

speak to those that have learned' to hold cheap the threats wherewith priests and people would terrify into acquiescence—to those who are beyond the appeal of fear and can only yield, if at all, to higher motives. Young men, the only manly thing, the only strong thing, is faith. It is not so far as a man doubts, but so far as he believes, that he can achieve or perfect anything. All things are possible to him that believeth."

That strong faith which is the mark of a vigorous intellect, Christianity encourages. Our religion does not ask for blind judgment or superstitious credulity, but for calm, clear judgment and rational faith. It challenges investigation which requires and develops clear-mindedness and intellectual vigor. Its message to educated young men is: "Prove all things: hold fast that which is good. Come now and let us reason together." It only asks that we be rational. "What think ye of Christ?" We are not to rest content with traditional opinions, with anything short of convictions earnestly and personally thought out. Christ, His unique personality, His wonderful claims, His lofty teachings, are to be investigated, and only after careful examination to be accepted or rejected. That faith which is blind, which forbids questioning, which only answers with denunciation the earnest seeker of its grounds, is not Christian faith. It is a cowardly thing, afraid of the light, fit only for the timid and the lazy. That faith alone which seeks the light of investigation, which is able to give a reason for itself, is manly and worthy of thoughtful young men. But blind credulity, however weak, is no more unmanly than the refusal of many youths to study the life and teachings of Christ. Religious indifference indicates mental weakness and indolence. He who refuses to investigate the almost audacious claims of this Wonderful Personage who professed to give the true philosophy of life—to do so much to make existence more tolerable and

happy—to present principles which, if applied, would ennoble the individual and regenerate society—can scarcely be said to be taking an intelligent interest in human life. Young men, what think ye of this thing called Christianity? What answer does it give for itself at the bar of your reason? What apology does it offer for its existence and its claims? Does it pay? Is it reasonable? Is Godliness profitable for the life that now is and for that which is to come? Such are the questions you must not lazily shirk but truthfully strive to answer, if you be worthy of the name of men. Such are the questions the highest and strongest minds of all ages have asked, and to-day, as the result of scholarly research and honest study, Christianity occupies a higher place and wields a more potent influence in the world of thought than ever before. Its claims simply demand that earnest investigation which shall evolve intellectual power. Its themes are the loftiest and most inspiring which the human mind can soar to and revel in.

The glory of young men is their moral strength. Now, moral strength consists in courage and truthfulness, and devotion to duty. And we must be careful to distinguish between physical courage and moral courage. The former is often regarded as the essence of manliness, whereas, if we look closely, we shall find that it is not even a distinctively human quality. The physical courage which shines in athletic contests is the test of manliness in the opinion of many students; but athletic skill does not necessarily involve true manliness whose essence is moral courage. Now, physical courage consists in the determination to have one's own way, and involves contempt for safety and ease, and the readiness to suffer and die rather than yield. While we recognize the value of such courage, we cannot allow that it constitutes manliness; it is not even a peculiarly human quality, for we find it in the lower animals; the bull-dog exhibits it