

gentleness attend Him, and
Divine. He condescended to
weak and the unhappy, He was
not who so bold against strong-
ly to denounce the vices of the
class of high placed hypocrisy?
interest, power? Did He
man? The chiefs of the peo-
ple, and the influence, to pro-
vok. But what cared He for
denunciations? Read the twenty-
fourth Gospel. There you see how
expressions, and deceits of the
weakness to which their life had
been in the strength of a de-
mand of their basely gained
power at will. Did He cringe to
the strong? Did He spare these
weak! His exposure cuts like
indignation like a flood. He
lives. He blazoned their in-
fidelity, their falseness, He hangs
in the withering light of that
His danger, and He dared
no pusillanimity in Him!
to these cavils and reproaches
listen. Come and see; see for
Jesus the model of all manli-
ness, fear, and without reproach.
true manhood, you shall find
without being effeminate, gentle
with all the high courage of the

with these cavils yet. There is
no one calling out perpetually
"What of Nazareth?" "Is not all
around us, and which pretends
to be—a regeneration of society,
but—an unreality and a sham?
What calls itself a Christian
after wealth, the jealousies,
there:—compare the ordinary
Society—with its nominal re-

cognition of the brotherhood of all, and its real separation
of classes, interests, and sympathies."—"Compare all this,"
they say, "with the sermon on the Mount, and it will seem
that our modern Christianity retains no touch of the original
—is, in fact, no better than civilized Heathenism."

(a) Well, I have no mind to extenuate, or to excuse, the
shortcomings of Christian people. Upon occasion, I can say
a good deal about that. But if it is meant that Christian-
ity, as we have it, is a failure, because it has effected no
moral improvement in society; and has failed to render
life purer, and better, than it was in the best forms of
heathen civilization;—if this is what is meant—then I say
that the statement can only be made in utter ignorance:
by one who neither knows what heathenism was; nor what
Christianity is. It is easy enough to point to the inconsis-
tencies of professing Christians, and to say, if this Christian
is licentious, and that one a cheat, our Christianity is a
sham: easy enough, but nothing to the purpose. There
will be bad men, but that does not prove that there are no
good ones. Come and see! If there are those, whether they
be high or low, rich or poor, who, in the daily companionship
of Jesus, out of their delight in Him, and all that is of Him,
are walking with God, loving mercy, doing justice,—then
Christianity, even in this nineteenth century, is no failure.
And such there are: no manner of doubt! And even when
a man has not attained to this—when he falls, and sins, it
does not follow that Christ is not a living power, even in
Him. You know not how far he has gone in the forma-
tion of a virtuous mind;—how far he has resisted;—how
soon he will resist unto death, if need be.

It is all very well to look upon the bright side of ancient
life, and to say that Christianity has made no improvement
upon a civilization which had advanced so far in art, litera-
ture and social amenity; but what about the moral state
of these polite people? What sort of humanity was theirs?
What their purity? Where were their hospitals? What
did they do with their poor? How did they treat their
slaves? What was the character of their wars? What
were their notions of chastity? Every man, I say, who has
looked into these things with his own eyes, knows that,
with all shortcomings Christianity, where it has been ac-
cepted, (and in a less degree indeed, but measurably, by