

long without seeing its weak places. God kindles fires to prove us, along our mortal discipline, in whose burning heat it falls to pieces like a flimsy fabric ; such fires as require stuff of another tempering to come out refined, in vessels fit for immortal uses. Manliness without faith is not to be trusted ; for on Christian faith depends Christian principle ; and no other principle can stand all the solicitings of appetite and ambition. The other kind lurches away sometimes, leaving terrible chasms where some trusted pillar in the body politic, or body mercantile, went down. Manliness without devotion must ever want the highest attraction in character, which is self-renunciation, the producer and ally of true simplicity. That comes only of a secret persuasion of infirmity ; and that comes only of the gospel, showing the commandment and the violation—the perfect law and the alienated life ; and spanning the gulf between, by its blessed doctrine of reconciliation. Manliness without piety misses the profoundest and purest form of gratitude, because that exists only at the feeling of the divine forgiveness for a sinful heart—the gracious discharge from an infinite obligation producing the unspeakable peace. In short, manliness without faith, at its best estate, is all frailty ; at its surest strength, it is unsteadfast ; at its fairest promise, it is treacherous ; at its fullest joy, it is empty. It may gain the world ; but, like the young man of the Evangelist, it turns away from Jesus, and in its great possessions finds no rest.

And no doubt, on the other hand, there is such a thing as religion without manliness—pietism and not piety. This is as unnatural as the other. You not only rob religion, but you insult and betray it, if you present it, through your characters, implicated in narrow judgments, small