

and all its pleasures cannot give—which the world and all its afflictions cannot take away.

The nature of the parables which have now been considered, and the numerous passages of the sacred writings expressly recorded in favour of humility, strongly enforce the necessity of this virtue, and strenuously urge us to the observance of it. We are assured that the mighty are ever put down from their seats while the humble and meek are exalted. The assertion is positive that "except we become as little children" we shall not enter into the kingdom of heaven. We shall be unworthy of the profession of the gospel, and much less can we hope for the future rewards of those who faithfully persevere and endure unto the end. But after all what argument is there so forcible in favour of this duty as the example of our blessed Lord himself. Not only has he made this virtue the basis of every precept he delivered, but in every action of his life it was exemplified—"Learn of me" says he "for I am meek and lowly of heart and ye shall find rest unto your souls," rest from the turbulent pursuits of ambition, the cankering cares of wealth and the corrupting anxieties of the world. Meekness and humility are the principal subjects of all his doctrines, pride and worldly ambition are only named as objects to be avoided or condemned. He warns us of the danger of wealth, of fame and prosperity, while his own life is a bright illustration of his precepts—"He who was rich for our sakes became poor." He who could have assumed the splendour of empire and invested himself with the robes of royalty appeared in the meanest condition—"He who was the brightness of his Father's glory and the express image of his person" condescended to become a carpenter's son. His disciples and friends were fishermen, tent-makers, tax gatherers—To the poor he principally preached, and his power was exercised chiefly in removing the distresses of the lowest orders. He who was superior to all earthly potentates was contented to want, upon some occasions, even the necessities of life and to have "no place where to lay his head." He who was ministered to by angels, ministered to others in the most lowly offices; and he who could have commanded more than twelve legions of angels to defend him submitted to be buffeted, spit upon, scourged and crucified. This is the example he has left us and we are commanded "to follow his steps."

Let us then pause and examine our own conduct. How lamentably short of this pattern of excellence shall we find ourselves to be! We repine if we are not rich—He chose a state of poverty. The luxuries of life can scarcely satisfy us—He had not its common necessities. We seek and court the society of the rich and great—The poor were the chief objects of his attention and regard. We resent a disrespectful expression and return the most trifling injury—"He gave his back to the smiters