

connexions want caste; barley loaves and fishes are good enough for the multitude: but not for them. They wonder how Nicodemus could be so much concerned about religion; and in their very souls they put him down for a fanatic. Whenever they think of Zaccheus in connection with his Sycomore tree adventure, the remembrance of such grotesque behaviour fills them with astonishment, and they call him a fool. They regard the attachment which Joseph of Arimathea cherished for Christ, as mere enthusiasm, and his begging the body, and burying it in his own new tomb, as a mere display of impulsive humanity, and the effect of wishing to be singular.

These courtly professors of religion have no objection to tarry with our Lord on Mount Tabor, but they will not follow him into the wilderness. They are willing to be a guest with him at the house of the rich publican and enjoy Simon's affluent hospitality; but they have no relish for fasting or mortification, or self-denial. They would accept an invitation to the marriage festivities of Cana; but they have no desire to partake of an extemporaneous meal of bread and water at Jacob's well. A little persuasion will induce them to accompany Christ on his way to the Paschal chamber; but for no consideration will they cross the brook Cedron, or approach the precincts of Gethsemane.

People of this class are fascinated by the splendour of Messiah's miracles; but they are repelled by the force of his austerities. The halo of glory that encircled his head, attracts them to his person; but the cross that he bears on his shoulders drives them away. He says "*All power is Given unto me in Heaven and in Earth;*" and they desire to be ranked among his followers for the sake of the co-relative dignity it involves; but when he declares that "*The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head,*" they shrink from their shoulders, and turn away from him, exclaiming "this is a hard saying who can bear it."

The Blessed Jesus, although a lineal descendent of a long line of Kings was poor in his direct parentage—poor in all his family connexions—poor in his apostles—poor in his birth—poor during every period of his life—and poor at his death. Many who are numbered among his nominal adherents avoid poverty, as if contact with it would be followed by a loss of the ague; and shrink from its approach as if it were the night-mare or some frightful apparition. But "THE SON OF MAN" voluntarily assumed it for our sake—"Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

Finally. HE that was born in a stable, sits upon the throne of the universe, and has the Earth for his footstool. HE that