

mental constitution; and he who is to be a universal example, must be adapted to all classes of men. He must be an example to the poor as well as to the rich,—to the illiterate as well as to the learned, to the man of strong, as well as to the man of weak, intellect. Now such an example is Jesus. He is suited to the poor, because he himself was poor, and his whole life was a life of poverty. Had he appeared in our world, as the Jews supposed he would have done, as a mighty prince, surrounded by all the honours of earthly royalty, his example would have suited persons in such circumstances only and would have been utterly unsuited to the poor, who constitute the greater portion of the world's inhabitants. But how is Christ an example to the rich? He did not become rich in order to show how they were to act. He is as adapted to the rich as to the poor. What, let us ask, are the virtues which the rich are most liable to neglect? Are they not condescension, humility, gentleness? And where are these virtues so clearly exhibited as in Jesus? Does the rich man feel thoughts of pride arising in his bosom? Then he ought to look to Jesus, and learn like him to condescend to men of low estate. Does he think highly of himself, and endeavour to exalt himself above his fellows? Then he ought to look to Jesus and learn of him not to think of himself more highly than he ought to think, and to esteem others better than himself. Is he harsh towards his fellow men? Then he ought to look to Jesus, and imitate his meekness and gentleness.

But not only are men divided into classes on account of their station in life, but also on account of natural disposition. There is a great diversity of mental constitution in men. Some are naturally hopeful, others desponding. Some are naturally bold and ardent, while others are timid and cautious. Now, these peculiarities of disposition are not changed by conversion. It is true they may be modified and made to flow in a right direction, but still they are essentially the same. Now, in consequence of these peculiarities of disposition, one who is appointed as a universal example, must be adapted to all of them. It must be plain to every one that a human being could not be a universal example: he could have been imitated by those only whose mental constitution resembled his own. Had the apostle Paul, for instance, been set forth as an example, he could only have been followed by the bold and ardent men, who could laugh at difficulties and brave opposition; but he would have been utterly unsuited to persons whose