

this case, do we not find our hearts drawn to him? do we not feel ready to say to such an one, Inasmuch as thou didst it to these, my countrymen, thou didst it unto me? On the other hand, let our child, or our brother, our relation, our friend, or our countryman, be neglected, injured, or oppressed, and who does not understand at once the operation of the same principle? Do we not all feel it as a personal wrong? Nay, is it not harder to pass by and forgive an injury or insult offered to those we love, than if it had been done to ourselves alone? And where is the heart or tongue in such a case that is not prepared to adopt the language of the text, and say, Inasmuch as thou hast done it to one of the least of these, thou hast done it unto me? Here then is a simple explanation of this interesting truth. Christ Jesus in his Divine nature, is one with our Father in heaven. The benefits conferred on his children, shall he not acknowledge? the neglects and wrongs offered to them, shall he not avenge? Christ Jesus, in his human nature, is our elder brother, the head of the whole household of faith. Can we be aided or injured, without his affectionate sympathy, and tender concern? Christ Jesus in both natures, is the Sovereign Governor of his Church; and can we, the subjects of his government, be protected or oppressed without his requital? Shall the governments of earth be more just and watchful, than the government of heaven? Manifestly, then, my brethren, reason demonstrates, and even nature approves, the gracious principle announced in the text: that in every benefit conferred, in every wrong inflicted, on the children, the brethren, the subjects of Christ, he should say, 'Verily inasmuch as ye did it unto one of the least of these, ye did it unto me.'

3. We come now, in the third and last place, to consider Why the wicked shall be rejected in the great judgment, not so much for what they have done, as for what they have neglected. 'I was an hungered, and ye gave me no