

in the Lord Jesus. He "did no sin, neither was guile found in his mouth;" and, as a consequence, he was "altogether lovely." But the excellence which distinguished the Head belongs in a certain sense to each of the members. The Spirit, which was given to him without measure, rests upon them in some measure. There is a family resemblance between the younger brethren and their elder Brother. Those, therefore, who admire Christ, and whose hearts glow with warm emotions of love, in the contemplation of his matchless character, must consider his people suitable objects of affection likewise; and that, even though their external condition should be of the humblest kind; though their natural mental powers, and their acquired knowledge, should be but small; though they should be persons of no fascination of manner, of none of that playful wit and genial humour which tend so much to enliven a passing hour; yea, though they should be like Lazarus, beggars lying at some rich man's gate, to gather the crumbs swept from his table, and to have their sores licked by dogs.

It may perhaps be said that some Christians, instead of manifesting a special loveliness of character, possess disagreeable and repulsive qualities; and this is unhappily so far true. The holy beauty of believers, imperfect at the very best, is often grievously marred by the corruptions that still cling to their natures. No Christian is entirely free from unamiable dispositions, and in some Christians certain unamiable dispositions are very prominent. A person who not only professes to be, but really is, a disciple of Jesus, may show himself morose, or unsocial, or impatient of temper, or somewhat covetously inclined, or proud, or vain, or the like. Now, in reference to this, I would admit that a Christian can only be a proper object of brotherly love so far as he has been renewed in the spirit of his mind, and has been delivered, through divine