

SERMONS
ON Various Subjects.

Preached at Apoginimick
in the Year 1765.

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in Newcastle County,
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An Episcopal
Minister.

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S.^t Mark xii. 30. Thou shalt Love y.^e
Lord thy God with all thy ^{heart} and with
all thy Soul and with all thy mind
and with all thy Strength; y^e is y.^e first
commandm^t.

Spoken June 9. 1765.
By J. George Esq. in the
Lect. Room. 1765. A.M.

W^h y.^e almighty formed y.^e human
Species, he implanted in y.^e mind of man several
passions and affections. Y^e affections are now
distinguished to us, by y^e names of Love, hatred,
desire, joy, grief, fear, hope, boldness, anger and y.^e
like. In y.^e due regulation of y^e passions, consists
y.^e govern^t. of ourselves in order to our ^{temporal} present
= king of future as well as present happiness. And
as y.^e almighty is a Lover of souls and consequently
desirous of our well-being, he hath in mercy discovered
to us upon w^h objects y^e affections ought to be fixed
and how y^e may be regulated in conformity to his will.

2) holy will. As here in y^e words of my text he
proposes himself to us, as y^e first and highest object
of our love: Thow shalt say, says he, Love y^e Lord thy God
with all thy $\hearts$, and with all thy soul, and with all thy
mind and with all thy strength; y^e is y^e first com=
=mandm^t — In discoursing upon y^e words, I will first
lay before in y^e obligations we are under to love y^e Lord
our God — I dly I will shew in w^t manner we ought to
Love him, namely, with all our $\hearts$ and with all our soul,
and with all our mind and with all our strength —
And III dly, It shall be my endeavour to offer such
motives and encouragem^t as may enforce y^e observance
of y^e precept — First yⁿ, I am to lay before in y^e obli=
=gations we lie under to love y^e Lord our God — Now it
ought to be looked upon as an indispensible obligation
upon us to love y^e Lord our God, in y^t he exacts y^e as our
duty. With y^e injunction y^e word of natural as well as
of revealed religion continually abounds. Y^e natural
notions we have of y^e deity are, y^t he is y^e prior, Supre=
=rior being: a being above and before all others, y^e most
high, y^e most eternal God. And his eternity as being

before, and his supremacy as being above all, prove
his authority over all other beings, and denote his indig=
=nable right to y^r service and subjection — As yⁿ y^e
deity is a being prior in existence and superior in ex=
=cellence to all others, w^tsoever excellence y^e created
parts of y^e universe may be endowed with, must necessa=
=rily be supposed to flow from him, from w^m cometh
every good and perfect gift. As y^efore we are his
creatures, y^e work of his hands, he hath an incontestable
right to our service, according to the measure of y^t power
w^h he hath infused us. Upon this foundation he
lays claim to y^e service of his people by y^e prophet
Isaiah; Remember, O Israel, for thou art my servant,
I have formed thee. And since he, who formed us and
planted y^e affection in us, demands y^e tribute of our
love, to love him is surely no more yⁿ our reasonable
service — 2dly, It is our duty to love God in confide=
=ration of his infinite goodness and love to us. We
naturally look upon every benefactor as conferring an
obligation of love and esteem upon y^e person benefited
in proportion to the gift bestowed. But w^t benefits can
be put in y^e balance with y^e, w^h flow from y^e

4) unbounded goodness of our God? His goodness is infinite and his kindness inexhaustible. Every good gift we receive from men, is originally y^e effect of his bounty. Men are but y^e stewards of his gifts, y^e distributors of his liberality. y^e hand y^t continues y^e will y^t inclines and y^e hand y^t is stretched out to help us, are all directed by him, who has both ability and inclination to aid and assist us. And as whosoever we receive is y^e effect of his almighty bounty, so are all his gifts really and intrinsically good, for infinite goodness cannot be productive of evil. And as y^e is no gift, which proceeds from y^e most high God but w^{ch} is good, so y^e best of all his good gifts was y^t of his most blessed Son. He is y^e fountain and foundation of all his other blessings to us. His merits derive unspeakable and inestimable treasures of good to mankind; such as y^e means of grace and y^e hopes of glory; such as y^e assistance of y^e blessed Sp^t to succour our endeavours here, and a kingdom of glory to reward our faith and piety hereafter. For God so loved y^e world, y^t he gave his only begotten Son. A gift, w^{ch} as it is a token of wonderful love, so does it demonstrate y^e infinite, y^e inexhaustible goodness

of y^e donor. He gave his Son for us all, and is de^d. 5
- Sons of y^e souls of all mⁿ. be saved. As I live, saith y^e L^d. I have no pleasure in y^e death of y^e wicked but y^t y^e wicked turn from his way and live. It is his delight as well as it is his desire y^t our souls sh^d. be happy. y^s is y^e strongly expressed imaginable of love and goodness to us. Wh^{ch} therefore let us love y^e L^d. our God - 3dly, If we consider him as he is often described to us in holy scripture, in y^e relation of a father, our obligation to y^e duty will appear upon that account. For love is a debt we owe to our natural parents; and God is our father because he first created us and yⁿ re-deemed us in I^r Jesus, and made us his adopted sons, y^t upon acc^t of faith and obedience we might become heirs of his heavenly kingdom. He makes provision both for our souls and bodies, beyond w^{ch} is in y^e power of any earthly parent. Now y^e are glorious and advantageous privileges w^{ch} he hath conferred upon us... y^t we sh^d. possess y^e honour of being called y^e sons of y^e most high God... y^t we sh^d. have access unto him as unto a father, to intreat his blessing to relieve, and his mercy to pardon us... y^t we who are by nature y^e sons of wrath and liable every moment to a sentence

Of condemnation to hell and eternal misery, sh.
be made capable of obtaining eternal glory. Blessed
God! It is man yt thou shouldst have such respect
unto him, org. Son of man yt thou so regardst him! Man
so far beneath thy glorious Majesty, and so great a rebel
ag. thy holy laws! Could all y. world conspire to heap
all its imaginable benefits, honours and dignities upon
one single person, it w. not lay so great an obligation
of love upon yt one person, as our Almighty Father hath
laid upon all y. world. For every person by virtue
of his adoption in Ch. is entitled to far more great and
glorious privileges, yn if he w. possessed of all y.
kingdoms of ys world, with yr particular and respect-
=live glories - I come now I tell y. to consider, how and
in what manner we must love y. our God. Ys our blessed
Saviour tells us must be, with all our ~~heart~~ and with all
our souls and with all our mind and with all our
strength. With all our ~~heart~~ it is, with y. ~~entire~~ ^{greatest} ~~entire~~
=tion of our wills. With all our souls it is, with every
affection. - With all our mind; it is with y. whole of
our understanding. - With all our strength it is with
y. utmost effort of our power - As, yt. To love God with
all our ~~heart~~, is to give him y. preference in our

affections to all other beings and objects in y. ²⁷
world. As he is superior in excellence to all things
so must our love of him be superlative in its degree.
Not such a fond familiar passion as we express for
our fellow creatures; but such a profound respect for
his holy name and such a sincere devotion to his
righteous laws, as is due to y. great God, who demands
our reverence and adoration. Thou shalt have, says he
to y. children of Israel, none other gods but me. We
must y. fore look upon all sublunary things but as
dross in comparison with his divine Being. For ys re-
=son he hath set bounds and measures to our esteem
for the desirable objects of ys present life. An excess of
fondness for ym is debasing yt God, who ought to
bear y. chief sway in our affections: it is idolizing ym
in our ~~hearts~~ which ought to be y. altar and temple of y.
living God. With ys view, our blessed Lord assures
us yt we cannot serve God and Mammon. Yn are two
different masters and yr services are utterly incompa-
=tible. Y. voluptuous man makes his pleasure his
god, y. miser his riches, and y. ambitious person his
honour. But y. sincere Christian will cry out with holy
David, thy law is dearer unto me than thousands of

8) Gold and silver. Every faithful servant of Ch
will say with St Paul, I am persuaded, or I am re-
=solved, yt neither death nor life, nor angels, nor prin-
=cipalities, nor powers, nor things present nor things
to come, nor height, nor depth nor any other creature
shall be able to separate us from y^e. Love of God wch
is in Ch Jesus our Ld. Here we have a perfect pattern
of noble love and exalted reverence. Such as cannot
be moved or shaken from its duty, either by y^e. fear
of death or hope of life, by y^e. assaults of evil angels
or by y^e. persecutions of earthly powers, nor by all y^e.
allurements of y^e. world nor any of y^e. terrors of it.
Such will be y^e. divine love of every devout Chan.
He will set no esteem upon y^e. honours and dignities,
y^e. riches and pleasures of y^e. world, wch y^e. are brot in
competition with y^e. love of his God. In case of such
competition, he will even withhold his affection from
his nearest relation or dearest friend. Because he
knows and is assured of y^e. truth of yt declaration
of our blessed Saviour, he yt loveth father or mother
son or daughter more y^e. he is not worthy of me. He is
no fit person for my service, nor deserving of y^e. glory
promised to y^e. who love y^e. Ld — Edly, To Love y^e. Ld.

