

upon the moon, and of course draw it more or less away from the sun, giving to the earth more, and to the sun less, influence over its motions.

Imagine now that these bodies, thus surrounding the earth, should quit it one after another, and pass over to the sun, (as shown on Fig. 7,) attaching themselves in like manner to his surface. It is easy to see how such a transference would diminish the moon's attraction towards the earth, and increase its attraction towards the sun; so that it might easily be made to break loose entirely from the former, and pass towards, if not directly into, the latter.

The objects that attract the Christian to this world are often numerous and powerfully attractive. We have seen that he may cherish a strong attachment to worldly and worthy objects, if the love of God so reign in his heart as to bring every thing else into subordination. We have seen that love to God sanctifies and ennobles every inferior affection. And the fact is, that no class of men exhibit a stronger affection for every worthy object than devoted Christians.

They ardently love their friends. And in this they do but follow their great Exemplar. Even the young man, who turned away sorrowful from the exhortations of Jesus, was still loved by him for his interesting traits of character, and by the tomb of Lazarus the Saviour wept; so that the Jews exclaimed, *Behold how he loved him.* He did not love any thing in his friends that was sinful: neither does the Christian. But for all those amiable qualities which make them good members of society he does love them; and still stronger is that affection, if he witnesses in them the graces of true religion. For he regards such friendships as germs which will expand and ripen in heaven.

The Christian also loves the intercourse of his fellow-men.