
Explanation: The following essay was written by Murrell Selden when he was in high school, about 1961, and a little later. I spent a lot time meditating on the matter of life, as a sensitive mind. If anyone wants to write to me on matters of the essay, please send e-mail to fuzz@fuzzdepot.com.

My currents viewpoints are somewhat different, heavily impacted now by scriptural training. But, I still love myself as I was. I still respect where I came from! Maybe you will benefit by meditating on this material. And, gratitude is given to my father and mother; who raised me, loved me, and tolerated me in those days.

An Essay on Human Endeavor



By Murrell G. Selden, Jr.
Circa 1961

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Introduction

Human Endeavor is written for all men with the hope that it will be of service in maturing and cultivating them for triumphant causes and brilliant victories.

"Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert." - Psalms 28:4

"The cause that is to win a lasting victory must have for its champion a happy and innocent man. No cause ever triumphs that has its origin in sin." -Henrik Ibsen

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and. there is no new thing under the sun." - Ecclesiastes 1:9

The approach of Human Endeavor to show in a general way the cycle of human existence, so that each individual can find the meaning of his own endeavors. The construction of Human Endeavor is made as simple and direct as the author feels is necessary for intelligibility and meaning.

Human Endeavor is composed of seven chapters.

"**Chapter I. Biological Man**" describes the universal man as he is actually composed. The purpose of this chapter is a tentative, makeshift appraisal of the individual's

capabilities as a complex functioning organism. "**Chapter II. Human Responsibility**" is a reckoning and accounting of the individual character's primary or necessary responsibilities and his adopted or voluntary responsibilities. This is a very important chapter because **Human Endeavor** pertains to voluntary responsibilities and does not seek to force any man involuntarily into action. Assuming one is not so much a beast that he cannot adopt any responsibility unnecessary to his survival or enhancing it, a description of the modes of coping with academic, emotional problems follows in "**Chapter III. Thinking**", "**Chapter IV. Emotion**", and "**Chapter V Athletics**". These chapters serve the individual by aiding him in establishing for himself a state of being, category, or disposition. The individual is prepared for action which will result in a new and noble disposition. "**Chapter VI Business of Life**" helps to give the individual a sense of profiteering and perhaps ethics. "**Chapter VII Happiness**" is perhaps the most meaningful because it gives identity to the happy man. Impetus is given to the new action man and thus the new disposition.

The problem is to continually produce a noble disposition in the individual so that his cause is never allowed to have its origin in sin.

Chapter I. Biological Man

First are several quotes related to biological man and biological horse:

*"Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.*

*My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.*

*He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.*

*The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep."*

The above poem is Robert Frost's "**Stopping by Woods on a Snowy Evening**".

"A horse would be as much destroyed if it were changed into a man as if it were changed" into an insect."-Spinoza

**"I am a Jew! Hath not a Jew
eyes?
hath not a Jew hands, organs,
dimensions,**

**senses, affections, passions? fed with
the same food, hurt with the same
weapons,
subject to the same diseases, healed
by the
same means, warmed and cooled by
the
same winter and summer as a
Christian is?
if you prick: us, do we not bleed? if
you
tickle us, do we not laugh? if you
poison
us, do we not die? and if you wrong
us,
shall we not revenge? if we are not
like you
in the rest, we will resemble you in
that."
-Shylock**

Man is a mammal (like the horse) and belongs to the highest group of the animal kingdom. Men are called mammals because they are nourished by the milk from the breasts or mammary glands of their mothers. Because of the highly developed nervous system and warm-blooded nature, man has been able to adapt himself efficiently and in many ways to a variety of environments. Men have arisen from to become widely distributed mammals found on almost any part of the globe.