our God with all our souls we must accustom our-
=selves to delight in such services as are well-plea-
=sing in his sight. And as it is our duty to love him
as our chief good and ultimate end, so are we to
make choice of such methods as will lead us to y^e.
enjoy^m. of him self. And yt our choice may be pro-
=perly suited for y^e. attain^m. of y^e. end, our wills
must be conformed to y^e. will of God. And since
his infinite wisdom knows best w^t means become
our choice, our method of choosing ought to be found-
=ed upon such rules as he has prescribed. y^e. will
follows y^e. understanding. Yt y^e.fore we may not
err in our choice, and embrace y^e. apparent for y^e.
real good, it is necessary that we endeavour to know
wt y^e. will of y^e. Ld. is and to adapt our choice to
his directions. Ys, as it will be a prudent method
of choosing y^e. ways wch lead to y^e. enjoy^m. of
God, so will it be a signal proof of our love to
him w^t enjoy^m. we desire — As our choice of such
ways as may please y^e. Ld. must be conformable to
his revealed will, so likewise must it be made
in due season. It must be made w^t. delay while
time and opportunity serve. Delay is dangerous

so considering y.^e frailty and mortality of our bo-
= dily frame. Death, inexorable death may soon re-
= move us from y^e world, and it will be too late to
choose w^t course to take, wⁿ we are going to be judg-
= ed for y.^e course we have taken. To day y^erefore, if
w^e will hear his voice, harden not ur ^{hearts} for mercie:
= ful and loving father calls daily upon w^e to choose
y.^e good and to refuse y.^e evil. If yⁿ, w^e have any
love for ur God, or indeed for ur own souls, attend to
y.^e call and defer not y.^e time of ur attention. W^e not
know not but y^e may be y.^e last call, w^e may be indul-
= ged wth. W^e have lived long enough already to
see and experience y.^e vanity, y.^e folly and uncertai-
= nty of y.^e present life - In a word, our choice must be
constant and persevering: not such as proceeds from
a transient affection, but such as flows from an in-
= ward conviction of soul: such as is grounded upon
a serious consideration of our choice: such as cannot
be diverted from its object by all y.^e charms and
allurements of y^e world, nor by y.^e enticement and
malice of all y.^e powers of Satan - Saily, To love God
with all our mind, is to love him with y.^e whole of

our understanding. y^e if duly exercised, will ¹¹
not only incline our wills to choose y.^e ways w^{ch}
lead to y.^e enjoyment of God, but will likewise excite
all y.^e powers of y.^e soul to prosecute y^e means. True
Love is of a busy active nature always ready always
willing and cheerful to please and oblige y.^e beloved
object. Accordingly, y^e is laid down by y.^e Apostle as
a proper testimony of our love to God. y^e is y.^e Love
of God, saith St. John, y^t we keep his commandments.
And St. Paul writing to y.^e Corinthians tells y^m, y^t y.^e
Love of St. constraineth. Love is of a coercive power
and doth, as it were, compel men to obey and please.
Wⁿ Simon Peter told our blessed Saviour y^t he loved
him, our L^d. immediately puts him upon a compliance
with his declaration for a proof of y.^e sincerity of
his love; feed my lambs, feed my sheep. Show me
thy love by thy faithful service, by a careful super-
= intendency over y.^e people of my pasture and y.^e
sheep of my hand. Wⁿ we endeavour, to y.^e best of
our understanding, to become virtuous and pious,
and walk with vigour and resolution in y.^e ways of
God, we may yⁿ be properly said to love him with

32) all our mind - 4thly. If we love God with all
our strength, our love will be attended with a
zeal for his glory. It is not enough if we honour and
obey him ourselves, but we must endeavour to move
and excite others also to y^e like honour and obedience.
With y^e s^{er} was ^{for} Paul inspired, wh^{en} he told y^e Co:
-inthians, I am jealous over ^{you} with a godly jealousy:
-ly. He had an ardent concern for y^e welfare of y^e souls,
and was jealous lest y^e sh^{ould} be drawn aside from y^e
love to God. He y^e bears true allegiance to his prince
will be zealous to promote his honour and y^e interest of
his govern^{ment}. He will not with^{stand} indignation and
resentm^{ent}. bear reproachful and treacherous words sho:
-ken ag^{ainst} him: he will not silently see his laws viola:
-ted and trampled under foot. And shall y^e king of
heaven suffer y^e like outrage, and shall we sit uncon:
-cerned spectators of it? Shall we hear his name blas:
-phemed; shall we behold his sabbaths profaned,
his ordinances avoided and contemned, and all his
laws transgressed? Shall his kingdom be brought to
desolation and y^e kingdom of Satan exalted upon
its ruins? And shall not we endeavour to prevent

Such horrid impieties? If we remain uncon:
-cerned at y^e scene of wickedness, and do not admo:
-nish, and by serious application of our best strength
endeavour to turn men from y^e commission of such
dreadful violences ag^{ainst} heaven, we may justly conclude
y^e we have no true, no real, no sincere love for y^e God.
our God - y^e I have endeavoured to express to ^{you} in
in as plain and brief a manner as possible, y^e
obligations we are under to love y^e God:
and y^e manner in w^{hich} y^e love ought to be express:
-ed: it must be with all our ^{heart} and with all our
soul, with all our mind and with all our strength.
I proceed now to my III^d and last general head,
namely to lay before ^{you} such inducements as may
by God's assistance, excite us to a compliance with
y^e duty - y^e consideration of our almighty father
having at first created us and placed us in y^e most
noble rank of earthly beings, y^e that of his having
in mercy recovered us from our lost estate, and re:
-instated us in his favour at no less a price y^e
y^e sacrifice of his only-begotten Son, y^e reflection
of his sh^{ould} continuing y^e his benefits to us, and
being willing to accept us on y^e easy terms of faith

34) and obedience: y^e considerations, one may rea-
sonably imagine sh^d be sufficient to prevail without
to render for y^e. O. our God y^e. sincere service of our
warmest affection. But since our desires are usual di-
-rected by y^e. hope and promise of recompence to come
I shall propose to us such benefits as will in con-
-sequence be reaped by y^e who are zealous in y^e
performance of y^e duty - And 1st, Our love to y^e. O.
our God, will engage him to continue his love to us.
Oh love y^e. O. all y^e his saints says holy David, for y^e.
O. preferreth y^e. faithful. His good providence will
take special care both of y^r bodies and souls. He will
not forget y^r labour of love. y^e. more y^e abound in love
towards him, y^e. more will he abound in mercy and
loving-kindness. And w^t unspeakable pleasure may
such happy souls as love him reap from y^e conside-
-rations. - If y^e are beloved by so great, so good a be-
-ing! Are y^e hated by y^e. world? y^e. great Governor
of w^r loves y^m. Are y^e despised for y^r poverty? He,
who is rich in mercy will raise y^m above y^e scorn.
Are y^r spirits bowed down with any kind of affliction?
y^e. God of comfort will support y^m and in his own due
time give y^m a joyful release. In short, w^hever y^r
temporal state is, y^e have y^e exceeding satisfaction,

15
if he who is infinitely wise powerful and good
knows w^t is best for y^m, has power to bestow it, and
will in due season make y^m happy in y^e. enjoym^t. of
it. y^e have y^e comfort, w^h no created being can afford
y^m, namely, a quiet conscience, y^e. assurance of God's
favor, y^e. riches of his grace, y^e. power of his assistance,
and sure hope established upon glorious promises.
And w^t signifies w^t y^r present condition is, since God
will not forsake y^e w^m he loves, but will safely con-
-duct y^m thro y^e vale of misery to his own most glo-
-rious kingdom - And y^e is y^e. second and last mo-
-tive I shall propose as an encouragement to y^e divine
love. We are assured y^t if we love him as children,
we shall be made heirs of his kingdom, and y^e enjoy
our chief good. We shall be forever in y^e. presence of
y^e. God of love, who will crown our love with such
glories, as neither eye hath seen, nor ear heard, nor hath
it entered into y^e. O of man to conceive. Joy unspeak-
-able, and as incomprehensible to us in y^e. present
state, as is y^e. God, who will actually conser y^m. And
surely to an impartial judgm^t. y^e are such import-
-ant motives to y^e duty, y^e w^r y^e. riches, y^e. glories
and dignities of ten thousand worlds to be placed

36) in comparison with ym. y^e to appear no more
glorious in comparison, y^e y^e glimmering of a candle to
y^e brightness of y^e moon, or y^e twinkling of a glow-
worm to y^e Sun's meridian splendor - May God in
mercy grant y^e consideration may inflame our c^os
with a true love for him and his honour: May his bles-
sed sp^t direct our understandings to know, incline
our wills to choose and assist our endeavours to pur-
= sue y^e things wch are pleasing to him here y^t we
may hereafter inherit y^e glorious promises wch are
made to ym y^t love him - All y^t we humbly beg,
O merciful father, at thy bountiful hands in y^e name
and thro y^e merits of thy son our L^d and Saviour
Jesus Cr To wim with thee and y^e holy ghost be
ascribed &c.

17
St Mark xii. 31. And y^e second is
like, namely as thou shalt love thy
neighbour as thyself -

Aug. 16. June 16. 1765.
St. Georges, June 15. 1766.

One of y^e scribes having demanded of our
blessed Saviour, wch is y^e first comandm^t. he answer-
= ed in y^e words preceding my text, Thou shalt love
y^e L^d. thy God, y^s is y^e first comandm^t. y^e first in
order, and y^e highest in degree. And y^e second is
like; of a like nature, y^e being an obligation both
moral and sp^ual to y^s as well as to y^e former duty.
y^e love of God and of our neighbour are both found-
= ed upon y^e unity of y^e divine nature. Hear, O Isra-
= el, y^e L^d. thy God is one L^d. y^eefore thou shalt love
y^e L^d. thy God, and thy neighbour as thyself - In
speaking to y^e words of y^e text, my endeavour shall
be to shew - I pr y^t it is our duty to love our neigh-
= bour - II^{ly}, How and in w^t manner we ought to
love him, namely, as ourselves. Thou shalt love thy

18) neighbour as thy self. — And Thirdly, I will pro-
-pose to ur meditation such motives, as may encourage
ur in y^e discharge of y^e duty. — Ist, y^e voice of natural
religion calls upon us to love our neighbour. y^e God of
nature has implanted in all creatures an inclination to
union and agreement with y^e of yr own kind. y^e most
savage beasts, in a general course, agree among y^e selves.
Tho y^e prey upon others, yet are y^e at unity with y^e
of yr own species. Man is a creature born for society,
and is endowed with such qualifications for y^e end,
as no other sublunary being is possessed of. Nor is his
nature more averse to any thing, y^e to restraint from
conversation. Now y^e bond of true society and conver-
-sation is certainly love. It is y^e alone y^e renders y^e
both pleasant and delightful. With y^e cement y^e are
troublesome and disagreeable. Wherefore as God has or-
-dained y^e end, so doubtless has he appointed y^e means:
yt as we are naturally inclined to society, so we sh^d.
Love each other in order to support it. St. Paul pro-
-ceeds so far with regard to y^e point, as to call y^e per-
-son who is of an unsociable disposition, one with^t
natural affection. He, who is unkind to his fellow crea-
-ture, violates y^e bond of nature, and is more fit for

an intercourse with beasts of prey, y^e with human (sc)
beings — But God hath placed us in such a natural
alliance and relation to each other, as to require our
mutual affection. We are fellow-creatures of y^e same
natural likeness, sons of y^e most high God, brethren and
joint partakers of y^e same natural advantages. All
wth corrections serve to shew, wt obligations y^e are
in nature y^e we sh^d. Love and be kind to each other. It
is y^e dictate of nature y^e we ought to love our bre-
-thren — y^e our blessed Saviour, who came from heav-
-en to reveal y^e will of his father, hath himself com-
-mended. y^e is my command^t. Says he y^e ye love one ano-
-ther as I have loved ur. y^e words, as y^e shew it to be
our duty to love each other, so for our encouragem^t and
imitation, y^e propose to us a noble example. Our blessed
S^r requires no more of us, y^e wt he did himself. He
loved us. He left all y^e glories of his father's kingdom
above to come and dwell among us. He was reviled and
scorned, exposed to shame and reproach, buffeted and
afflicted, and even died for our sakes. As y^efore we
are brethren, fellow-members of his body, for wch he
hath done and suffered so much; as he y^e loved us, so
he commands us to love one another. y^e it certainly a

