

tensions to superior wisdom and liberality. In all their endeavours they have shewn to the world that there are no men so bigotted and fanatical as thorough-paced sceptics. At this day the wisdom of Christ and the folly of his enemies is more manifest than at any former period. Is this the fate of imposture? Do false pretensions become more confirmed as the world becomes more enlightened?

V. In the character of Christ we perceive a habitual elevation of mind. With the character which we have described, elevation in all circumstances is perfectly consistent; nay, we cannot conceive so many excellences united without an elevation of spirit beyond anything that can be seen on earth. By elevation of spirit we mean not that pride which often attends the union of many great talents in mere human beings; a feeling which leads to the contempt of others, and often blinds to the very means of attaining the ends at which its ambition aims. Many are the melancholy instances of the ruin which an ill-timed self-ambition brought on its possessors. It was this which took away the judgment they previously possessed, and overwhelmed in destruction an Alexander, a Cæsar, and a Bonaparte before the schemes were completed which they considered necessary to their glory. The elevation which we contemplate in the Saviour was the very reverse of all this. It arose from a calm consideration of the greatness of the work in which he was engaged, and from a certain conviction of the truth of all that he assumed. From his first appearance in public to the last moment he tabernacled among men, we see the movements of a being who had higher ends in view, and with greater power to put them into execution, than ever were beheld in any of the sons of men. Even when a child, although submissive to his parents, we find him asserting the preroga-