The physical systems in the individual function together within limits, and their outward appearance is observed as the individual's character. The physical systems of apes and monkeys are very similar to those of man, and for this reason man is classed with them as one of the order of Primates. Men generally have five digits on each limb, a hairy integument, an orbit surrounded by a bony rim, a well

developed clavicle, a simple stomach, and both hind limbs and forelimbs adapted for grasping. There is a highly developed nervous system concerned with rapid coordination and integration of multitudinous bodily activities and with the adjustment of the body to internal and external conditions.

Generally **man functions best as a periodic creature** alternating between a conscious and an unconscious state. The conscious (awake) state chiefly produces the needs of the biological systems in man. In his conscious state man is continually testing his abilities and producing new needs. Men are born in need and act according to their capabilities; and as each human develops his abilities increase with his needs - until in some manner he is no longer able to satisfy his needs.

There are **two classes of men - the sensitive and the insensitive**. The sensitive men have considered their completeness as normal human beings. The insensitive man has not succeeded in doing this. The sensitive man can better determine how he wants to grow and what his voluntary responsibilities are to become. The insensitive man cannot do this as well. He is unaware of his gradual changes and lives in complacency. His great concentration often obliterates the obvious and makes it obscure, while he examines continually the obscure and insignificant. Consider too - God as a sensitive creature of the heavens, and He realizes you have a limited life span. He tells you to use your life, while you can.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." -Ecclesiastes 9: 10

The sensitive man sees both himself, others, and concepts of beauty in his environment, and he makes the best use of himself and his society. Of course, religion enters into the matter:

**"Then answered the Lord unto Job out of the whirl wind, and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou also disannul my judgment?
wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God? or canst thou thunder with a voice like him?
Deck thyself now with majesty and excellency; and array thyself with glory and beauty.**

**Cast abroad the rage of thy wrath:
and behold everyone that is proud, and abase him..
Look on everyone that is proud, and bring him
low; and tread down the wicked in their place.
Hide them in the dust together; and
bind their faces in secret.
Then will I also confess unto thee
that thine own right hand can save thee.
Behold my behemoth, which I made
with thee; he eateth grass as an ox.
Low now, his strength is in his loins,
and his force is in the naval of his belly.
He moveth his tail like a cedar: the
sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
his bones are like bars of iron.
He is the chief' of' the ways of God: he
that made him can make his sword to approach unto him.
Surely the mountains bring forth food,
where all the beasts of the field play.
He lieth under the shady trees,
in the covert of the reeds, and fens.
The shady trees cover him with their shadow;
the willows of the brook: compass about him.
Behold, he drinketh up a river, and hasteth not:
he trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes: his nose pierceth through snares."**

- Job 40: 6-24

The concept of' biological man is much different from anything man can make. As Niebuhr has pointed out: "Man-the-maker can reject material which does not fit his purposes. It is not so when the material is ourselves in our individual and in our social nature. Our body, our sensations, our impulses - these have been given us; Whether to have them or not have them is not under our control."

II. Human Responsibility

"The idea or pattern of responsibility, then, may summarily and abstractly defined as the idea of an agent's action as response to an action upon him in accordance with his interpretation of the latter action and with his expectation of response to his response; and all of this in a continuing community of agents." -H. Richard Niebuhr

"The words of the wise are as goads, and as nails fastened by the masters of assemblies which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is weariness. of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

- Ecclesiastes 12: 11-14

"When I was a child, I spoke as a child, I understood as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity"

- 1 Corinthians 13: 1-13

Each individual has three responsibilities which which correspond to the individual himself, the society of living creatures, and the nonliving environment. These three responsibilities may be respectively called egoism, altruism, and objectivism. The practice associated with all three of these responsibilities may be called anti-determinism.

Any practice associated with only one of those responsibilities with the exclusion of the other two, may be called determinism. Any practice associated with only two of these responsibilities, with the exclusion of the other, may be called partial or incomplete anti-determinism.

Due to the exclusion of all other types of responsibility, there are merely seven types of individuals of any importance. These types are those who are egoists, altruists, objectivists, altruistic egoists, objective egoists, objective altruists, and finally the anti-determinist. Accordingly, one would expect seven types of governments catering to the seven types of individuals.