20) very pressing and endearing argum^t. and if we have
any real sense of our redeemer's love to us, we can oⁿly but be
moved by it to love our brethren for His sake — Moreover,
as y^e love of our neighbour seems to be founded in y^e uni-
=ty of y^e divine nature, so does y^e Apostle make use of y^e
same argum^t. w^{ch} he exhorts us to walk with all lowliness
and meekness, with long-suffering, forbearing one another
in love, endeavouring to keep y^e unity of y^e S^pt in y^e bond
of peace: and one reason of y^e exhortation is, because y^e
is but one ^{God}. one God and father of all. Y^e is but one God,
who is loving, kind and merciful. And if we are not
such to each other, we have not y^e S^pt of God, but are ac-
=tuated by a very different S^pt. To y^e same purpose is y^e
discourse of y^e prophet Malachi. Have we not all one
father? Hath not one God created us? Why y^en do we
deal treacherously every man ag^t his brother? To look
round y^e world, and observe y^e malicious and treach-
=erous behaviour of mankind to each other oⁿe's scarce
imagined y^t we were children of y^e same father and y^t
y^e same God had created us. But as we know from
w^{ch} y^e S^pt of malice and contention proceeds, we sh^d.
be rather inclined to think (according to y^e Marichean
doctrine) y^t y^e infernal power had created one part

of our species to disturb y^e peace and quiet of y^e. 21
other part, who by y^e gentleness and ~~and~~ kindness
prove y^emelves to be of sacred original, y^e work of di-
=vine hands. As y^e is but one God, our father and
creator, as a father he w^d have us to be loving, and as
a creator, he inspired us originally with no far-
riving principles. Y^t y^efore we may comply with y^e will of
our heavenly father, and answer y^e end our creation, it
behoves us to demean ourselves loving and peaceable —
Again, y^e consideration of y^e publick welfare obliges
us to a compliance with y^e duty. Nothing can have
a more direct tendency to preserve and continue y^e
well-being of a governm^t yⁿ y^e love of individuals to
each other. Love is y^t w^{ch} unites y^e members of a
well-ordered society, and y^e union of y^e members
renders y^e body more capable of self-preservation and
defence. Great discords, feuds and divisions among
parties have been often known to give such an
advantage to y^e common enemy, as has proved y^e
destruction of y^e whole. Y^e strongest body, if mang-
=led and dissipated, is disqualified for resistance.
And it sometimes pleases God, who has given us pre-
=cepts of love, to visit us with judgments for violating

22) y^e precepts answerable to our crimes, and to
raise up a foreign enemy to vex and grieve us, in pro-
-portion as we have been vexatious and grievous to one
another — I proceed y^efore from explaining y^e duty
to show in y^e II^d place, How and in w^t manner it ought
to be exercised. Our blessed Saviour tells us in y^e text
yt we ought to Love our neighbour as ourselves. But y^e
is to be understood in a qualified mitigated sense. Our
Saviour does not so much regard y^e quantity and degree
as y^e quality of our Love in y^e precept. Self preservation
and self subsistence may in some cases justify a self
Love, and render it both prudent and lawful for a man
to give himself y^e preference. As in case, a person's own
life and his neighbour's be hazarded at one and y^e
same instant. On such occasion he may lawfully with-
breach of charity secure himself first, and y^e will he
be ready to assist his neighbour even at y^e repeated
hazard of his life. So likewise with regard to self-
subsistence. If a person can supply y^e necessity of an
indigent neighbour it is but his duty to afford him
relief; but not so far as to bring himself into y^e same
necessitous situation. y^e laws of charity by no means re-
quire yt we sh^d. relieve others so, as to want relief ourselves.

To sum up all in a word: tho' every one is my neighbour,
yet we are several degrees of obligation in him-
-self upon one, either of relationship or benefits receiv-
-ed to Love one better y^e another. If y^e were not so gra-
-titude to benefactors to be no virtue, nor w^d. we be
any more bound or indebted to y^e affection between
husband and wife, parents and children, y^e we is be-
-tween foreigners and strangers. God himself makes a
distinction in his Love. For tho' he is kind to y^e thank-
-ful and holy, yet he is not alike kind to both. He
observes a quality, but not a quantity in y^e dispensa-
-tion of his favour. And such a construction must be
put upon our Saviour's words. W^h he commands us to
Love our neighbours as ourselves, he does not oblige us to
Love y^e all with an equal degree of affection, but he en-
-joins us to Love y^e all, even y^e worst of y^e so far as to
neither to do nor wish y^e any evil, any more y^e we do
ourselves: but both to will and do y^e w^t good we can,
with^t any regard to y^e merits or undeservings. And
all y^e out of pure and sincere affection to y^e, consult-
-ing and endeavouring by w^t we do, not our own but y^e
benefit and advantage — But even in y^e sense of y^e pre-
-cept, how far do y^e generality of us fall short in paying

24) obedience to it. Self-interest is usually y.^e spring
of human actions. We seldom promote our neighbours
good, unless we have a prospect at y.^e same time of pro-
moting our own. Our resolutions, our industry and acti-
-vity are more or less vigorous in y.^e service of our
neighbour according as our own views are answered.
Disinterested love and kindness are very rare. Men
are generally inclined to examine y.^e merits of y.^e cause
before y^e extend y^r beneficence. Our blessed Lord com-
-mands y^m to love y^r neighbours as y^m selves, and as y^e
have opportunity to do good unto all men. But y.^e op-
-portunity y^e take is to enquire wth reason y^e have to
love y^r neighbours, and wth benefits y^r neighbours have
conferred upon y^m. As if y^e were under no law but y^t
of retaliation, and were under no obligation of doing
good to any but y^e, who have done good to y^m. But
our L^d. tells y^m that even y.^e publicans did y.^e same, and
shall nevertheless receive no recompense for y^r labour.
y.^e heathen morality requires y^t we sh^d. do one good turn
for another; but Christianity commands y^t we return good
for evil. Yet we often fall short even of heathen good-
-ness by rendering evil for good. We are commanded to
bless y^m y^t curse us and to pray for y^m y^t despitefully

use us. But how many curse y^e, ~~from~~ wife mouth 25
have poured out blessings upon y^m? How many
load y^e with reproaches from w^{ch} hands y^e have
received repeated acts of beneficence? We are com-
-manded to pray for our enemies: but how many ennea-
-bour all in y^e power to treat y^e as y^r enemies, who
are continually offering up prayers in y^r behalf? y^e
y.^e christian precepts are miserably inverted and abused,
and a new religion is set up in direct opposition to
y^t of our blessed L^d. and Master — Again, y^e precept
of our blessed L^d. implies y^t we sh^d. forgive one another
and upon no acc^t. harbour malice and revenge. It is
indeed looked upon by some men, as highly dishonour-
-able and cowardly to receive an affront and not to
retaliate it with y.^e sword or some such instrum^t. of
mischief. But be y^e as it will: let y.^e man of courage
insist upon his point of honour so y^t y.^e meek christian
enjoys y.^e graces of patience, gentleness and peace.
The christian valour is to be accounted of according to
our forgiveness, and not according to our retaliation of
an injury. For in y.^e christian estimation he y^e sub-
-dues himself, gains y.^e noblest conquest and y.^e high-
-est prize of victory. Should we found christian or manly
conduct in a hostile demeanour, y.^e christian and y.^e man

26) so be immediately degraded to y.^e most savage or-
-der of y.^e brutes. And y^e who entertain such notions
of shame and manly courage do to say no worse imphor-
-ly pervert y.^e meaning of y.^e text. and so do well fore-
-warn to y.^e brute creation among w^m y^e may discover
as in a mirror, a fit representation of y^e own wretch-
-ed conduct — y^e result of y.^e whole matter now in
-der consideration is briefly as, y^e y.^e matter how we
ought to love our neighbour is, by doing no more in-
-jury to his soul, body or estate, y^e we do. have done
to our own: by doing y^m all y.^e good in our power as
opportunity may offer. and by a patient forbearance
and ready forgiveness of any wrongs y^e may have been
guilty of ag. us — I proceed y^efore in y.^e 11^d place
to propose to y^e meditation such motives, as may prevail
on y^e to comply with y^e duty — And 1st, y^e uncharita-
-ble person who is guilty of a breach of y^e command, must
expect his portion of heavy judgments in another world,
however he may escape in y.^e present state. Tho' y^e may
not be pointed out by any remarkable ^{or judgments} judgments here,
yet y^e uncharitable thoughts, wishes, words and actions
will assuredly follow y^e close to y.^e Judgm^t Bar of y^e Lord,
and cry ag^t y^e for vengeance in y.^e presence of y^e

almighty judge. y^e will y^e false and rash (27
judgm^t of others be repaid with heavy judgment upon
y^e selves. y^e will y^e false accusations and malicious
evil-speaking, by w^m y^e endeavoured to bring y^e
neighbours into disgrace, bring eternal shame and con-
-fusion upon y^e own heads. For y.^e wrongs y^e have done
here, y^e will y^e be punished with inexorable jus-
-tice. For y^e unmerciful dealing by each other now y^e
will y^e suffer with y^e mercy. For y^e uncharitable sport-
-ing with each others good name at present, y^e will
be rewarded with real unalterable woe. For y.^e car-
-des y^e now denounce ag^t each others souls, bodies and
estates, y^e will y^e be doomed eternally to dwell with
accused blaspheming sp^{its}. For y^e rejoicing at y.^e
misfortunes and miseries of others here, y^e will y^e
be irretrievably unfortunate and miserable y^e selves.
For y^e irreconcilable temper in not forgiving now, y^e
will y^e be denied forgiveness at y.^e hand of God. And
for not loving y^e enemies in y.^e present state y^e will
be everlastingly deprived of y.^e love and favour of y^e.
— 2^{dly}, And uncharitable temper disqualifies y^e for
receiving y.^e blessed Sacram^t of y.^e Lord's Supper. y^e
must not address y^e selves to it, with y.^e leaven of malice.

