

instinctive attachments. It selects the objects of its confidence. There is for every one of the household a more sacred shrine of love within the sanctuary of home. The same principle is illustrated by what we see beyond the domestic circle. Most of the intimacies of life grow out of participation in the same experience. Who understand one another best? Or who have the most thoughts and feelings in common? They, unquestionably, who are engaged in the same employments. Even professional sympathies are often found to be stronger than the attachments of kindred. Similarity of taste and employment is everywhere a ground of friendly union.

It is then according to the analogies of our domestic and social life that religion should produce friendship and union, since it begets similarity of taste, and imposes similar employment of the mind and heart, if not of the hands, upon those who rejoice in its control. And is there not enough in religion to afford a ground of sympathy and union? Look at the objects which it presents to the heart, or the engagements to which it concentrates the life. God and Christ, duty and progress, heaven and immortality — what subjects of interest are these! The truths of revelation, the obligations of love to God and man, the moral meaning of life, the discipline of events, the responsibilities and the privileges, the trials and the joys, the hopes and the fears of the religious life, what a field for the sympathies to range over do these afford! The greatness and the goodness of God, the character and the cross of Christ, the sinfulness and the salvation of man, the wants and the ways of the soul, the condition and the regeneration of society, what topics for common inquiry and common interest! How must hearts be drawn together,