Egoism is the responsibility one has to himself and only to himself. Egoists are persons who practice attaining the goals of egoism to the exclusion of other goals.

They are selfish and narcissistic. His ideas, his knowledge, his property, and people in his "sphere of interest" are the objects of his "self image". The most popular example, as Dr. Freud pointed out, is the narcissistic attachment the egoist has to his children. Such parents believe that their children are the most skilful, intelligent, etc., in comparison with other children. As Eric Fromm has pointed out, adult love between man and woman may be narcissistic. The man may admire and worship his wife or lover for the qualities he has conferred upon her. Because she becomes a part of him, she becomes the bearer of extraordinary qualities. Fromm says, "Biologically, from the standpoint of survival, man must attribute to himself an importance far above what he gives to anybody else. Without narcissism he might be a saint-but do saints have a high survival rate?" Certainly the egoist character of man is important, but in extremes egoism means pathological narcissism.

Altruism is the responsibility the individual has to other creatures and only to other creatures. Altruists are unselfish and saintly. Their concept of biological man is used only for others. Thus, in a society of altruists, life would persist, for each would be caring for the others and protecting the welfare of the group. They may be likened to angels, but in practice one would have to be an angel in order to persist in modern society as an altruist. In the extreme case, altruism leads to death, and yet it is not death loving. Jesus Christ is the best example of the altruist, or he may be said to be the symbol of all altruists.

Objectivism is the responsibility the individual has to the inert and nonliving environment, though the results of objectivism often contribute significantly to the concept of biological man. The absolute objectivist is not concerned with himself or with others. He assumes that survival of man is implicit. Without the help from altruists and egoists, the objectivist is sure to die. The objectivist believes in an "art for art's sake". Keats wrote about the objectivist when he wrote "Ode on a Grecian Urn":

**"Beauty is truth, truth beauty, that is all Ye know on earth,
and all ye need To know." - Keats**

Determinism is the doctrine that one's choice of action is not free but is determined by a sequence of causes independent of his will. In extreme cases, of course, the view of the determinist is correct. The egoist will act as the egoist. The altruist will act as the altruist. The objectivist will act as the objectivist. The anti-determinist can act in any of his ways and is free, for the view of the determinist is useful only because of its predictability of behavior.

Integrity is developed by the practice due to the three responsibilities. Lines of thought and action become "programmed" in the brain because of energy transfers made by the achievement processes. Emotional, academic, and athletic

integrity is built to an intelligent or ignorant state. The intelligent state may be defined as the state of responding quickly and successfully to a new situation. Efficiency and versatility are the chief characteristics of such a state.

The instincts in man make a great contribution to the intelligent state, but the greatest contribution has been made through emphasis on the responsibility of objectivism. Given time and support, the objectivist has the opportunity to remember experiences and to try to relate them or associate them to the specific situation or "cause" at hand. Research is a primary aid. Though, creativity, experience, feeling, and calculation the solution to the problem can be found. The pattern of creativity is beauty in the objective sense. By introspection, experimentation, and comparison, the objectivist can help his "cause". Introspection means mental searching into previous experiences. Experimentation means the method of observation and testing. Comparison means the checking of all results for consistencies and deviations.

The instincts make a lesser contribution to the intelligent state. They are hereditary, results of high adaptations in human evolution. They differ from habits which are often due to objectivism. Psychologists have defined the instincts as inborn tendencies to perceive a certain class of objects and to act in some way, specific or general, concerning them. Usually the common instincts produce an emotion associated with each one. Some of the more common instincts are of flight, repulsion, curiosity, pugnacity, and reproduction.