28) Our blessed Lord and Saviour will not entertain
such guests at his holy table. His is a feast of love. He
came down from heaven by his voice to proclaim, and by
his example to promote it. It concerns us therefore to
cleanse ourselves from all malice and hatred, or else y.^e
God of love will not impart y.^e blessings of y^e ordinance
to us. So long as such impious passions keep possession
of us, our bodies cannot be y.^e temples of y.^e holy Ghost. Tho
we partake ever so often of y.^e outward signs, yet God
will not inspire y.^e malicious, y.^e uncharitable and y.^e
unforgiving with y.^e inward and spiritual grace. y^e de-
= serves to be seriously considered by all such as look
upon a breach of y^e duty of love and friendship to be
a matter of little or no consequence — God forbid y^e
mention of y^e sn. deter any of us from approaching to
y.^e holy communion. My design is only to shew us, how
dangerous an uncharitable disposition is to y.^e wel-
= fare of our souls, and y^e it deprives us of y^e immense
and unspeakable benefits, wch God hath promised to
y^e, who devoutly and worthily partake of his ordi-
= nance. As it is of dangerous consequence not to com-
= mune at all, so is it no less so to communicate with

uncharitable y.^e 3dly, A charitable and peace-
= able disposition is y.^e peculiar gift of God. He maketh
men to be of one mind in one house. I say he by y.^e mouth
of his holy proph^t make peace. He disposeth y.^e wills and
affections of men to unity and love, and by his blessing
preserves and continues ym in it. y^efore is he emph-
= ically stiled y.^e God of peace. May farther, w^h ever
= deavour to dwell together in love and peace, it is not
only a sign, y^t God is with us, but also a means to en-
= gage his good Spt to assist our endeavours in y.^e
discharge of y.^e duties of our respective stations. etc.
= cordingly, St. Paul told y.^e Corinthians, y^t if y^e w^h
be of good comfort and one mind, y.^e God of peace w^h
be with ym. And w^h infinite pleasure and satisfac-
= tion may we reap from y^e comfortable consideration,
y^t it is a good God who directs us in such a course?
y^t he will be with us, and y^t his kind providence
will be still engaged to help and assist us, so long as
we continue in a regular discharge of y^e duties —
4thly, A kind and charitable disposition will qualify
us for y.^e enjoym^t of our possessions in y^e world with
much pleasure and satisfaction. y.^e meek shall inherit

30) y^e earth. Wre if we understand y^e word, meek,
as it is often used in opposition to w^t we commonly call
passion, y^e words will yn import, yt y^e person of a quiet
peaceable temper is in a proper disposition to possess and
inherit his portion upon earth with satisfaction and
content. y^e meek-spirited shall possess y^e earth and be
refreshed in y^e multitude of peace. It is y^e loving af=
fectionate than, who is here understood by y^e meek, shall
find such sweet refreshm^t in his soul and sp^t as
will season all his enjoyments with comfort. Wreas y^e
rude, ungovernable, malicious and uncharitable part
of mankind not only make yr own condition uneasy,
but yn also ruffle and discompose y^e minds of yr bre=
thren. Lik^e y^e boasted engine of y^e famous mathemati=
cian, yn move y^e world: at least yt part of it, wch lies
within yr own sphere of action. Love y^efore yr neigh=
bours as yr selves, and as an value yr own quiet, shud
to be quiet with all men. By ys, yn will adorn and
honour y^e religion yn profess. If any religion in y^e
world is excellent, yt must certainly be so, wch tends to
promote love and unity among its professors. And tho
y^e malicious and forward behaviour of some, doth not

alter y^e nature of religion itself, yet it gives y^e ad^v
=ersary occasion to blaspheme, and to suspect y^e religion
of yt to be as ill-natured, sour, and morose as are some
of y^e most rigid pretenders to it - Still, Love was one
great advantage of man's happy state of innoc^{ce}. y^e ori=
=ginal situation of Adam and Eve was a situation of
pleasure. And doubtless, one great part of yt pleasure
consisted in mutual love. Ys made yn easy in y^e enjoy=
=m^t of yr portion. Wreas if y^e had been hatred be=
=tween ym, y^e one might have envied y^e others enjoym^t.
and so have embittered y^e purity of each others plea=
=sures. And how pleasant, how delightful were y^e days
wⁿ it became a common proverb, Behold how y^e Christians
love one another! y^e primitive saints were of one s^p
and one soul! It seemed as if y^e blood of all yr bo=
=dies received pulse and motion from one common v.
Yn sympathized with each other in love. Yn wept wth
ym yt did weep and rejoiced wth y^e yt did rejoice
Every ones brother's soul was dear to him as his own.
Yr greetings were always amicable and friendly: and
yr mutual charity and love afforded ym mutual
comfort and pleasure in y^e midst of yr most exquisite
sufferings - Lastly and to conclude: y^e pleasure wch

32) y^e inhabitants of heaven enjoy, is beyond any thing we are able to know or conceive. And y^e great part of y^r pleasure consists in love is a truth undeniable. y^r happy souls burn with mutual endearment and by reciprocal affection y^y are preserved in eternal peace and unity with y^e God of love. Oh y^e ravishing joys y^e happy souls are possessed of! y^r no unruly passion invades y^e quiet of y^r bosoms! y^r no malicious, spiteful or revengeful schemes disturb or interrupt y^r peace! How blessed sh^d. we be, was it but our endeavour to imitate y^r angelic love! Our habitations sh^d. yⁿ become to us a paradise, and every one's soul and mind a heaven to himself. May y^e blessed God touch our sinful h^{ts} with a coal of y^e sacred fire from his throne above! May he grant y^t our souls may never glow with any other heat, but y^t which warms y^e bosoms of y^e blessed in his heavenly kingdom! Amen.

St John XIII. 34. A new commandment I give unto uⁿ, y^t ye love one another; as I have loved uⁿ, y^t ye also love one another.

At Philadelphia 8th of Jan.

April 25th 1765.

At New York 30th of May 1765.

At New York 4th of June 1766.

At New York 10th of June 1766.

Y^e great duty of loving one another has ever been looked on, as so excellent in itself, and so absolutely necessary for y^e preservation of social conversation and intercourse, y^t no body of men have in any age been that permanently secure, or firmly corrected with^out it. For y^e reason we find it enrolled in y^e heathen morality as a branch of y^e law of nature: and we find it as no less established rule among y^e jews to love our neighbours as ourselves. So y^t y^e commandment is not entirely owing to y^e revelation of y^e gospel, it having been long known and practised before our Saviour's appearance upon earth.

34 We cannot yet suppose, yt our blessed L^d. calls it
a new comand^t. because he himself first introduced it
into y^e. world. But it is called a new comand^t. in:
as much as our saviour hath made it more extensive
and proposed greater and more glorious rewards for
its encouragem^t. and practice. All other religions be:
= sides y^e. christian have been miserably defective in y^e
point. y^e. delivered precepts indeed of love, but not
such as our blessed saviour taught. Some confined it
within too narrow limits with respect to y^e. degree oth:
= ers with respect to its object. None did ore. propose
such unspeakable felicity for its crown and reward
as it hath done. Such is y^e. peculiar excellence of y^e
christian above all other religions, yt none can propose to
its professors y^e. like noble encouragements — y^e. judi:
= cial law of moes very rigorously exacted a retribu:
= tion of injuries. Our blessed saviour acquaints ym yt
such rigor is unbecoming his disciples and followers.
ye have heard yt it hath been said, an eye for an
eye and a tooth for a tooth; but I say unto u^r. re:
= sist not evil. We must not avenge. Behold, y^e. pa:
= tience and long suffering are most conspicuous ingre:
= dients in y^e. christian char. y^e. followers of y^e. meek Jesus

will rather suffer small injuries yn insist ³⁵
= ly upon redress. y^e. same it to be understood by tak:
= ing a blow on y^e. cheek, and by paring with our
coats and cloaks to ym, who sit us at y^e. law. Such
little abuses are beneath y^e. spirit of a good christian to
take rigorous notice of, in such a manner as to pro:
= voke him to a breach of love. His great L^d. and
master patiently endured much greater injuries —
again, tho y^e. moaic institution prescribed love to
friends, yet its disciples were allowed to have y^e. ene:
= mies, and to have no friendly comerce or correption:
= dence with y^e. stranger or foreigner. y^e. deficiency of
ys institution our blessed saviour corrects, and shewt yt
our love and kindness to each other ought to be extensive
in imitation of y^e. love and goodness of god. y^e. bene:
= dicial dispensations of divine goodness are communicated
to y^e. whole world, to y^e. unjust as well as to y^e. just; to
y^e. wicked, as well as to y^e. goodly. ye have heard says
our L^d. yt it hath been said, thou shalt love thy neigh:
= bour and hate thine enemy; but I say unto u^r. love ur
enemies, bless ym yt curse u^r. do good to ym yt hate u^r,
and pray for ym, wch despitefully use u^r. and persecute
u^r, yt ye may be y^e. children of ur father wch is in

36) heaven: for he maketh his sun to rise on y^e evil
and on y^e good; and sendeth rain on y^e just and on
y^e unjust. His wife affection reaches no farther y^e to
his friends and relations, and who is inclined to do
one good office for another, does as much as y^e Jew or
pagan; but he who w^d. be a real christian, must love his
enemy and render good for evil. Such vast improve:
= m^t. has y^e precept of love received by our Saviour's com:
= ing into y^e world, beyond w^t was ever taught or prac:
= tised before, y^t it might justly be called a new com:
= and m^t. of a new commandm^t. I give unto uⁿ, y^t ye love
one another; as I have loved uⁿ, y^t ye also love one
another - In discoursing upon wch words my business
shall be, by God's assistance to shew - 1st In w^t par:
= ticular instances y^e love of G^d hath been principally
manifested to mankind - 2^{dly}, I will lay before uⁿ
y^e high and important obligation, y^e lays upon us of
loving him - 3^{dly}, I will endeavour to prove, y^t in
order to express our love to G^d and a grateful sense of his
love to us, we must observe his commandments, as in gene:
= ral, so more especially y^e in particular, wch he hath
here enjoined in y^e text of loving one another. A new
commandm^t. I give unto uⁿ, y^t ye love one another; as

