

not rise upon the unjust, nor rain descend upon the evil and unthankful—utter spiritual and temporal ruin would be our portion both here and hereafter.

Permit me now to direct your attention, for a few minutes, to the important enquiry which remains—how this love to our neighbour should be manifested? There are two ways in which love may be shown—in doing good, and in abstaining to do evil. Under the first, benevolence is classed; that sympathetic commiseration, which prompts us to relieve the widow and the orphan—the poor—the sick—and those who are desolate and oppressed. Here the proper manifestation of our love is to go and bind up their wounds, pouring in oil and wine. Nor let it be supposed that we have discharged this duty, if we are even liberal in alms-giving. We should visit the widow and fatherless in affliction—we should repair to the house of mourning—we should not merely supply with this world's goods the bodily wants of the needy and destitute, but soothe the troubled mind, and refresh the wounded spirit; we should “weep with those that weep—have compassion one of another—and be merciful even as our Father which is in Heaven is merciful.” The same spirit of christian philanthropy should breathe through our words and deportment towards every one. We should study to speak of our neighbour in the language of kindness, and mark our manner by gentleness and meekness. If we should suffer provocations, we must exercise “long suffering and forbearance,” and “not be overcome of evil, but overcome evil with good.” Have we been injured? We should forgive and forget. Our constant prayer to God is “forgive us our trespasses as we forgive them that trespass against us;” let us remember, that

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