

Christ agree substantially in their religious faith. They coincide in their opinions about God, and the method of a sinner's acceptance with him,—about man's duty, and the path of life,—about this world, and its utter insufficiency to satisfy the desires of the immortal soul,—about a future state of existence, and the preparation necessary for it. They stand in a similar gracious relation to the Most High. They have all, as sinners, fled for refuge to Jesus Christ, and are trusting to his atonement, like mariners who have escaped from shipwreck to a common place of safety; or like the brood of the hen, which, on the alarm of danger, have gathered themselves beneath the wing of the parent bird. The Holy Spirit, the sanctifier, has been imparted to all in his saving influences, turning their ideas, and affections, and desires into a heavenward channel, and disposing them to live to Him whose they are, and whom they are bound to serve. It is difficult to conceive how parties, between whom such bonds of interest really exist, can fail to regard one another with a hallowed attachment. That no love should reign among them would be as unnatural as that there should be no attraction between the different planetary bodies of a system. Fancy a choir of believers singing, in the language of the prophet, "O Lord, we will praise thee; though thou wast angry with us, thine anger is turned away, and thou comfortedst us,"—or pouring forth in unison that other strain, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever,"—or unitedly acknowledging God as having "sealed them and given the earnest of the Spirit in their hearts,"—fancy, I say, a company of believers so engaged together, upon their joint experience of divine grace, and yet *not* loving one another! Whatever class of sympathies you consider, the force of the conclusion which we wish to