I have loved uⁿ, y^t ye also love one another - 1st 37
I am to consider some of y^e instances wherein y^e love of
G^d hath been particularly manifested to mankind. y^e will
be undeniably evident if we consider our blessed Saviour's
sincere intention and y^e desire to do good, and to become
beneficial both to y^e souls and bodies of mankind. One
person may do another a kindness with^t design, either
thru want of foresight of y^e event of his intentions, or by
y^e interposition of an over-ruling power. Whatever benefits
we receive on y^e accounts, y^e cannot be attributed to
sincere love. Whatever proceeds from true love, must
proceed from y^e good intention of y^e agent. Such are all
y^e favours and benefits conferred upon us by y^e goodness
of our blessed L^d. No one c^d. lay y^e least constraint upon
= on him to descend from y^e bosom of his heavenly father,
y^t he might give eyes to y^e blind, feet to y^e lame, or do
and suffer, w^t he did and suffered for y^e souls and
bodies of men. Unfathomable and inconceivable love
was his proper, his only motive! He foretold by his
holy prophets, y^t all his designs, were designs of kind:
= ness and favour to us. y^e holy angels made y^e y^e sub:
= jeet of y^e heavenly hymn at his birth; glory to God

38 in y^e highest and on earth peace, goodwill to:
wards men. Whilst he was on earth he never ceased to
give y^e most publick declarations of y^e end of his com:
ing into y^e world. I am y^e L^d. thy God, says he by y^e
mouth of his proph^t. y^e holy one of Israel thy saviour:
I gave Egypt for thy ransom, Ethiopia and Seba for thee:
before will I give men for thee and people for thy life.
When he beheld y^e incorrigible temper of y^e jews, which
brought ym at last to most destruction, with what strain
of tenderness and compassion did he lament & weep:
- ye false. O Jerusalem, Jerusalem, thou yt killest y^e pro:
-phets and stonest ym, which are sent unto thee, how oft:
- will I have gathered thy children together, even as
a hen gathereth her chickens under her wings and ye
w^o not. He was not willing yt any sh^d. perish, but y^t all
sh^d. come to repentance. He declared to his disciples yt
y^e son of man was not come to destroy mens lives but to
save ym. Moreover, in all his sayings we may observe
a tender affection to mankind from y^e endearing titles
with which he addresses himself to ym. He calls ym his
brethren, his friends, his children, his jewels and trea:
-sures. All y^e expressions are designed to convince us

how valuable and precious our souls and bodies 39
are in his sight - Truly, All yt he did and suffered
for y^e sake of men, sufficiently declares y^e sincerity of
his affection, and y^e earnestness of his intentions for yr
good. He went about doing good. He made it y^e great
business and constant employm^t of his life to traverse y^e
earth yt he might instruct y^e ignorant by his word, cor:
-rect yr errors by his doctrine, and furnish ym with a
good example by his practice: yt so by his heavenly
doctrine and holy life, he might guide ym in y^e way
to eternal bliss. He healed y^e sick, he cast out unclean
sp^{its}, restored yr bodies to health, and filled ym for
temples of y^e holy gh^{ost}, hereby approving himself y^e
best physician as well of y^e body as of y^e soul. And
after an unwearied diligence in doing good thro^{ut}
his whole life, because it was expedient yt one man
sh^d. die for y^e people, he offered himself up unto death
upon y^e cross. Himself bare our sins in his own body
on y^e tree. And certainly, if all y^e pains he took and
all y^e labours he underwent during his abode on earth
will not, yet surely his death may fully convince
mankind of his love to ym. A greater instance of

40 Love cannot possibly be either given or hot of.
greater love hath no man yn us, yt a man lay down his
life for his friend, and it may be an especial friend ex-
= deed for ~~us~~ we so venture to do it. y^e mutual endear-
= ments of friendship by reciprocal acts of kindness might
engage some in bold undertakings and hazardous enter-
= prizes on each others behalf. But self love and self-
= preservation are so strongly implanted in our nature and
death hath something in it, so dreadful to our constituti-
= on, yt if y^e case sh^d. happen yt either our friend or we
must die, and it w^d be left to our choice, w^d sh^d. perish
our s^o w^d be apt to shrink at y^e prospect, and like y^e
= disciples of our L^d. we sh^d. forsake our friend at y^e ap-
= proach of suffering. We may indeed follow him to his
grave with unspeakable grief and sorrow, but how
few have y^e courage to lay down y^e own lives yt yr
friends may be ^{rescued} restored from y^e chambers of death. Such
instances of love are rarely if ever seen, and y^e dearest
friendship cannot undergo so severer trial. But w^d shall
we find one who w^d. undertake to die for his enemies? ys
It did: for while we w^dre yet enemies It died for us. Sh^d
instance of love with^t. precedent or imitation. We are
so far from being willing to die for our enemies, yt it is

to be feared, y^e death of an enemy, w^d be to many 41
a matter of triumph and revenge - Sdly, If we con-
= sider y^e little profit w^dch y^e possibly redound to
him from all yt he did or suffered for our sakes, y^e
condescending love of It must be still further endear-
= ed to us. Y^e advantage he reaped was indeed so
little, yt it rather deserves to be styled none at all.
His contempt of worldly grandeur and wealth suf-
= ficiently prove yt his views w^dre not y^e either of
covetousness or ambition. Had wealth been his motive
he had it in his power, at y^e bare pronouncing of a
word to have become possessed of all y^e treasures of y^e
earthly globe. Or had he been ambitious, he w^d not
have taken upon him y^e form of a servant, but w^d va-
= ther have appeared as y^e jews expected, in y^e pomp
and grandeur of a worldly monarch. But he was so
far from having y^e carnal views yt no person ever
so much decried y^e vanity and folly of ambitious and
covetous designs. As y^e w^dre despicable in his own
sight, so did he endeavour to render ym such in y^e
esteem of others. Nor was it y^e favour of men, w^dch he
sought. He knew how ungrateful his doctrines w^d
sound in y^e ears of a corrupt generation, with w^d

42) difficulties he sh^d. meet, w^t opposition he must
encounter, and with w^t prejudices he must contend be-
fore he c^d. establish it in yr ^harts and minds. Nor was it
a heavenly man who he sought, for he parted with an
exceeding weight of glory, to take upon him our nature,
yt dying in it he might restore us to y^e. favour of God.
Nor c^d. his death and sufferings make any addition to
his former happiness; for he was coeternal with God,
equal in power and glory with him, before y^e. foundation
of y^e. world. Y^e was y^e. love of it y^e. most transcendent,
y^e. most disinterested, yt ever was manifested to ~~the~~
whole mankind. I proceed y^e.fore to my 3^d. gene-
ral head under w^{ch} I am to consider y^e. important
obligation y^e. instances of divine love lay upon us to
love our blessed redeemer. It is usually said, yt one
kindness deserves another. If so by y^e. rule of propor-
tion y^e. greater y^e. kindness is, y^e. greater is our obli-
gation to reciprocal love. How unspeakably yn-
ought we to love our blessed L^d. above all other beings
in y^e. world. Y^e. benefits conferred upon us by our
blessed Saviour are such as y^e. united powers of all
earthly friends c^d. never have bestowed. Let us seri-
ously reflect upon y^e. aforementioned instances of his

amazing love, all working together, all consoling^g
and contributing for our good. Thro y^e. whole course of
his ministry he underwent incessant travail and in-
expressible fatigue. He had not w^{re} to lay his sei-
cred head or to refresh his wearied limbs. Behold
him in his bitter agony in y^e. garden, sweating as it
were great drops of blood. See him cruelly scourged at
Herod's tribunal. View him led in contemptuous tri-
umph to mount Calvary, and y^e. suffering y^e. most
ignominious y^e. most painful death upon y^e. accursed
tree. And w^t w^{re} we for w^h he did and suffered such
great things? By y^e. fatal transgression of our first parents
we were in a state of spiritual blindness, alienated from
y^e. favour of an incensed God, and unable to discern y^e.
things w^{ch} belonged to our pardon and peace. In y^e. de-
plorable state of sin and misery, w^h all mankind lay
welling in yr own blood and no deliverer came, y^e. Son
of God himself descended from y^e. bosom of his father and
became a servant unto all, yt he might become y^e. Sons
of God. He vouchsafed to y^e. children of men a clear
discovery of y^e. wonderful things of God's law. He hath
imparted to us such a measure of his blessed sp^{rit}, as is
sufficient to illuminate our understandings, to assist our

44 infirmities and to incline our wills to do it good
rich of ourselves, we are unable to perform. In short he
came, not only to rescue us from eternal torments, but
to put us in a capacity of being for ever glorious, for
ever happy. And can we reflect upon the inestimable
benefits, which are y.^e fruits of our blessed Lord's love
to us, and not think ourselves obliged to render him y.^e
sacrifice of our warmest affections? We commonly measure
y.^e degree of an obligation, according to y.^e favour and
kindness we have received. Now sight is a most valu-
=able and precious benefit: we prize it as much as we
do any earthly blessing. And y^efore w^h God w^o express
y.^e love he bears to his people, he represents y^m as dear
to him as y.^e apple of his eye. How melancholy is y.^e ap-
=prehension of our being deprived of y^e sense! No ques-
=tion but a blind person w^o think himself every way ob-
=liged to respect him, who sh^d restore to him his sight.
But alas! y.^e restoring sight to y.^e eye of y.^e body is no-
=thing valuable in comparison to w^h J^h hath done for
y.^e eye of y.^e soul: nothing to y^e glorious truths w^h
he hath revealed to y.^e mind. y.^e various objects w^h
present themselves to y.^e eyes of y.^e body, may for a while
delight and affect us with something of pleasure and

45 delight. But y^e are such pleasures, such delight as
are most transient, vain and empty. y.^e eye says y.^e whole
man, is never satisfied with seeing. But y^e wonderful
truths, w^h our blessed Lord hath discovered to y.^e under-
=standing, have such a happy influence upon y.^e souls
of real sincere Christians, as to fill y^m with inexpressible
satisfaction. y^e experience wonderful pleasure resulting
from y.^e knowledge of God's law, and from y.^e contempla-
=tion of y.^e glory, w^h shall hereafter be revealed. Ple-
=asures infinitely transcending any, y^t y^e present world
can afford! pleasures, w^h inflame y^e souls with such
unfathomable love to y^e blessed redeemer, y^t all y.^e vari-
=ous objects we behold here are esteemed by y^m as no-
=thing, and are accounted but as dross in comparison
of y.^e excellency of y.^e knowledge of y.^e L^d Jesus X^p.
w^h leads me to y.^e consideration of my III^d general
head, under w^h I am to prove y^t in order to express our
love to X^p, and a grateful sense of his love to us, we must
observe his command^{ts} as in general, so y^e in particular
w^h he hath here enjoined in y.^e text of loving one another.
A new command^{ment}. I give unto u^m, y^t ye love one another:
as I have loved u^m, y^t ye also love one another — y^t since
y.^e love of J^h hath been extended to us in so remarkable

