

heart. There was, indeed, accompanying all His words and heavenly lessons, a *heart* application. It was the heart at which He aimed, and in which He sought to enthrone himself. His words, though mild and tender, were earnest, weighty and searching. While they fell upon the ear and heart as gently as the night-dews distil upon the sleeping earth, they were startling and clothed with power. The general tone of our Lord's preaching was that of infinite tenderness. At the same time, fidelity and fearlessness signally characterized all His conversation and addresses. He reproved pride, and envy, and prejudice—stripped the false robe from the self-righteous Pharisee, and tore the mask from the hypocrite. He did not make His words to mean any less than they do, nor did He offer any apology for speaking them.

The doctrines of our Lord were acceptable to the people, because they were free from the narrow and unsavory sectarian bigotry and prejudice with which all the teachings of the Jewish priesthood were tainted. His principles were broad and generous, having universal application to the physical, social and spiritual wants of man. And this, many of the more intelligent and liberal-minded people, whose minds had long been cramped by Jewish dogmas and national animosities, could most sensibly feel. He aroused within their slumbering souls latent energies and noble aspirations, to the existence of which, until they received His words of light, they were strangers. Every principle and doctrine which He announced had both a world-wide sweep and an individual adaptation. Notice, for example, His summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do, and thou shalt live." A precept this, very narrow, and yet very broad; so narrow as to adapt itself to the thought of the little child, so wide as to compass the mind of the loftiest angel.

Second: The style of our Lord's address made Him popular. There was nothing stiff nor stilted about it, no extravagance of speech, no affectation in His manner. His very presence was a charm. Gentleness and simplicity marked all that He said and did. He that would teach and win the people must speak as they speak. And in this we see the wisdom and the success of this great Teacher. He adapted His words and His style equally to the Pharisee and the Sadducees, to the scribe and the priest, the lawyer and the doctor. So the minister now, to be a successful teacher, must accommodate himself to the minds, and even to the tastes, of the people. And, therefore, the minister who rightly understands the policy and the power of adaptation, will give his people not only a variety of matter, but will preach sermons marked by different degrees of intellectuality. Sermons of a lower intellectual cast should sometimes be prepared expressly for the less-educated part of his congregation—sermons of simpler thought and weaker food than others. And should he do this, the intellectual and cultured part of his hearers should not brand the minister with dullness, and say that he lacks in learning, in logic, in depth of thought, and strong argument; but, rather, give him credit for having the good sense and piety to try to interest and instruct those of his hearers who have not had the advantages of the more educated.

Third: One of the chief beauties of the Savior's preaching, as well as one of the elements of its great strength, lay in the fact that He so beautifully and aptly illustrated His subjects by figures, comparisons, and illustrations, drawn from common life. He talked to the people about birds and fishes, oxen and camels; fishermen and merchantmen, shepherds and farmers, and tax-gatherers, about corn, and wheat, trees and vines, and flowers. He took a lily growing in the summer light, and what an expression of divine glory it became! what a lesson of God's tender love and watchful care it taught! He saw the