

surely, if you are believers, you would,—to have the opportunity of contributing in the smallest degree to the comfort of your Lord, of relieving any of his wants, or of mitigating any of his griefs. You would esteem that a privileged occasion on which you were permitted to break some precious box of ointment, that you might anoint his feet. If so, a method is pointed out by which you may give practical expression to such feelings. The person of Christ is beyond the sphere of your affectionate offices. The heavens have received him, until the times of restitution of all things. But he has directed you to act towards his people as you would act towards him, and has assured you that he will count what you do to them as done to himself. Look upon them, therefore, as standing in his place, and treat them accordingly. To seek to injure a Christian is to seek to injure Christ. To despise a Christian for his poverty, or low worldly station, or lack of intellectual ability, or defective education, or any similar cause, is to despise Christ. To be cold, and haughty, and disdainful towards a Christian, is to be cold, and haughty, and disdainful towards Christ. To neglect a Christian, when he needs your kindly interposition, is to neglect Christ. To shut your heart against the wants of a Christian is to shut your heart against the wants of Christ. To be insensible to the distresses of a Christian is to be insensible to the distresses of Christ. On the other hand, to love the people of Christ because they are his, and to be kind to them for his sake, is to love Christ, and to show kindness to him. Were the matter habitually regarded in this light, oh! how warm, and how abundant, and rich in its manifestations, would be the brotherly affection of believers to one another!

(5.) The only other reason that I shall mention why Christians should love one another is, that *brotherly love among the members of the church is indispensable in order to their mutually edifying one another, and has, at the same*