46) a maner, as a proof of our love to him, we ought
to be faithful in y^e observance of all his commandm^{ts}.
If ye love me, says he, keep my commandm^{ts}. And indeed,
no proof can ye give of yr love to It, who obstinately re-
fuses to obey y^e commands of so noble and generous a
benefactor? True love has a powerful influence upon
y^e will to incline it to obedience: and yr love wch has
not y^e effect, is but hypocritical. If we have any sense
either of gratitude or interest, we shall be powerfully en-
gaged by both y^e motives to y^e performance of yr duty
upon account of y^e love of It to us. He will not forget
our labour of love, but will recompense it with an infi-
nite reward. Oh love y^e L. Jesus all ye his saints: ye
yt love him and testify y^e sincerity of yr love by an
humble obedience to his commands, shall want no maner
of thing yt is good. He will plentifully supply ym wth
y^e riches of his grace, assist yr endeavours by y^e pow-
erful help of his blessed sp^{rit}, fill yr souls with in-
ward comfort and consolation here, and crown ym
hereafter with y^e eternal joys of his love in heaven.
If y^e person be an argum^{ts} are y^e. How sh^d ye prevail wth
us to obey all Its commands in general, and - particu-
-larly yt intreated in my text of loving one another.

Our L. lays great stress upon yr duty, by proposing 47
himself as a pattern of y^e most amiable love. A new
commandm^{ts}. I give unto u^m, y^e ye love one another, as I
have loved u^m, yt ye also love one another. But alas! how
negligent are y^e generally in yr compliance wth it.
Tho it has been delivered many, many centuries ago, yet
may it be called a new commandm^{ts}. with regard to our
performance of it. For how can ye be said to love yr bre-
thren as It loved ym, who will not relieve y^e necessity
of an indigent person, w^{ch} It did and suffered so much
to relieve y^e wants and necessities of yr miserable souls?
Who will not forgive y^e injury or trespass of an offend-
ing brother, w^{ch} yr blessed L. not only forgave y^e tres-
passes of his enemies, but prayed to God to forgive ym and
even died to purchase yr forgiveness at his fathers hands?
Who will not do yr brethren a good office, w^{ch} It made
doing good, y^e constant employm^{ts} of his whole life?
Alas! how contradictory are our practices, both to his
example and command? And yet so presumptuously
foolish are we yt notwithstanding our uncharitableness
towards each other, we still hope for y^e mercy and love
of God. But s^{cr}pture shews y^e vanity of such ill-grounded
hope, from y^e absolute necessity of yr love in order to our

48) future happiness. He sufficiently proves y^eow bles-
sed Saviour will in no wise dispense with our omission of
y^e duty. Tho I speak with y^e tongues of men and of angels
and have not charity, I am become as sounding brass or
a tinkling cymbal. And tho I have y^e gift of prophecy
and understand all mysteries and all knowledge; and tho
I have all faith, so y^e I remove mountains, and have no
charity, I am nothing. And tho I bestow all my goods to
feed y^e poor, and tho I give my body to be burned, and have
not charity, it profiteth me nothing. Here we find y^e y^e
practice of every duty, y^e even martyrdom itself, w^{ch} has
y^e promise of very high rewards, will not avail to our fu-
-ture happiness, wth y^e of universal love. Do thou y^e-
-love, O L^d. who hast taught us y^e all our doings wth char-
-ity are nothing worth, now into our h^{ts}. y^e most excellent
gift of charity, y^e very bond of peace and of all virtues,
wth w^{ch} whoever liveth is counted dead before thee;
grant us for y^e sake of thine only son Jesus Christ our Sa-
-viour, To wth with thee and y^e holy ghost &c.

1 John ii. 15. Love not y^e world neither
y^e things y^e are in y^e world. If any
man love y^e world, y^e love of y^e father
is not in him. (49)

at July 7th 1765.
at July 11th 1765.
at July 15th 1765.
at July 16th 1765.
at July 17th 1765.
at July 18th 1765.
at July 19th 1765.
at July 20th 1765.
at July 21th 1765.
at July 22th 1765.
at July 23th 1765.
at July 24th 1765.
at July 25th 1765.
at July 26th 1765.
at July 27th 1765.
at July 28th 1765.
at July 29th 1765.
at July 30th 1765.
at July 31st 1765.

In discoursing upon y^e words, I purpose
by Gods assistance to enter into a consideration
of y^e following particulars - Ist Wth y^e objects are
w^{ch} are here called y^e world and y^e things w^{ch} are
in y^e world, and from w^{ch} y^e Apostle cautions us to
withhold our affections - II^dly, Wth y^e nature of y^e
esteem is, in w^{ch} we are by no means to hold y^e world
or y^e things y^e are in it - III^dly, I shall lay before us
such reasons, as may enforce y^e observation of y^e precept
Love not y^e world, neither y^e things y^e are in y^e world.
IVthly, I will endeavour to shew, how inconsistent an
inordinate love of y^e world is wth y^e love of God: how
impossible it is for a man, who sets his affections on

50) earthly things to love his heavenly father also.
If any man love y^e world, y^e love of y^e Father is not in
him — And I know y^e objects from which we are here calli:
=oned to withhold our affections, are ~~here~~ styled by y^e
Apostle y^e world, and y^e things yt are in y^e world. But
we must not understand y^e words in a liberal indefi:
=nite sense, because we sh^d. y^e find y^e subordinate not
only of many express commands of our blessed Lord and Sa:
=viour, but even of y^e dictates of natural sense and reason.
y^e parent is obliged by nature and revelation to love his
child, and y^e child his parent. A reciprocal or inter:
=changeable love is required from husbands and wives,
masters and servants, friends and relations. Gratitude de:
=mands a tribute of yr affection to our benefactors. Re:
=velation directs us to love our very enemies. And yet y^e
are all of y^e world. But tho we are commanded to love y^e
yet an excessive, inordinate love of any of y^e is absolute:
=ly prohibited. Not y^e nearest relation nor y^e dearest
friend; not y^e wife of thy bosom, nor y^e tender offspring
of thy loins must be so beloved as wholly to engross
in part to diminish y^e love of thy father, which is in hea:
=ven. We must not suffer y^e to draw out o^r. So far
from y^e love of God, as to be unwilling to part with

y^e, where it shall be his divine will and pleasure
to cause y^e separation, and to take y^e or us to himself.
Indeed, y^e passion of love is in no case more ungovernab:
=le y^e in y^e. For unless it be sanctified by y^e sp^t of
divine love, it too commonly ends in uncomfortable grief
and unchristian complaints and murmurs at y^e loss and
departure of our well-beloved friends — But I will not
any longer insist upon y^e particulars, because y^e are not
y^e objects of desire here principally pointed at. In y^e
verse following my text, St. John explains himself and
tells us w^h he means by y^e things yt are in y^e world,
viz. y^e lust of y^e flesh, y^e lust of y^e eye and y^e pride of
life. y^e we may venture to style in other terms, riches,
pleasures, and honours. y^e were y^e Idols of y^e Gnostics
who in St. John's time endeavoured to tear in pieces y^e
church of Chr and to upbraid wth error, he makes y^e
chief business and design of y^e epistles. y^e were more
inclined to crucify Chr y^e own lusts and vile affec:
=tions. were lovers of pleasures, more y^e lovers of God:
y^e affected greatness more y^e goodness; y^e riches of y^e
world, more y^e riches of God's grace: y^e sought y^e
own honour, more y^e honour of y^e great God; and
preferred y^e own wisdom, before y^e w^h came down

52) from heaven - Happy had it been for y^e world
if y^e vices had been confined to y^e Gophers only. But
alas! y^e are so prevalent, as to have caused almost an
universal infection among mankind. Sensuality and
pleasure, pride and covetousness are y^e most reigning
diseases of every season. Neither youth nor old age
are free. y^e contagion is continually raging, and man-
kind are so fond of y^e distempers, y^t we cannot fix
upon any period of time wherein y^e are not more or less
prevalent in y^e world - To be poor, mean and obscure
appears very odious and contemptible in y^e eyes of man-
kind. And y^e desire y^t love and esteem, which we natural-
ly have for ourselves prompts us to endeavour all in our
power, to avoid y^e contempt, and to purchase at any rate,
y^e dignities, pleasures and riches which we look upon as
most desirable things. And tho' y^e promise of future life
is annexed to it, yet we value not how little we have of
y^e which poverty of sp^{irit} so y^t we can gain y^e riches of y^e
world. We care not whether we are good, so y^t we can
but be great. Nor do we esteem y^e pleasures of a good
conscience, so y^t we can but enjoy y^e of sense - To grati-
fy our sinful desires, and to deny ourselves nothing:
to live with^{out} restraint: to be men of pleasure, to have

63
large possessions, numerous attendants, lordly degrees,
gay attire, great names and titles, and y^e charming in-
fluence of Rabbi, Rabbi sounding in our ears, to be court-
ed and had in honour, to behold y^e backs and knees
of our equals and inferiors bowing to us, while we, like
y^e idols of y^e heathen, stand erect, not condescending to
observe or take notice; y^e things we look upon as marks
of true grandeur and real honour. y^e strike us with
such admiration, as puts an edge upon our desires and
precipitates us into y^e pursuit of y^m in such a manner,
as to make us lose y^e care and y^e thoughts of another life,
amidst y^e toil and concern for y^e which is present. y^e
is intimated to us in y^e text, w^hat y^e love of God and
y^e love of y^e world are set in opposition to each other.
And y^e leads me to consider - Alas, w^hat y^e nature
of y^t esteem is in w^hch we are by no means to hold y^e
world or y^e things that are in it. St. John expressly
says in my text love not y^e world. And if y^e be a
peremphory doctrine of Christianity, w^h y^e shall y^e men
of honour of riches and of pleasure do, to become
Christians? Must y^e men of authority forego his high
titles? Must y^e magistrate lay aside y^e ensigns of his
office? Must y^e prince divest himself of his royal

