Canada was a failure before he came to Canada. Character is more than heredity or environment. Success is succession. Rising! Climbing! Scaling the mountain to! The youth, born in the valley, who rises to the mountain top, is a success

—according to the dictionary—and there is always room at the top.

Second. There is that which I am prone to call the individual interpretation of success. Every man has his own aim and ambition. It can be compressed and expressed in one word. That word shall be weighed and freighted with the motive and meaning of a whole life. One type of man congests the master thought of his soul in one word—Cash! A nobler type of mind writes down in syllables of eternal value—Character! One man exclaims: “Possessions, boundless and ever increasing, for me!” Whilst another, in a more practical and matter of fact way, mutters with a grim determination: “Political preferment, if I can only secure it.” My neighbor, to the south, would walk amid the mountain ranges of all knowledge, science and literature. My neighbor to the north would rise above and beyond all the beacon lights of human history—up—up—UP—into the clear, serene, unclouded atmosphere of communion with God. And so his favorite song is “Nearer My God to Thee.”

Every man is possessed of his own ambition. I have mine. You have yours. There is one rose in the garden, if I may pluck that rose, you can have every other flower; Aye, you can have the garden. There is one jewel in the casket, if I may gain that jewel you can have all the other jewels—you can have the casket. There is one thing on which yonder fair maiden has set her heart and one thing on which yonder noble youth has fixed his mind and for both the attainment of object, desire, design or purpose is the acme of the soul's dream, and the individual in-

terpretation of success. Paul exclaims: "For me to live is Christ"—there you have the thought of a whole life time congested in one word—Christ!

Third, there is that which may be spoken of as the popular interpretation of success. The popular interpretation of success is "success" as we find it in common parlance, success in the language of the street, success in its most vulgar definition. Success in its lowest interpretation is simply and only and always—the ability to "get there." It doesn't make any difference how you "get there," say some, if you only get there. A man may take his Christ, his Bible, his church, his religion, his conscience, and fling the whole blessed circle of divine things overboard, but what difference does it make—if he only "gets there." To some people this is success and to such people nothing succeeds like success. Some success is scum success. Success is the survival of the fittest and not the survival of the slickest. I inquire of my neighbor: "Who is that masculine mortal who sails down the main aisle of the sanctuary every Sunday while all the folks on both sides of the aisle crane their necks and twist their bronchial tubes to gaze upon his imperial proportions?" And my neighbor replies, with a peculiar twinkle in his eye: "Don't you know him? Why that fellow is worth a million dollars." Then I venture to inquire: "Where did the fellow get his million dollars?" And my neighbor, adding a wink to his twinkle, remarks with a drawl: "It doesn't make much difference where he got it, the main fact is that, to-day, possession is ninety-nine points of the social code." To get there. This is

success. And nothing succeeds like such success.

But I demur. Nothing succeeds like character. Is a man a success when if every other man were the same sort of success, there would be no such thing as success? If you desire to ascertain whether or not a man is a success take him and multiply him by eight million and ask yourself the question, what kind of a Dominion would we have if every man in the Dominion of Canada were a duplicate of your original?—that man must be a dubious character whom it is not safe to duplicate.

If you are willing to accept a successful man's achievement without any regard for the moral quality, which must enter into every man's work, then every epoch produces its successful man who has no regard for conscience or for God. Leave out the moral quality and Julius Caesar was a success. Ignore the moral element and, up to a certain point, Napoleon was a supreme success. If you are disposed to judge of a man's success without any reference to the moral quality which ought to enter into every achievement, then there are, in every community, successful men whose acquaintance would be no compliment and whose companionship would be a disgrace to any man who has any regard for conscience or for character. Let us be explicit. The man who throws his conscience overboard is a failure. No amount of money will make a bad man a success. The more colossal the collateral the more complete the collapse. The poorest man in the world is the man who has wealth and nothing else.

Fourth. The highest interpretation of success is this, that a man should,

with a due regard for the good of men and the glory of God, make the most of himself and his circumstances. This is success according to Scripture, Science and common sense. What can a man do more than to make the most of himself and his circumstances? If I can look within and bring forth all that God hath implanted of mind, will, purpose and genius. If I can reach out and around and gather up all that belongs to my condition, environment and surroundings—if I can wed these at the altar of destiny, then I shall have made the most of myself and of my circumstances. This is success. An angel could do no more. The highest compliment ever conferred on any individual in the world's history was bestowed on a woman: "She hath done what she could." Having defined success in its four interpretations as literal, individual, popular and ideal, we shall now proceed to indicate the proper elements which enter into a genuine success under the general caption of "THE VOCABULARY OF SUCCESS."

