

*in a good thing. But if a man strive for masteries, yet is he not crowned, unless he strive lawfully.*

AGAIN it may be observed, that persons disputing cannot easily do justice to each others intentions. The irritation arising from strife, is unfriendly to candour. Believing ourselves right, we are naturally disposed to cast the blame upon others ; and the stronger their opposition, we are the less willing to admit the purity of their views. This, I apprehend, is usually a principal cause of the continuation of quarrels. Candour always lessens opposition, because it sees less to oppose ; and even when disputes arise, between candid minds they are very easily settled. *Charity covers a multitude of sins ; it overlooks a great many faults. Charity suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.* For ourselves we are willing to make a large allowance ; surely, our neighbors should have also a share. *Bear ye one another's burden, and so fulfil the law of Christ.* This is true christianity ; and happy is that church which strives with such deeds of affection. Peace and prosperity will dwell there : its walls shall be salvation and its gates, praise.

CONSIDER also, how contention affects social intercourse and christian communion. When disputes arise, there is certainly much need of friendly intercourse and candid discussion. These, as means for restoring harmony, are seldom used without excellent effect. Confidence is repaid with confidence ; and, in friendly intercourse, each party perceives more to admire, and less to displease. Grounds of offence generally diminish, in proportion to the friendship and candour with which they are discussed. Yet, these are the very means, which persons at variance most carefully avoid. Concluding that he who opposes us, must be our enemy, we conceive him to be as bad as suspicion suggests ; and