

vidence, as your greatest benefactor, as the author of all that is good, and beautiful, and happy in the universe; and as inflicting occasional pain, only to bring his children into the paths that lead to *infinite* and *endless* pleasures. With respect to loving your neighbour, you are to reflect that God created of *one blood* all the nations of the earth; that we descended from the same parents, and all depend upon the *same* God and Saviour:—that the *same* God who is *our Father* is the Father of *all*; and consequently that “all we are brethren;” that for the faults and imperfections of which we are so impatient in each other, God exercises infinite patience and long-suffering; and that for all these, and much worse than these, Christ suffered death upon the cross. “We ought also therefore to bear with one another,” we should cheerfully sacrifice our own humours, our own fancies, our own convenience, whenever by so doing we can promote the well being, or comfort, or contribute to the innocent pleasure, or innocent amusement of others; we should cultivate *really sociable feelings*, and practising self-denial ourselves, endeavour to draw enjoyment from promoting the ease and satisfaction of others; we should not only *appear* to take an interest in doing so: (and this is a duty of courtesy and benevolence,) but we should also *really feel* that interest. “Love as brethren,” says St. Paul, “be pitiful, be courteous;” so that, you see, good breeding and a pleasing address, are a part of the duty of a christian. The christian duties are best exercised by a proper intercourse with the world. We are not to love the world in a worldly sense, i.e. not to be *devoted* to its wealth, or pomp, or pleasures, but we are to love our fellow creatures; and our doing so is made the test of our really loving *him* who created and *redeemed* them. The world, in *this last sense*, is to have its share of us: it is our school in which we are to learn self-denial, and the practice of every relative and social duty: it is our *education* for heaven. We are to endeavour to raise our hearts and affections to God, but by no means to withdraw them from our fellow-creatures; and hence to obtain such knowledge as may make us useful, and such manners and accomplishments as may make us agreeable, is the undeniable duty of all those who are blessed with the means of attaining them.

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#### ABSOLUTE DECREES.

A certain Bishop, of excellent understanding, disputing against St. Augustin on this subject, makes this observation—*If one is predestinated to life, and another to perdition, we are not born to be judged, but judged before we were born.* The remark is just, says the celebrated Dr. Jortin, and ten Augustins and Calvins cannot alter it.

*Gospel Messenger.*