I. Character. All the money in all the banks of all the provinces of the Dominion of Canada will not make a bad man a success. The man who exchanges character for cash, purity for power, principle for party, manhood for money, his soul for silver and his God for gold is a failure, first, last and always. Right only and right always shall have the right of way in God's universe. Right is right as God is God. Character is the only thing which endures. Character is the only thing which you will ever take with you out of this world and the only thing which you will ever leave be-

hind you. Character is the biggest word in the dictionary. Character is the diamond which scratches every other stone. Character is the keystone in the arch of destiny. The universe is built on character. No lasting superstructure was ever built on a lie. Some youthful poet has said:

France has the Lily,
 England has the Rose,
 And everybody knows
 Where the Shamrock grows.
 Scotland has the Thistle,
 Flowering on the hill;
 But the American emblem is—
 A One Dollar Bill.

The American emblem is not a one dollar bill. Nor is the British emblem a gold sovereign or twenty shillings in silver. The emblems of Republic and Empire are not of silver and gold, but the splendid ensign of the Stars and Stripes and the great flag with the cross upon it. And these emblems stand for a manhood built four square, resting on the solid rock of truth, between whose walls there shall stand forth in form erect the pillars of equity and justice and beneath whose dome there shall flow forth, in steady ray, the arc light of conscience—a manhood, please God, like unto the proportions of the perfect man, "unto the measure of the stature of the fulness" of that one concerning whom Jean Paul Richter once said. "Who being the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the stream of the centuries out of its channel and who still governs the ages."

II. Individuality. Emerson was right when he said that God has given to

every man something which is characteristic of himself. We are all alike in one respect; we differ. To every man God has given a place, a work and a destiny. Happiness and success depends on finding your place and your work. There is some one thing which you can do. You can do it better than anything else. You can do it better than anybody else can do it. If you don't do it, it will remain undone for all time and eternity. Let no man deceive you. You are not a cypher in the divine thought. You are in the world and there is some special work in the world for you to do. Success and happiness depends on finding your place in the plan of God. It is your business to find your place. "Man is man and master of his destiny." Man is the victim of circumstances, but man is the biggest circumstance in the realm of the circumstantial. God has a man for every emergency and an emergency for every man.

Believe in yourself. Self-faith is saving faith. The trinity of faith is faith in God, faith in man and faith in yourself. Believe in yourself and humanity will believe in you. Doubt yourself and humanity will doubt you. The best friend you have is the friend who believes in you. The worst enemy you have is the man who persistently doubts you. Don't let any man tell you what you "can't do." The worst kind of "cant" is the cant which falls from the lips of the man who says: "you can't do this" and "you can't do that." No man knows enough to tell me what I "can't do." Only experience can tell me that.

Believe in yourself. Have faith in yourself. Have faith in your own

faith, confidence in your own confidence; trust in your own trust, belief in your own belief. Let your judgment be, concerning your own judgment, that it is good judgment. You will have need for all the conceit you possess. After the rough experiences of life have ground down the boulder of conceit you will find yourself somewhat near the rock of self-reliance. They conquer who believe they can. The best thing you can give humanity is—yourself.

III. Energy. Energy is another word for force of character. Messrs. Lack Lustre and Lazy Bones seldom "get there." Life's prizes are bought by an investment of blood and tears. There are only two classes in the world—labor men and lazy men, the working class and the shirking class. If you simply aspire while others perspire by and by it will transpire that you will expire while others inspire and are inspired. Do the thing which you are afraid to do, for, if you do the thing which you are afraid to do it will do the most for you.

The young man who expects to achieve a great success in life without the investment of every ounce of energy which God has betowed upon him, will meet with the same sort of disappointment as befell the colored man who, one dark night, took an extinguished candle and went down into a dark cellar to look for a dark cat which "wasn't there." There is no success for the man who is not worthy. Success is not an accident. Success is a science — with a heart behind it.

"Hit or miss" never led to bliss,

Nor "go as you please" to comfort and ease.

"Pell mell" ends not well. Neither can "Off and on" safely be depended upon. "Hither and thither," "This way and that"

Finally leads to failure flat.

So, then, get ready! Aim!—Steady, Send the shot to the vital spot.

