

among the inhabitants of the earth, is at once absolutely independent, and absolutely sovereign.

No creature had the slightest claim upon him for existence, and consequently when he created chaos, or stones, or trees, or planets, or suns, or systems of worlds, to adorn and beautify the fields of immensity; or when he created intelligent beings such as men, and angels, when he endowed them with intelligence, sensibility and will, he did not perform any act of equity, or justice, but of absolute sovereignty. There is a great difference between an atom and an insect; and between an insect and an archangel. There is almost an infinite variety and diversity in the material, the vegetable, the animal and the intellectual kingdoms. And when the question is asked, Why does this differ from that? Why is this larger than that? Why is this more beautiful than that? Why is this inorganic, and that organized? Why is this an insect, and that an angel? Why is this a mere thing, having no life, no sensation, no will, no intelligence, no enjoyment, and that a man made in the image and likeness of God? When we are interrogated with these, and a thousand such questions, we have but one answer to them all, and that answer is "Even so, Father, for so it seemed good in thy sight." Or, "Our God is in the heaven, he hath done whatsoever he hath pleased."

We intended to have made a few remarks on Divine Sovereignty, as manifested in the creation of different classes of intelligent beings, and the institution of a moral system, but we must reserve the consideration of this important part of the subject till next number.—M.

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## HOLINESS.

*By the late Rev. Robert Peden. Heb. xii. 14.*

"Follow peace with all men, and holiness without which no man shall see the Lord".

Here are two golden links, peace and holiness.

I. The nature of holiness.

II. The necessity of holiness.

III. The means by which holiness is to be obtained.

I. The nature of holiness.—What is holiness?

1st. What it is not—2nd. What it is.

(a). It is not a property of matter: it is not something physi-