54 robes, his crown, his sceptre and his sword?
No: Charity does not promote such levelling principles, nor afford ym y^e least countenance. God himself puts y^e sword into y^e hands of y^e magistrate and y^e reason allows it for y^e support of order and good government in y^e world. He who endeavours to wrest y^e sword out of y^e hands of y^e prince by decrying it as useless, deserves to feel y^e smart of it, y^e magistrate may not be said to bear y^e sword in vain. ~~It is~~ No: y^e honour is to be loved and courted. But y^e acquisition and enjoym^t of it must be procured upon noble and generous designs. It is not y^e bare affection or love of honour, wch y^e text or any other part of y^e divine writings does positively prohibit. But it is y^e inordinate love, y^e love of it to base and dishonourable ends, wch is here condemned. Such as wth a mere affection of a great name, y^e smiles and favour of y^e powerful, y^e praises and acclamations of y^e multitude to y^e dethroning of God in our own and others hearts. True it is, Solomon says, y^t a good name is better yⁿ precious ointm^t. But y^t it must be such a good name as is gained upon virtuous and holy terms. Otherwise our honour is but vanity; an empty imagination formed in y^e heads of a

few, and a favourable sound from y^e mouths of 55 other men. A meer bubble, wch y^e same breath as blows it up, can with y^e same ease blow down again. Therefore love not y^e world in y^e instance: affect not y^e honour of men in derogation to y^e honour of God! — Idly, Love not riches. Y^s is necessarily implied in y^e admonition of y^e text, love not y^e world. Our blessed Saviour assures us y^t it is easier for a camel to go thro y^e eye of a needle, yⁿ for a rich man to enter into y^e kingdom of heaven. Wth yⁿ must y^e rich men do to be saved? Must he resign his riches, forsake all and betake himself, with y^e Hermit, to some solitary cave, and retire from y^e world, as desolate as he came into it? No our L^d only speaks of y^e difficulty of y^e mens salvation, who set y^e heart upon y^e riches. Not riches, nor y^e love of riches, but y^e inordinate love of ym renders it difficult to enter into y^e kingdom of God. Y^s we must understand y^e injunction of y^e text, Love not y^e world. Be not so enamoured with earthly treasure, as to make y^t ur chief care and concern. Steep not up riches by indirect or unjust means. Set ur affections on things above. If y^e riches of y^e world increase, set not ur heart so much upon ym as to be unwilling to part with a portion to procure right

56 for y^e injured and oppressed or to relieve y^e
poor and indigent. Love not y^e world in such a manner
as to neglect y^e duties wch God hath enjoined thee to
perform, whether power and opportunity are put into thy
hands. Desire not abundance to oppress y^e poor, to tram-
ple upon thy inferiors, and to consume upon thy lux-
ury and lust. Bear constantly in mind y^e great
Audit w^{ch} y^e Judge of all y^e world will appear to re-
ward us for y^e good use, or to punish us for y^e abuse
of y^e riches wch w^{ch} are entrusted. Be y^e full importance of y^e caution of y^e text, Love not
y^e world as it hath relation to riches. Our desire of ym
must be moderate, not exceeding a competent provision
of things necessary for ourselves and families. We must
be liberal in y^e enjoym^t. not so selfish and covetous
as to withhold our hands from bestowing w^{ch} ought to
be spared for promoting charitable and christian designs.
— Solly, Love not pleasure. y^e also is implied in y^e
prohibition of y^e text, Love not y^e world. pleasure courts
and flatters us in every shape and figure. It is beauty
to y^e eye, it is music to y^e ear, fragrant to y^e smell and
sweetness to y^e taste. Every sense hath a variety of objects
wch continually solicit & offer it a multitude of

57 gratifications: and pleasure is too commonly success-
ful in its several attacks upon us. Now it is y^e design
of y^e text and other places of holy writ to persuade us to
keep ourselves within y^e bounds of innocence and virtue:
to be temperate and chaste: not to suffer ourselves to be
drawn aside by an impulse of vicious passion: not to be
betrayed into a sinful enjoym^t. of any sensual object.
All y^e avenues of y^e senses must be so firmly blocked up
ag^t y^e beautiful charms and voluptuous delicacies of y^e
world, yt none of ym may be admitted into our embraces
to corrupt and defile y^e soul. Love not y^e world. Indulge
no pleasure wch is inconsistent with innocence and virtue.
Let not y^e virgin soul be ravished, like Dinah, by going
out to view y^e daughters of y^e land, y^e tempting beauties
and delightful pleasures of a carnal world — And now,
from w^{ch} hath been discoursed upon y^e subject we may un-
derstand w^{ch} y^e nature of y^e esteem is, in wch we are by
no means to hold y^e world or y^e things yt are in it. y^e
love of y^e world is here prohibited, wch ends in an
inordinate, unlawful and imoderate desire of y^e honours,
riches and pleasures of y^e world: wch prompts us to a
pursuit of y^e things from base ends, and sinful views;
to gratify our pride and ambition, our covetousness,

58) sensuality, luxury and wantonness. Yet Love is sin-
-ful, which fixes our eyes upon the world, and makes its tri-
-umphant enjoyments so much our care and concern, as to
-enable us to be unmindful of our latter end, negligent of
-ye affairs of another world, and forgetful yt we are only
-pilgrims, strangers and sojourners upon earth - And as
-leads me in ye. illd place, to lay before in such reasons
-as may enforce ye. observation of yr precept, Love not ye
-world neither ye. things yt are in ye. world - I sh. King
-Solomon, who perfectly knew ye. just value of honour, rich-
-es and pleasures hath pronounced of ym, yt y. are full
-of vanity and vexation of spyt. Now enquiry we shall
-find yt he has passed a most just sentence upon ym. Y. y
-can bring us no solid contentm. or perfect satisfaction.
-Anxious cares, distracting fears, toillome slavery, and
-perhaps grievous disappointments attend yr pursuit. No
-one is so entirely prosperous and successful as to be ex-
-empted from a share of y. ye disquietudes. Suppose ye.
-ambitious man gains ye. seat of honour, yet still he is
-disquieted and disturbed, either with ye. former thing
-fear of losing it again by ye. policy of such as envy his
-station, or else with ye. insatiable desire of rising yet
-higher. Nay, place him upon ye. highest pinnacle of

authority, give him a fair prospect of all ye. king⁵⁹
-doms of ye. world and yr several glories, set a crown
-of pure gold upon his head, yet still shall he find his
-cares and his fears multiplying in his mind. Ye. case
-is much ye. same with ye. rich and volupuous. It is
-not ye. great estate, yt chest of gold, nor a satisfying
-pleasure, which can give contentment. Something is al-
-ways wanted, always desired by him, who sets his
-upon ye. world. Ys poor deluded man disquieteth him-
-self in vain, by seeking satisfaction from an empty
-world, wth no such thing can be afforded by it - Again
-ye. things of ye. world are no sure defence to a man agt
-censure and evil-speaking. Ye. mean, ye. poor and
-ye. miserable may pass by withth notice: few will
-observe yr conversation, or give ym selves ye. trouble
-of weighing yr actions in ye. balance of strict enquiry.
-But ye. gay and ye. great, ye. rich and volupuous, as
-ye. are ye. marks of envy, so are y. commonly of obser-
-vation. If any deed of injustice or oppression have
-been committed by ym to procure wealth or greatness,
-ye. shall be proclaimed in ye. market-place, and y.
-ym selves posted up as ye. objects of defamation. Y.
-ye. tears and ye. moans of ye. widow and orphan

(60) attend y^e solemnity, not so much for y^e loss of y^e oppressor's good name as for y^e spoil of y^e own wealth and substance — To proceed, put all y^e things of y^e world together and y^e are no defence ag^t sickness or death. y^e always come with a divine commission from y^e hand of God, and are inexorable, irresistible and not to be overted. Neither honour, wealth or pleasure will remove a fever from y^e body, nor pain and anxiety from y^e mind. y^e prince upon y^e throne must bear his part in y^e as well as y^e mechanic in his shop, or y^e labourer in y^e field. All y^e numerous attendances of y^e great w^h he is sick, become useles. All his lordly dishes and luxurious dainties are so far from creating him an appetite, y^t y^e become nauseous and offensive to him. He must y^e bid adieu to all his powerful friends and his heaps of gold. He must exchange his large and fertile fields for his length and breadth in y^e dust. He must quit his stately piles of building, his gay robes and rich attire, to be folded in a winding sheet and inclosed in a coffin. Why y^e sh^d. we set our v^t upon such vain and empty things, as honour, riches and pleasure? We see y^t y^e cannot procure us any solid contentm^t. cannot make us wise or good, cannot relieve

us from a fit of sickness, or preserve us from y^e stroke of death — 2dly, y^e things of y^e world are transitory and of short duration. y^e greatest monarch upon earth shall carry nothing with him, w^h he dieth, neither shall his pomp follow him. y^e earthly possessions can accompa-
ny us no further yⁿ to a death-bed; yⁿ all honour is to be laid in y^e dust, all y^e glittering trifles are yⁿ at an end. Our great names and sounding titles will yⁿ be quite lost, our riches left behind, and our pleasures vanished like a dream or a tale, w^h is told. May it be a question, whether y^e things will attend us so far as to a death-bed. y^e is a possibility y^t we may survive all our honours, all our riches, and all our pleasures. y^e man of honour stands at best but upon a tottering slippery foundation, and may in a moment be bro^t down by y^e power, malice or envy of another. — As for riches y^e often make y^e selves wings, flee away and forsake us, before we forsake y^e world. An abused providence may deserve us of y^m. Or by y^e power of oppression and injustice y^e may come into ano-
thers possession. y^e is plainly intimated by our Saviours caution, Lay not up for y^e selves treasures upon earth w^h are moth and rust doth corrupt and

62 we thieves break thro and steal - And yet for
pleasure, tho we might obtain our utmost wish, and have
new gratifications offered to our senses every day yet
we yet all become injured in a fit of sickness or y^e de-
crepitude of old age. In y^e days come upon us we
shall have no pleasure in ym; and all y^e riches and
pleasures in y^e world canot prevent y^r coming - I come
now in y^e ivth place to observe how inconsistent an in-
ordinate love of y^e world is with y^e love of god. If any
man love y^e world, y^e love of y^e father is not in him.
No man can serve two masters, for either he will hate y^e
one and love y^e other; or else he will hold to y^e one and
despise y^e other. St James tells us, yt whosoever will be
a friend of y^e world is an enemy of god. y^e greatest and
most certain evidence of our love to god is y^e observation
of his commandm^ts. But to love y^e world is to love one
of y^e enemies, wch at our baptism we promised to re-
-nounce. y^e draws us into a breach of all gods com-
-mands. y^e love is styled Idolatry, and is y^eefore a breach
of y^e first commandm^t. Thou shalt have none other gods
but me. y^e hath a natural tendency in itself to all man-
-er of sin and vice. y^e swells y^e breast of man with pride
and ambition, and tempts him to neglect y^e duties of