If you fire in vain—fire again.

Success is sure, if you only endure.

IV. Execution. Every great general has been able to do three things—think quickly, think accurately, and act promptly. John B. Gough once said that there were some people who had three hands—a right hand, a left hand, and "always a little behind hand." Humanity may be divided into three classes—First, those who are always talking about what they have done; and it gets larger every time they tell about it. Second, those who are continually expiating about what they purpose doing—they are like the century plant, they blossom once in one hundred years. Third, those who have little to say concerning the past and less to predict about the future, but who concentrate on the "eternal present" and have for their motto the words of the great apostle: "This one thing I do."

The folks who "do things" are the favorites in the commercial world. Lincoln said of U. S. Grant, when somebody criticized "the silent man" rather severely: "Wherever Grant goes—things move." If things didn't move, Grant moved them. He brought things to pass. He possessed the power of execution. So many folks can "explain" why the thing "wasn't done." Where you can find one man

who will go ahead and "do something" I will find you ten men who can "explain why" they did not do it. It is easier to make excuses than it is to make progress. Napoleon said: "The greatest difficulty of my life has been to find men of deeds rather than men of words."

"Are you in earnest! Seize this very minute.

What you can do, or think you can—begin it."

Jehovah commissioned Joshua, saying: "Moses my servant is dead, now therefore arise, go over this Jordan, thou and all thy people." Joshua, with half a million men, was over the angry Jordan in three days. Listen to the command of the great general: "Prepare you victuals for within three days we shall pass over this Jordan." Should the modern Christian receive such a commission as Jehovah "handed out" to Joshua, he would send forth a call for a convention—the convention would appoint a committee—the committee would organize an association -- the association would elect a board of directors—the board of directors would appoint an executive committee—the executive committee would engage the services of an experienced general secretary — after the general secretary had spent about a year and six months "looking into the matter" he would report that "the idea" of half a million raw recruits passing over an angry, flood-flushed river into an unknown territory, inhabited by savages and barbarians, should be carefully considered before anything rash was attempted—"all of which is respectfully submitted." But Joshua was over the river before the organizers

had had a chance to organize. He possessed the power to crystalize, to execute, to bring things to pass—"Prepare you victuals for within three days we shall pass over." Joshua was a great organizer with the power to execute when the machine was ready to do execution. We always excuse the mistakes and blunders of those who bring things to pass. Friend, do something!

V. Quality. What most things lack is quality. When Booker T. Washington, then an unknown youth, working for the elevation of his own people in the South, asked General Armstrong for a suggestion concerning an address which he had been invited to deliver before a cultured audience in New England, General Armstrong advised: "Booker, don't shout or gesticulate, but give them an idea for every word!" That was one of his first lessons in quality. Quality is the science of selection. Be select and you will be selected. All things hinge on quality. Men have been made famous by one book, one speech, one act, one sentence, one poem—the poem was made famous by one verse and the verse by one line, which flashed and flamed with the fire of genius. You can open the volume of William Shakespeare's dramas and wherever your eye rests, there you behold a literary jewel. The writings of Ralph Waldo Emerson will last for a thousand years because every sentence is congested with a thought—a great thought. The historian, Lord Macaulay, wrote only two pages a day, but, upon my soul, what color he put into them. I have read of an individual in English history, by the name of "Single Speech Ham-

ilton." He made but one speech in all his legislative career and it lasted scarcely more than seven minutes, but for one hundred years men have been trying to find out where he got that speech. It was pat. It hit the nail on the head. It brought down the house. It was the incarnation of quality. They say that "lightning never strikes twice in the same place." The reason for this strange fact is that the lightning does its work so thoroughly the first time that there is no particular need why it should come back and repeat the operation. Quality! The thing which is easy to write is hard to read and that which is hard to write is easy to read. The reason? Quality or the lack of it.

VI. Tact. "Tact" is another word for "good horse sense." Some folks call it "gumption." It is an article which nobody ever found at a reduced price on a bargain counter or tied with blue ribbon to a college diploma. President Webb, of Mississippi College, was seated in his office one day when a certain youth entered, and, in an embarrassed manner, vouchsafed the information that he would like to "take" a college course. The president inquired, "How much do you know" and the youth replied. "I don't know nothing." Thereupon President Webb arose and extending a glad hand to the applicant for collegiate privileges and honors, exclaimed: "Sir, I am glad to welcome you to the courts and corridors of this noble institution. You are welcome. Thrice welcome! Your prospects are bright! It takes the average young man in this university four years to find out that he 'don't know nothing.'"

