

and crudeness of thought; he surrenders his young heart to the highest and the best; and he has what always comes with a true surrender of itself to God; and it is one of the marvels of human life that the human soul may have the peace of God. He goes home that night, and he looks up to the stars, and he says, "Well, I never knew what it was to live before; I am so glad I made the start; I am never going to do anything wrong again; I am going to be a faithful old Christian like old father So-and-So, or deacon So-and-So; I am going to be a Christian." But the world is fascinating, and a few weeks after he goes reluctantly to the church services, and then neglects the more important of them, and then drops out, and then swings into the world; and carping critics in the church and out of it say, "Ah, there is a specimen of your revival; religious interest is just an early cloud and morning dew." Fifteen years after a fellow in Montana is in a crowd of fellows who scoff at the Bible and who ridicule religion; and he gets up, says he, "See here, fellows, I won't allow that; I won't allow that; I am not much, I know, but you can't talk that way. We are all bad enough, but I tell you, fellows, I know there is something in it, and I tell you, if I had always lived in the light of that one night when I gave myself up to the church and to the right life I would not have been what I am now. I don't believe I am always going to be what I am now, either, but I won't let you talk this way here." You may laugh at it and you may sneer at it, but when you put into the consciousness of a young life the reality of the Divine communion, the reality of the Divine peace, and a grip of things eternal, you do a great work; and although I don't believe in many phantasms and many extravagances which I sometimes see and hear of, I do believe in the reality of Christian experience for every young life. (Hear, hear.) And when you secure it, you give endorsement that can never be successfully denied in his personal conscience—endorsement to the arguments that are written concerning the Bible. That is what we ought to do for our young people—lead them to a personal knowledge of the truth as it is in Jesus Christ.

Then, again, we need to pre-occupy our young people on the ethical side. There is a good deal of religion that does not touch ethics very much; it deals in raptures, and does not care very much for righteousness—cares for it in a miscellaneous, hymn-singing way, but not in a direct, every-day way; and I believe in a religion which, in connection with the personal experience and in the emotional life, exalts righteousness as between man and man, and righteousness as before God. Our young people in that assembly ought to be a Society of Christian Ethics. I have such a society at Chautauqua every Sunday afternoon at four o'clock; I meet all the young people on the ground in a private meeting, you might call it—nobody admitted under twelve, very few under fourteen, and up to this year nobody over twenty-one; but there is a number of girls who have been grow-