

fections, — brings into the heart a livelier affection for mankind than nature gives. For nature would limit that affection by friends and by country : but supreme love to God rebukes such selfishness, and bids us love our neighbor as ourselves ; and then informs us that all mankind are our neighbors.

We learn, then, that the Christian need not fear that his attachment to friends and to other worldly objects is improper, or injurious, so long as it does not interfere with his love and duty to God. If he suffers them to draw off his affections from God, or from heaven, as his final home, so that he is turned aside from the path of duty, then indeed they become a dangerous, and may become a fatal influence. If the interest which he takes in his friends or favorite worldly pursuits diminishes his interest in the things which are unseen and eternal, — if their society draws him away from communion with God and heavenly things, — then, indeed, have they become the controlling power of his heart and his life; and if the charm be not broken, he will be driven from God beyond recovery. But no man need fear, when he finds his attachment to his friends, or country, or secular pursuits, increase, provided he finds a correspondent increase of interest in God and eternal things.

To introduce my fourth illustration, let us suppose the moon placed directly between the earth and the sun, while between the moon (A) and the sun is a fourth body, (R, Fig. 3,) which repels instead of attracting the moon. The consequence would be, that the latter would be drawn nearer to the earth, and therefore be more attracted by that body ; hence it would be driven farther from the sun, and be less attracted by it, until that fourth repellent body be taken away.

It is true, that among the heavenly bodies we know of none that repels the others. They all mutually attract. But we know that on earth repulsion is one of the great regulating