

came unto me : and when the righteous say unto him, Lord, when saw we thee, in this condition ? he replies, If ye saw not me, yet ye saw and relieved my brethren, for my sake ; not my creatures, not mankind at large, but **MY BRETHREN**. Now who are his brethren, we learn from his own lips, in a very remarkable passage, related by St. Matthew, when being told by one of the company that his mother and his brethren stood without, desiring to speak with him ; he answered and said, ‘ Who is my mother and who are my brethren ? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren : for whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother.’

Precisely parallel is the passage where the Saviour saith, ‘ Whosoever shall give to one of you a cup of cold water only, because ye belong to Christ, verily I say unto you, he shall in no wise lose his reward,’ and again, ‘ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.’

Now with this clue, we shall have no difficulty in discovering the true interpretation of the principle of the judgment : namely, that the works on which it will turn are not the works of morality nor of natural benevolence, but the works of faith. They are works which have respect to Christ Jesus—works done for him and to him—if not to him in person, yet to those who belong to him, and done because they belong to him, that is, for his sake. True, we do not understand by this that it is not the Christian’s duty to be merciful, compassionate, and charitable to all men. So far from it, that we are expressly commanded to be kind, even to the unthankful and the evil ; and St. Paul, in like manner, admonishes us to do good unto all men, especially to the household of faith. But these are not the works referred to in the passage before us. On the contrary the limitation is clear ; the works of which our Lord