By his integrity man is able to meet his responsibilities and learn how to meet new ones (i.e. new combination of the basic one). When there are many methods, his margin for error is great, but fewer methods can be used where the margin for error is small. Often the individual must use extreme care, acting with the anticipation of the necessity of re-willing an act or changing the guidance mechanisms. The anti-determinist begins in society, with the greatest margin for error, for he needs not always exercise extreme care in order to survive, although extreme care is necessary for a highly developed technology. Alone, the egoist, of course, may have the greatest margin for error in survival. Of course, Christianity can be your aid, and God's aid may not seem logical.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

Foreword

The general plan of action for a man in the case of a certain set or group of circumstances is the well known psychological process". The psychological process consists of the following sequence: knowing, feeling, and connotation. Knowing is the sensing of the conditions involved. Feeling is instinctively, intelligently recognizing what response or emphasis is needed. Connotation is the response, final action, or series of actions caused by the feeling.

Egoists, altruists, and objectivists follow the pattern of the psychological process. **It is the way in which they, differ in their methods of knowing, feeling, and acting which distinguishes them.** In the following three chapters, these differences will be discussed to some extent, but the purpose of this work is not to be comprehensive, so don't look for a comprehensive description.

III. Thinking

Thinking is one of man's major ways of knowing and is certainly his only significant way of knowing (except for divine revelation). There are two main ways of thinking as follows: inductive reasoning and deductive reasoning. Inductive reasoning involves reasoning from particular facts or individual cases - to a general conclusion.

For example, if all Saturdays were observed to be rainy, then the general conclusion would be that it always rains on Saturday. Deductive reasoning is reasoning from a known principle to an unknown, from the general to the specific, or from a premise to a logical conclusion. The basic structure of deductive reasoning is the syllogism consisting of a major premise, a minor premise, and the conclusion. An example follows:

Major premise: All doctors save lives.

Minor premise: Bill is a doctor.

Conclusion: Bill saves lives.

The egoist assumes that he is the most important character alive in every way. His major premise is as follows: I am the best thinker, the best philosopher, the best athlete, or the best anything else I claim myself to be. Given any minor premise

about the occupations of others, his egotistical deductive reasoning says that he is better. For example, see the following:

Major premise: I am the best thinker.
Minor premise: Newton is thinking of calculus.
Conclusion: I can think of calculus better than Newton.

The egoist as the observer sees what he wants to see. He rationalizes a great deal. He is never at fault, for his reasoning is as follows:

Major premise: I am perfect. I have no faults.
Minor premise: Someone has a fault.
Conclusion: It was not my fault.

The egoist fears inductive reasoning, for inductive reasoning can destroy his major premises, and, if his major premises are destroyed, he has essentially no power of reasoning. Therefore the egoist does not define mistakes, for he might recognize some of his own errors. He cannot conclude that he is imperfect or that he is not the best.

The altruist assumes that all of society is more important than he is important. He assumes that everyone else's needs must be satisfied. He is like the egoist in that he rationalizes a great deal. His reasoning is as follows:

Major premise: Everyone else's needs are most important.
Minor premise: I have some things they need.
Conclusion: I will supply their needs instead of mine.

Like the egoist, the altruist fears inductive reasoning, for inductive reasoning can destroy his major premises. Therefore the altruist does not define what are important characteristics in men, for he might recognize several of them in himself. He cannot conclude that he has any importance.

The objectivist neither assumes that he is the most important character nor that anyone else is the most important character, but he does try to induce who the most important characters may be. The objectivist loves inductive reasoning and desires to find out all of his major premises of deductive reasoning by inductive reasoning. He becomes a very fine character eventually when he finds out the important major premises necessary for survival. Until that time he must be supported by altruistic aid or healthy egotistical conditions. His major faults are that his development is subject to chance to a large degree, and in early stages he is very inconsistent with life. He assumes too easily that all that is gold glitters. In modern terms he is a "sucker" or a very gullible person. Without a good relationship to other premises found, the objectivist can be persuaded to believe almost any premise. In the wrong environment he may conclude that all men are evil, that science accomplishes nothing, that laziness is most profitable, or any other absurd

proposition. However, with a great background of experience and organized education, the objectivist can become a very powerful inductive and deductive reasoner. It is probable that society owes all of its advances to the objectivist and his cohorts. Because of his developed high degree of caution in making assumptions, his thought complexes may become the most intricate and complex. J. S. Mark: has given in Science, January 12, 1962, on page 81 his concept of an answer finding system in man. This system is one of the types which the objectivist is capable of operating.