There is a time in the life of a young man when he knows more than his father knows. At that particular period he is a dictionary of incident and event, a sort of compendium of universal knowledge, a kind of walking encyclopedia, a sort of Encyclopedia Britannica, in twenty-four volumes, "with six additional volumes on American subjects"—the whole thing "bound in calf." You cannot tell him anything, and, if you could, it would do him little good—he is not in a receptive mood. He is in the mental condition of the young man who proposed marriage to a prepossessing Canadian girl and informed her that if she did not at once accept his proposal he would immediately "blow his brains out." With a reassuring smile she blandly remarked: "Sir, you had better have a few brains 'blown in' first."

VII. Stability. Stability is the best kind of ability. Go on and hold on, make a great team. To be able to do and to endure are the two seals on the package of life. The man of iron will, shall, if need be, reach up and pluck the shining stars from their bed of heavenly blue and dash them like glittering dust at his feet. All things are possible to the man of purpose. When they told Napoleon that he could not cross the Alps, he exclaimed: "There shall be no Alps!" The enemies of Disraeli affirmed that his first speech in the British House of Commons was a fizzle and a failure, but his closing words were uttered in a determined undertone: "The day will come when you will hear me!" William Lloyd Garrison was prone to close every anti-slavery speech with the words: "I will not excuse, I will not equivocate, I will

be heard!" The Hebrew prophet doubtless stretched himself to his full form when he exclaimed: "I have set my face like a flint and I know that I shall not be ashamed."

When the English admiral called on Paul Jones to "surrender," that young American naval officer, with Scottish fire coursing through his veins, answered: "Surrender?—I haven't begun to fight yet!"

"If thou cans't plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should
bleed,
Whatever obstacle control, go on true
soul
Thou'lt win the prize, thou'lt reach the
goal."

VIII. Courage. No man is a genuine success as a Christian and a citizen who is lacking in moral courage. A skeleton without a backbone is an anatomical failure. A jelly-fish will do for the sea but has no place in society. Moral courage is the crystalization of moral character. Many appellations are applied to it—"nerve," "grit," "sand," "cheek," "audacity," "sublime audacity"—call it what you please but cultivate it. If you think you are right, have your say. If you know you are right, have your way. Be downright, upright and outright.

"He is a slave who dare not be
In the right with two or three."

Wherever you find a page of human history which glows with a peculiar splendor there you will find the picture of a stalwart hero standing alone for God. When humanity began its march in the world there was just exactly one man in the procession and

whenever humanity begins a fresh march God always selects one man to lead the way. Be a hero and lead the procession! Stand fast. Stand firm. Stand erect. Stand alone. Stand for God. Stand with your back toward the past and with your face toward the unfoldings of God's plan and purpose for humanity. Stand, and having done all—Stand.

Be sure you are right and then—stand. At first you will be denounced, then you will be deified. At first you will be rejected, then you will be accepted. First men will swear at you, then if you wear well, they will swear by you. First the sneer and then the cheer. First the lash—then the laurel. First the curse—then the caress. First the trial—then the triumph. First the cross—then the crown. For every scar upon thy brow thou shalt have a star in thy diadem. Stand somewhere and let humanity know where you stand. Stand for something and let humanity know what you stand for. Be sure you are right and then—STAND.

I would rather stand alone for God
 Than creep and crawl with the crowd.
 I would rather stand alone with God
 Than moping, move with the multi-
 tude.

Young man—This is the best day in the world's history. There has never been a moment since Adam left the Garden of Eden when it was ever such a serious thing to live as it is at the present moment. I would rather go up to the judgment seat of Jesus Christ from the hidden jungles of distant Africa, without one ray of spiritual light having flashed through my soul, than to ascend into the presence of God from the bright scenes of our

Christian civilization without having made one determined effort to take this dear old planet and swing it nearer the throne of God than it was when I was born upon it. The young man who can live to-day, beneath the skies of a new world, in the dawning of the twentieth century, and not have his blood grow warm, his nerves thrill, and his brain catch fire, could have stood beneath the frowning brow of Mount Sinai, with its flashing light and crashing thunder, unmoved and unconcerned.

“We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling
To be living is sublime.

Oh, let all the soul within you
For the Truth's sake, go abroad,
Strike! Let every nerve and sinew,
Tell on ages. Tell for God.”





