

The teaching of Christ is that of inspiration, or, as we term it, of revelation, a revelation as rich and varied as nature itself; new and strange, like the well-known face of earth and sky, in which all forms are blended with a familiar, yet mystic beauty. In a word, it is the utterance of that eternal Wisdom (Logos) from which are all things, natural and divine. "Never man spake like this man." Sometimes in the synagogues, but oftener in the open air, by the wayside or by the well, on the mountain or by the margin of the lake, in the shadow of the temple or in the depth of the wilderness, he uttered his words of life. Nothing could be more natural, nothing more thrilling and impressive. The originality, completeness, and imaginative beauty of his parables, in which the highest, most abstract, spiritual truths are embodied in familiar forms, which have all the vividness of life, must have greatly struck the minds of the people. Containing unknown depths of spiritual truth, they are yet simple and beautiful as the falling dew, or the blowing clover. God and the soul, in their mysterious relations, duty and happiness, sin and misery, the infinite and immortal state, regeneration and resurrection, the renovation of society, the restitution of all things, the everlasting life, the everlasting death, all are incarnated in these marvellous inspirations. The invisible world is made as patent as the visible: mysterious, indeed, as all things are mysterious, stretching away into the everlasting immensities, yet real, palpable, glowing. Every thing external and internal is set in motion; all around us, within us, and above us, trembles with life. The most delicate and affecting relations, the deepest feelings, the most amazing facts and changes in the realm of spirit, are bodied forth in shapes of grace and power.