

that are conscious of like infirmities, perils and aspirations ! How must souls meet and mingle in the offices of devotion, in the exercises of charity, in the contemplations of faith ! If the circumstances of an earthly residence produce reciprocal confidence or reliance, how much more the experience of a heavenly state begun and cherished amidst the circumstances of an outward and transient existence ! If similarity of tastes or pursuits in worldly matters entices hearts into mutual love, with how much more justice should we expect that they who entertain similar convictions respecting the immortal interests of man, and who are penetrated by the thought of an infinite universe to which they belong, under the guardianship and government of a Perfect Being, should be attracted and bound to each other ! Is not religion, with its Divine influences, its blessed experiences, and its precious promises, a proper—and the most proper, most solid and permanent—bond of connexion ? Undeniably it is. True relationship runs in the line of spiritual kindred. They who are of the same “household of faith” and “heirs together of the grace of eternal life,” are brethren—nearer than brothers by birth. Nay, they are brothers by a higher than the natural birth ; for they are “born again,” having become “new creatures” through Christ Jesus, and so made partakers of the same Divine life, which flows through him from God, and returns through him to God again. Yes, true relationship is that of the spirit. The children of God are the real brethren. The ties of blood, the sympathies of home, the attachments of mortal condition, lose their strength and their value before the moral unions which faith cements. The Christian can say, after his Master’s example, “Whosoever shall do the will of my