

establish will be evident. Does fellowship in sorrow produce a mutual attachment? Then Christians ought to love one another, because they have peculiar griefs, caused by the remaining sin of their own hearts, and by the prevalence of iniquity in the world. Does fellowship in happiness cement affection? Then Christians ought to love one another, because they have joys with which a stranger intermeddleth not, springing from a sense of peace with God, and from the operation of the principles of the divine life within the soul. Is friendship a result of common struggles? Then Christians ought to love one another; for what is the life of every Christian but a warfare against sin? a steady and continued pressing towards the mark of perfect holiness? Do common hopes bind together those who entertain them? Then Christians ought to love one another; for they have the hope of an inheritance beyond the grave, "incorruptible, undefiled, and that fadeth not away." They expect to dwell throughout eternity in one home, beholding Jesus as he is, and reigning with him. All the high and holy principles which are at work giving a tone to the spirit of one of the brethren are precisely those which are in operation giving a tone to the spirit of the others; and what but mutual love can be the consequence? It is a physical law, that bodies charged with the same species of electricity repel one another. But in the case of souls impregnated with the electric influence of the Gospel, it is exactly the reverse. They draw together.

(3.) But I observe, thirdly, that a Christian should love the brethren, because *they are cut off, in consequence of being brethren, from enjoying the love of the world.*

A believer who lives in any measure up to his calling, and shows by his habitual deportment that he fears God, cannot possibly have the sincere and cordial friendship of unconverted men. The holiness of his walk, from the