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or seeks religious fellowship? Each of the children of God should be made to find, in the fulness, and constancy, and heavenly nature of the affection which wells out towards him from his brethren in Christ, that he has no need to envy those who possess the friendship of the world, or to be anxious to share their privilege in this respect.

The consideration which we are enforcing should have especial weight in leading the members of the brotherhood to exercise Christian love towards converts, who, in giving themselves to the Saviour, have recently been separated from all their former companions. When an individual, whose friendships lie exclusively among irreligious men, becomes a subject of divine grace, one of the first effects of the change which he has undergone is to alter his relations to those with whom he has been accustomed to associate. Intimate familiarity with them can no longer be kept up. It could only be maintained by his continuing to join in their ways, which he cannot do, because he now considers these sinful. Many, in the circumstances described, are called to suffer from their former friends what is by no means a slight species of persecution, in the shape of frequent jeers and mockery about their new manner of life. But though a convert should escape this, his intercourse with his old irreligious companions necessarily ceases to be any thing but of the most general kind. To all practical purposes, he is sundered from their society, like a rock broken off from the mass of which it once formed a part. Is not such an individual, I ask, peculiarly entitled to the cordial affection of all belonging to the body of Christ? Has he not a claim upon their love, not only on other accounts, but on this also,—to compensate for the worldly friendships which he has sacrificed?

(4.) A fourth reason why Christians should love the brethren is, because *Christ identifies himself with his people in the treatment of which they are the objects.*