

may be degraded by being used savagely and cowardly ; while a delicate frame may enclose a brave, true heart. Contempt of pain and danger, however useful and admirable, is an animal and not a distinctively human, much less manly, quality. A successful athlete may be a coward and a brute, while the truly manly man can be neither.

Now, moral courage—which consists in self-sacrificing devotion to what is right—it is the aim of Christianity to develop. Decision of character, the ability to say “no” to Satan, and “I will” to the voice of duty—moral back-bone—is a noble quality in any youth. Such Puritanism is the moral product of our religion ; for Puritanism is not dead to-day—never will die so long as God and conscience live. It seems the fashion in these days for people to speak slightingly of the Puritans ; but there was more moral gristle in the little finger of the true Puritan than in the whole constitution of his aesthetic critics. By the modern Puritan I do not mean the man who clings tenaciously to all the opinions for which the seventeenth century Puritans fought and bled, and which may be to us meaningless inherited prejudices, not worth contending for ; but I mean by the nineteenth century Puritan the man who has personal conscientious convictions, and the moral muscle to defend them. The religion of the Bible is the religion of conscience—it sends forth men with highly sensitive moral consciousness, quick to discern between right and wrong, truth and falsehood, and ready to hear and to obey the unconditional commands of duty. Pleasure, convenience, expediency, all yield to right—the “everlasting yea.” The effeminate Christian, the prudential religionist, the emotional pietist,—how sickly in comparison with the robust Puritan ! Christianity is the best producer of moral strength the world has ever seen.

The glory of young men is their spiritual strength ; and this, although the

highest side of man's nature, is the one which is too often neglected. Our spiritual nature is that part of our manhood by which we realize the things of the spiritual world ; by which we exercise faith and gain the assurance of things hoped for, the firm persuasion of things not seen. Now, faith has been well defined as “sanctified imagination,”—it consists in seeing what is invisible to the physical eye, hearing what is inaudible to the natural ear, grasping what is intangible to bodily sense. It is the intuitive faculty by which we realize God and spiritual things. It is akin to the poet's intuition—for the poet is a seer—one who sees through the veil of the material and grasps spiritual truth—“knowledge absolute,” as Browning calls it, and the appreciation of poetry may always be taken as one mark of a spiritual nature. How many there are who give no time to the cultivation of this side of their manhood. Many young men indulge in recreations for bodily culture, but seem to forget that the spiritual nature needs to be recreated too. Many develop clear mental vision, but allow their spiritual eye to become blind ; they can solve knotty intellectual problems, but they fail to find God by intuition, by spiritual communion. Their reverence does not grow with their knowledge ; they give their whole attention to mental culture, and allow their spiritual nature to suffer atrophy. How often do we find that men, who have devoted themselves exclusively to the study of natural science, sacrifice their spiritual manhood ! Ever looking down at the earth—hammering its rocks, examining its fossil remains, studying its laws,—forgetful that they are “thinking God's thoughts after Him”—they have no time to look up and to study the phenomena of the spiritual kingdom ; until they lose the desire and the ability to raise their eyes and minds from the material. Seeing only present existences and handling only material realities, they lose the power of seeing the invisible and of