

perfection of every other quality that adorns Christian life. The distinction between love and brotherly love, is of deep importance; the former is indeed, as we have just said, the source whence the latter flows; but as this brotherly love exists in mortal men, it may be mingled in its exercise with sentiments that are merely human—with individual affection, with the effect of personal attractions, or that of habit, of suitability in natural character. Nothing is sweeter than brotherly affections; their maintenance is of the highest importance in the Church; but they may degenerate, as they may grow cool; and if love—if God—does not hold the chief place, they may displace Him—set Him aside—shut Him out. Divine love, which is the very nature of God, directs, rules, and gives character to brotherly love; otherwise, it is that which pleases us—*i. e.*, our own heart—that governs us. If divine love governs me, I love all my brethren; I love them because they belong to Christ; there is no partiality. I shall have greater enjoyment in a spiritual brother; but I shall occupy myself about my weak brother, with a love that rises above his weakness, and has tender consideration for it. I shall concern myself with my brother's sin, from love to God, in order to restore my brother, rebuking him, if needful: nor if divine love be in exercise, can brotherly love or its name be associated with disobedience. In a word, God will have His place in all my relationships. To exact brotherly love in such a manner as to shut