

up on high, he has left behind him on earth his representatives: he has left his member—his people: and respecting them he has told us that whatever we do even to the least of them he takes as done to himself, and thus it is that all Christians have an opportunity of doing something for Christ by comforting the sorrowful, relieving the needy, reclaiming and restoring the erring and the backsliding among his children. O it is a glorious fact that brotherly love is love to Christ; and it is not, perhaps, sufficiently considered by professing Christians what an emphatic expression this is of attachment to the Saviour, or how kindly he takes it of us when we act kindly towards them. A mother regards every act of kindness done to her child as done to herself, and mostly enjoys therefrom a higher degree of delight than if she herself were the subject of it. But dare we compare the love even of the sanctified mother's heart with the love of His heart who is love itself.

But Christ has left his cause as well as his church behind him—the cause of religion, of piety towards God and of good will towards man. Now this is pre-eminently the cause of Christ. Its doctrines speak of him. Its precepts are sanctioned by him. Its promises are yea and amen in Christ Jesus. He is the sum—the end—the glory of this cause.

This cause is maintained and extended in various ways. By the preaching of the gospel, and the working of Christian missions, and the translation and circulation of the bible, and the circulation of books and tracts, and the secular and religious education of the young, and, in a word, by the entire moral and spiritual machinery of the church is this cause maintained and extended. Now, whatever is done in behalf of this cause, if proceeding from the principles and motives just specified, is to be held as an expression of attachment to him. But if all this be so, it is evident that every Christian can do something for Christ. No individual whom he has called to the fellowship of the gospel is so poor, so obscure, so unlearned, as to have no opportunity of performing any substantial act of service to the Redeemer.

He has not placed a single christian in a situation where nothing can be done for Him. Some, indeed, have more opportunities and others less, but all have some. To one he has given five talents, to another two, to all one. There is no monopoly of the honour of good-doing—no chartered company of philanthropists—no patentees of mercy. To do something for the cause of Christ, as a duty, is binding on every Christian man's conscience and on every Christian woman's too; and as a privilege, it is within the reach of every one's ability and of every one's desire. The peasant, the working man, the man servant, the maid servant, the poor, the cripple, may all do something for our Lord Jesus Christ. If they cannot give pounds they can give pence. If they cannot influence a multitude, they can, perhaps, influence one individual. If they have not great abilities to exert and great resources to expend, their slender power and their meagre resources, if properly employed, will be none the less acceptable on that account.—No man or woman who loves Christ can honestly say he has given them no opportunity to serve him. Take the godly laboring man, who, in virtue of his position and his means, may be supposed least capable and least able for this work, and see, after all, in how many ways even he can further this great end. He can, if he have a family, train up his children in the fear of God; he can set an example of religion to his neighbourhood; he can persuade some who neglect the house of God to accompany him on the Sabbath to public worship; he can rebuke the sinner in his ways; he can subscribe his own penny or gather in the pence of his brethren in toil for some benevolent or godly institute; he can scatter now and again a few tracts, and