IV. Emotion

Man's instincts and their emotions are lost to the study of psychologists because of their high variation of character in man. Some persons lack instincts that other persons have. The following listing gives some instincts and their corresponding emotions:

<u>Instincts</u>	<u>Emotions</u>
Flight	Fear
Repulsion	Disgust
Curiosity	Wonder
Pugnacity	Anger
Self Assertion	Elation
Self Abasement	Subjection
Parental	Tenderness
Reproduction	-----
Gregarious	-----
Acquisition	-----
Construction	-----

The following technical definitions for compound emotions have been given by some psychologists:

- (1) Admiration- A combination of wonder and subjection.**
- (2) Loathing or scorn- A combination of disgust**

and anger.
(3) Fascination- A combination of wonder and loathing.

Other chief combinations are reverence, gratitude, and envy.

Emotions associated with objects and images habitually are sentiments. Some familiar sentiments are love, hate, and pride.

The egoist fears inductive reasoning, is disgusted by other egoists, wonders why everyone else is not an egoist, becomes angry when accused or blamed, feels continually elated, and never has the emotion of subjection. He admires nothing in life except himself. He loathes another egoist -who blames him for any imperfection and scorns him. He is fascinated by the egoist who seems to want to help him, and he is sentimental about the symbols of his individuality and importance.

The altruist fears inductive reasoning, is disgusted by someone who gives him importance, is curious about other altruists, is angry at himself for fighting back. When attacked, feels subjection when abused, but does not feel the emotion of elation. The altruist admires other altruists, loathes awards forced upon him, and is fascinated by an award forced upon him by another altruist. The altruist is sentimental about other creatures and the symbols of their importance.

The absolute objectivist feels no emotions at first except wonder. Eventually the objectivist feels fear and all of the other emotions. By the time he feels elation and subjection, he is no longer an objectivist, so that the objectivist gradually converts himself into an anti-determinist.

V. Athletics

The physical condition of a person depends to a large extent upon his athletic activities. These activities such as exercises, games, or contests requiring physical strength, skill, endurance, stamina, speed, etc. make the basis for training programs.

The egoist, in order to avoid feeling out that he is not the best, will enter contests in which he believes he will be the best. When he does not win, the blame must lie with someone else who broke the rules or somehow cheated. Thus the egoist enters contests to find an honest one in which he is best.

The altruist never wins athletic contests. He does not train regularly and does not wish to feel that he can win any athletic event. He practices losing and congratulating his opponents. The picture of the altruist then is of a weakling without physical strength, skill, stamina, or any of the qualities necessary for the good athlete.

The objectivist athlete, as in all of his activities, must first observe athletes to observe the elements of importance. Eventually he will conclude that physical strength, skill, etc. are what must be sought after in athletics. His main fault is that he may often make incorrect conclusions and train in such a way that he hurts himself. He may also train too late, for his conclusions are not always timely. Through experience and training the objectivist athlete becomes very well trained

VI. Business of Life

What determines our view of life more than *any* other cause is our own success, the successes of *our* society, and the observation of key events. The egoist is intent on his own success. The altruist is intent on the success of society. The objectivist is intent on the observation of key events. Each one wants predictability. If the chance of success for a certain defined goal or the chance for observation for a certain defined event can be figured, the intelligent manipulation of the factors involved should make possible an increase or decrease in the chance. To the egoist this manipulation can give greater success and satisfaction.

