

shews no trace. Peace and gentleness attend Him, and all the courtesies of grace Divine. He condescended to men of low estate. To the weak and the unhappy, He was pitying, kind, affectionate. But who so bold against strong-handed wrong? Who so swift to denounce the vices of the great, and expose the hollowness of high placed hypocrisy? Did He crouch before wealth, interest, power? Did He ever flinch from the face of man? The chiefs of the people had the desire, the design, and the influence, to procure His murder by form of law. But what cared He for their malevolence on their machinations? Read the twenty-third chapter of St. Matthew's Gospel. There you see how he dealt with the cruelties, oppressions, and deceits of the strong—strong in the relentlessness to which their life had schooled their natures—strong in the strength of a debauched popular sentiment, and of their basely gained capacity to wield the populace at will. Did He cringe to wickedness because great and strong? Did He spare these exalted sinner? Cringe! Spare! His exposure cuts like a knife. He pours out His indignation like a flood. He filled the air with His invectives. He blazoned their infamy. Their pride, their greed, their falseness, He hangs out, for a sign and a proverb, in the withering light of that everlasting scorn. He knew His danger, and He dared to be true. Oh! there was no pusillanimity in Him! Come and see! Do not believe these cavils and reproaches about the unmanliness of religion. Come and see; see for yourself, and you shall find in Jesus the model of all manliness, the true knight, without fear, and without reproach. Taking Him for your type of true manhood, you shall find that a man may be tender without being effeminate, gentle as a woman, and dauntless, with all the high courage of the bravest man.

(3.) But we are not through these cavils yet. There is yet another sort of men who are calling out perpetually "Can any good thing come out of Nazareth?" "Is not all this religion which we see around us, and which pretends to be a divinely working power—a regeneration of society, and a new birth for mankind,—an unreality and a sham? Look at the state of society in what calls itself a Christian land. Compare the grasping after wealth, the jealousies, the pride, the spite, you see there:—compare the ordinary routine of life in Christian Society—with its nominal re-