

rebuke which it administers to those whose characters are unrenewed, excites their enmity. Numerous examples may no doubt be adduced of professing Christians who are admired and courted by worldly men. But this, it is to be feared, may be sufficiently explained in the case of some by the fact that the religious element in their characters is not unpleasantly obtrusive. What offends ungodly men in a Christian is the odour of living godliness which he gives forth. They will not be offended at one who, as he makes himself known among them, is a scentless flower. Should a Christian, however, be admired and courted by the ungodly without this heavy charge lying at his door, it will be for something else than his Christianity. As far as *that* is concerned, they will certainly be averse to his society, and endure it with impatience—endure it only for the sake of his non-religious qualities. “If ye were of the world,” our Saviour said, in language applicable to all times, “the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

If this be true, how powerful an argument arises in favour of brotherly love! Christians form a family, enclosed by a circle which separates them from the rest of mankind. The little flock within the circle can have no intimate communion with those that are beyond it. Ought not this to induce a closer union and a more confiding familiarity between themselves? With those who know not Christ, a believer may meet and talk about matters of temporal interest: but for intercourse in regard to the things that lie nearest his heart—for spiritual counsel—for such converse as will strengthen his devotional feelings and confirm his holy resolutions,—he must look to his fellow-Christians. Is not this a reason why his fellow-Christians should always maintain towards him a kind and friendly relation, and should especially keep their hearts open to him, when he requires