The object of probability and statistics can be used for the egoist, the altruist, and the objectivist, but it is best utilized by the objectivist personality, for objectivists developed the mathematics.

Research is part of the act of manipulating the factors of chance, and, if research is to have *any* value, it must be planned in respect to the factors of chance. The following are some questions helpful in obtaining a general outlook:

- 1. GOALS: Define what is sought? What are the goals?**
- 2. INTERSECTION: Who else is interested in the same types of pursuits?**
- 3. RELATIVE: What work is relative to the work at hand?**
- 4. METHODS: What have been the methods previously used to attain 'those goals'?**

Many psychologists have plotted the general course of the creative act as Gardener Murphy in "Chapter 8" of **Human Potentialities**. The following is the general course:

- 1. Immersion of the sensitive mind into the problem.**
- 2. Acquisition of" storehouses full of experiences which consolidate themselves into higher units (or patterns of structural experience). This occurs until a "flash point" is reached.**
- 3. Sudden inspiration.**
- 4. "Hammering it out," or sifting and testing (or the critical evaluation of work done).**

Since the egoistic and altruistic persons cannot accomplish step 2 well, the creative act is essentially a province of the objectivist.

The business of life is most profitable when it is efficient. To the egoist this means few conflicts of authority with his own. He must be at the top of the hierarchy for his goal to be fully recognized. To the altruist, this means he must be at whatever level of authority he is told to be at. He acts as a puppet for 'the higher authorities as one might conceive angels act for God. The objectivist can exist at any level of authority, especially if he is experienced. The experienced objectivist, of course, functions well at the head of a hierarchy. Thus it is that businesses tend to organize themselves with egotistical and objectivistic leaders and altruistic subordinates. Eventually the objectivists outdo the egotists and cause them to fall to lower posts along with their altruistic, subordinates who are loyal. In this way the objectivists become leaders of business in the business of life.

VII. Happiness

Although we merely see its glorious and beautiful effects in the objective sense, it is the greatest of triumphs for man. Happiness, follower of both the wise and the foolish, is undoubtedly the halo of victory which comes often to the wise and less often to the foolish.

What is happiness and what does it indicate? Happiness is indicative of contentment, gladness, pleasure, well being, etc., but it is hard to understand until it is experienced several times. Happiness is the result of achievement, yet all achievements do not bring about happiness. Happiness turns out to be the successful or favorable result of a risk.

What is happiness to the egoist, the altruist, and the objectivist? To the egoist happiness is the result of the successful extension of himself through other living creatures. It is the happiness of the father who raised his son to be exactly like him. It is the happiness of the sculptor who made his own image. It is the happiness of the man with many lovers. To the altruist happiness is the success of others in society. When the egoist is happy, the altruist who helped him is happy. When the objectivist is happy, the altruist who helped him is happy. To the objectivist, the observation of a key event is happiness. When the Curies saw the rays from a radioactive material, they were happy. When the atom bomb first exploded, atomic physicists were happy.

Through an understanding of the characteristics of the altruists, the egotists, and the objectivists, one can become an anti-determinist (or even a Christian, who trusts God as a higher power). The following poem by Rudyard Kipling is perhaps a fitting ending for **Human Endeavor**, for his poem tells some of the necessary elements for the anti-determinist character:

If

**If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;**

**If you can dream - and not make dreams your
master;
If you can think - and not make thoughts your
aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've
spoken
Twisted by knaves to make a trap for fools,**

**Or watch the things you gave your life to
broken,
And stoop and build 'em up with wornout
tools;**

**If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss;
If you can force your heart and nerve and
sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold
on";**

**If you can talk with crowds and keep your
virtue,
Or walk with kings - nor lose the common
touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run -
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man my son!**

*The above poem says
nothing about trusting in
Almighty God,
and IF you can trust God,
your potential may be more:
everlasting life and the
Kingdom of the Heavens.*