

forth in this pulpit, than Christ the suffering, Christ the crucified. But then, it is said, that we preach so much upon life, and the plain, every-day duties of life — talk so much about the honesty and integrity and kindness and pity and candor, and the spirirual meaning and interest of life, and about the ministration of all its events to the same end, that it is no preaching and no religion. The very kernel of the Gospel, it is said, is ground down into miserable details about being upright and good, and its very essence is chilled and frozen into “a cold clatter about morality.”

Is it a *Christian* objector that says this? Or did he come from the shrine of pagan mysteries or from the school of Jewish mystics and ascetics? What more remarkably characterized the teaching of Jesus Christ, than his very direct appeal to the very situations in which his hearers stood, to the circumstances and events of their time and condition, to the duties and exposures of their daily life; and thus I may add, to the virtues and perils of all human life? The most formal and extended discourses of his, are the sermon on the Mount, and that recorded in the 25th chapter of Matthew, stating in the form of a solemn judgment the terms and conditions of acceptance with him. Read those discourses, and tell me upon what they treat. The topics of the first are, poverty of spirit, sorrowing, meekness, the desire of purity, pity, peaceableness, patient suffering; of the second, giving food to the hungry, drink to the thirsty, and hospitality to the stranger — clothing to the naked, visiting the sick, comforting the prisoner.

These then are qualities of true experimental religion; and this, not by construction, not by inference only; they