with temptation, and are open and receptive to all high influences, and live the life which befits a son of God. To be saved is not to be admitted through a gate into a garden, and thenceforth to look out between the palings at the dusty road. The essential thing is not where we are, but what we are. The heart of salvation is not a better place, but a better man. And that, you see, is the definition of all good success. That is what you want. In the new life for which you have been preparing and into which you are now entering, you will not be content to be chemists, or electricians, or engineers, or captains of industry; these are excellent callings, but they will not satisfy you. No; the supreme ambition which you have is to be a man; to be a sturdy, straightforward, erect, clear-eyed, right-minded man. To be less than this is to fail. It is to belong to the defective classes. Blind Tom, for example, was an extraordinary musician, but he was not a man, in any true sense; he was an idiot. In the same way, one may be a capital workman, scholar, architect, administrator, and yet not be a man. He may be defective in mind or in morals; he may be a machine or an animal. The essential quality of manhood is character. And to attain character is at the same time to succeed and to be saved. Here the two meet. Without character there can be neither salvation nor success.

Success, then, is not so much a commercial as a spiritual matter. It depends not on what we get, but on what we are. It is founded on character. And because character is so profoundly affected by religion, success and religion are vitally related. Thus it is that you mark this great transition out of the life of apprenticeship into the life of responsibility by a religious service: you ask for counsel at the lips of a minister of religion.

Let us remember what was said upon a like occasion, when the apostles were the spiritual advisers. It was on the Feast of Pentecost, whose anniversary is being kept today in the church. Men were stirred with a strong sense of discontent with themselves, and were pressing forward into a new and different way of living. The past they had thrust behind them; their faces are set, as yours are, towards the future. "What shall we do to be saved?" What shall we do that we may live aright, that we may the better draw near to the ideal, that we may the more effectively serve our fellow men and please God?

What did they do? We read that the apostles told them to ally themselves with the Christian Society; and that, accordingly, they were added to the church. The Lord added to the church daily such as desired to be saved. The men were taught that if they wished to succeed, if they wished to grow in strength of character and in the spirit of service, they must be socially minded, they must take their place in the new fraternity of the brethren of the ideal life.

This is the Whit-Sunday lesson which I would bring out of that old time into this present. Let me state it with all frankness. There are many things which we desire of you, but the one of which I purpose to speak is this: we want you men, for your own sake and for the general good, to come to church. You will go back in a few days to your several homes, in various parishes. You are to be men of leading in your community. The minister will wait to see in what direction you will lead, whether you will help him or not. He may not say anything to you: the minister is somewhat reluctant to ask a man to come to his church; more reluctant, perhaps, than he ought to be. He may not ask you, but he will look at you as the Master looked at the rich young ruler in the gospel, with affection and with expectation. He wants you more than you can know. He notices your presence and your absence. The church may be full,—of women: thank God for their devotion, for their helpful enthusiasm, for their splendid maintenance of all good causes. But the minister will miss you, if you are not there. He will account all his other success as of no value if he does not succeed in winning and keeping you. Let me say that for him, since he is not likely to say it for himself. It makes a difference, such as I am sure you do not realize, whether or not you are in church.

Consider it in these two aspects: first, as it concerns the best interests of the individual; and secondly, as it concerns the service which he should render to the community.

It is characteristic of human nature that it needs times and seasons and appointed places. That which is best in us often waits for suggestions from without.