63 meekness, humility and charity, wch are y^e greatest
ornaments y^r can recommend us to y^e esteem of y^e world
and y^e favour of god. St Paul tells us yt y^e love of money
is y^e root of all evil. And it is a most certain truth. For
he w^{ch} mind is bent upon y^e treasures of y^e world, hath
seldom much regard for piety and religion. He con-
-siders but little with heavenly things, does not reflect upon
his latter end, or attend to y^e welfare of his precious
soul. His gain is his godlike. His interest y^e sum of
his religion. He lays aside y^e practice of justice, com-
-passion and mercy, and devotes himself to every sin
and vice, wch can promote y^e service of his god, Mammon.
And whether he courts his idols to satisfy his ambition,
his avarice or his lust, his inordinate passion will
always urge him on, and he will not hesitate at any
action wch is base and wicked to obtain his ends.
Murder, perjury, oppression, injustice, theft, unchari-
-tableness, extortion, usury and a multitude of other
sins take y^r rise from an imoderate love of y^e world.
Nay, hath it not been known yt kingdoms and govern-
-ments have been betrayed, and y^e public good sacri-
-ficed to mens private interest? So yt y^e opposite in my
text might upon y^e betr grounds a sett, yt he who loveth
y^e world, y^e love of y^e father is not in him -

(64) To conclude: *What vanity folly and madness is it to dote upon y^e things of y^e world? Things yt are transitory, vaine and empty? Things yt become useless, w^{ch} we have most need of assistance in y^e time of sickness and at y^e approach of death. Let us frequent-ly and seriously reflect upon y^e danger to w^{ch} yt expose us, yt by betraying us to y^e commission of innumerable sins and wickednesses, yt deprive us of Gods favour and draw down y^e divine vengeance upon our heads both here and hereafter: for says St. Paul for y^e things abiding in y^e wrath of God upon us — May God of his infinite mercy so assist us with his prevenient grace, yt our affections may be withdrawn from y^e things of y^e world, and be fixed upon y^e more excellent, unspeakable pleasures, w^{ch} shall hereafter be y^e portion of his adopted children thro Jesus our Lord — To w^{ch} two persons, with y^e ever blessed Spt be y^e kingdom &c.*

2 Tim. iii. 2. For men shall be (65)
Lovers of their own selves —

Ans. Aug. 11. to 17. 65.

In y^e verse preceding my text, St. Paul acquaints Timothy with some dangerous times of persecution, w^{ch} sh^d happen to y^e Christians from y^e jews: and yt y^e persecution sh^d be occasioned by y^e gosp^l. Ye know, says he, yt in y^e last days perilous times shall come. In y^e last days, yt is immediately before y^e coming of Christ to finish his own betrayers and persecutors, y^e times shall be times of suffering and affliction. Ye same was foretold by our blessed Lord and master. Yn shall yt deliver us, says our Saviour, to be afflicted, and shall kill us, and ye shall be hated of all nations for my names sake, and because iniquity shall abound, y^e

66 Love of many shall wax cold. And in y.^e text
and some of y.^e following verses, St. Paul proceeds to
give an acc.^t of y.^e horrid impiety of y^e times and
describes y.^e character of y^e barbarous persecutors, who sh.
inflict upon y.^e Christians so many and such great suffer-
ings. For men shall be lovers of y^e own selves, covetous,
boasters, proud, blasphemers, disobedient to parents, un-
thankful, unholy, without natural affection, truce-breakers,
false-accusers, incontinent, fierce, despisers of y^e y^e are
good, traitors, heady, high-minded, lovers of pleasures
more y^e lovers of God; having a form of godliness but
denying y.^e power thereof. Here we find a long catalogue
of black sins; and who can expect to see good days, while
such iniquities abound? — Self-love is as much a prin-
ciple of nature as self-preservation. Y.^e latter indeed
seems to have its foundation in y.^e former. For because we
love ourselves, we are y^e more desirous of preserving ourselves.
Wherever we apprehend to be good for us we love. And we
are naturally inclined to oppose with y.^e utmost exertion
of our power, whatever obstructs or deprives us of our good.
Now since God hath proposed his own glory and our hap-
-piness as y.^e ultimate end of all our actions, as self-love

is a principle of nature, so is it necessary for y.^e 67
procurement of our welfare and felicity. If y.^e affection
be rooted out of our nature, we sh.
be deprived of y.^e
main spring of christian obedience. For we sh.
grow very
cold and lifeless in y.^e discharge of y^e duties from y.^e per-
formance of wch we apprehended no good to redound
to ourselves. So y^e since it is natural for us to love our-
selves, our Saviour and his Apostles, if y^e had allowed
no kind nor degree of y^e affection, but had commanded
us not to love ourselves in any one instance, w^{ch} y^e have
laid upon us an injunction with wch we c^d. not possibly
have complied. And since christian obedience is indis-
pensably requisite in order to obtain everlasting hap-
-piness, it follows y^e to forbid any exercise of y^e af-
-fection, must have rendered us absolutely miserable.
But certainly, neither of y^e points c^d. be y.^e design of
our blessed Saviour or his Apostles — In discoursing
upon y.^e words of y.^e text, it shall be my endeavour to
shew — 1st In w^{ch} respects y^e self-love is not only law-
-ful but commendable: and in w^{ch} respects it cannot be
justified — 2^{dly}, I will propose to y^e consideration
y.^e great benefits and advantages of y^e self-love w^{ch} is

(68) allowable, and y.^e great danger of yt wch is un-
-justifiable, as a motive to excite us, by Gods assistance
to regulate and govern ys passion in such a manner, as
may promote ur future comfort and everlasting happiness.
— If yⁿ. Let us consider in w^t respects self-love is not
only lawful, but commendable; and in w^t instances it cannot
be justified — y.^e love of ourselves yⁿ becomes lawful wⁿ it
is exercised in subordination to y.^e love of God. We must
not prefer our interest and advantage in y^e world, to y.^e
honour of God and our L. Jesus Ch^r. We must not cover w^t
y.^e laws of our religion forbid, nor murmur and repine at
such dispensations as y.^e providence of God is pleased to
allot for, or to inflict upon us. Our self-love must always
be regulated by y.^e graces of humility, meekness, patience,
self-denial and mortification. — It must be regulated
by humility in opposition to y^e pride and self-conceit,
wch is apt to swell us up with too great an opinion of
our own worth, and to make us forgetful of him, from whom
cometh every good and perfect gift. — It must be re-
-gulated by ~~patience~~ meekness, in opposition to y^e
fond opinion of our own goodness and greatness wch
self-love is prone to inflame us; and wch causes
us to contemn and despise our fellow-creatures,

contrary to y^e commandm^t. wch directs us to think
of others more highly yⁿ of ourselves. — It must be re-
-gulated by patience, in opposition to a restless re-
-ing behaviour under y.^e visitations of almighty God.
Tho we naturally love ourselves so well, as to be unwill-
-ing yt any disappointments misfortunes or afflictions
sh^d. befall us yet in love and reverence to y^e great and
good God, wth w^t permission or appointment no cala-
-mity can possibly come unto us, we ought to bear yⁿ
wth submission and contentm^t. If our murmuring at
his disposal of us and our affairs, we plainly shew y^e we
love ourselves better yⁿ we love him. He y^e truly and
sincerely loves his prince or his friend, will not think
it a hardship to encounter some difficulties for y^r sake.
And shall we refuse to give a like testimony of our love
to y^e God, to whose bounty we are indebted for all y.^e
good we have at any time received? — Again, Our
love of ourselves must be regulated by self-denial.
Our self-love must not be suffered so far to prevail
over us, as to make us either afraid or unwilling to
part wth our dearest connexions, our most valuable in-
-terests, or y.^e highest enjoym^ts; nay, not even wth life
itself, for y.^e sake of Ch^r and his religion. y^e is no man

70) says our B. yt hath left house or brethren, or sisters or father or mother, or wife, or children or lands, for my sake and y^e Gospel's, but he shall receive an hundred fold now in y^e time, and in y^e world to come eternal life. Y^e who freely relinquish any present gratifications out of regard to J^h and y^e precepts of his Gospel, God will hereafter reward ym an hundred fold. Wherein: =conveniences y^y may labour under at present, y^y shall hereafter find infinitely greater comfort and more un: =speakable advantage. . . Lastly, y^e love of ourselves must be regulated by mortification. We must deny our: =selves in every kind and degree of unlawful lust and impious passion. We must not indulge ourselves in y^e gratification of our wanton appetites and sinful desires. He y^t will not restrain himself in y^e sinful pursuit of pleasure out of love and honour to y^t God who forbids it, plainly shews y^t his self-love is predominant, and y^t y^e passion in him, is of y^t kind, wch upon y^e principles of right reason and religion, can neither be commended nor allowed - To observe 2dly, yt as our self-love must be subordinate to our love of God, so also must it be y^e standard of our duty to mankind. It is incumbent upon

us to love our neighbours as ourselves. Every one (71) hath such a natural regard for himself as makes him unwilling to be disturbed in his peaceable quiet situation to have his right invaded, or to be denied y^e assistance of his neighbour in time of need. And since it is a dictate of nature, yt we sh^d. do by others as we w^d. be done by our: =selves, since y^e love of ourselves is laid down as y^e new: =law of our love to all men, where any worldly interests or advantages incline us to disturb y^e peace and quiet of our neighbours, to deny or take away y^r just rights, or to refuse ym such help in y^e time of y^r need, as we ourselves might reasonably have expected in a like condition, we are yⁿ of a sour, ill-natured principle, we are morose and covetous, we are in short, lovers of ourselves in y^e sinful meaning of y^t expression. Love must be diffusive, extended to all. Were it centered only upon ourselves, it is erroneous in its object and irregular in its influence. Neither reason nor revelation can justify such an affection. It is y^e narrow contracted soul wch extends its regard no further yⁿ to itself. But y^e truly great and generous mind, wch is ever employed in noble and beneficent designs for y^e general public good, is y^e soul y^t answers y^e intention of a merciful God, who created no man

72) merely for his own self. Of y^e glorious rank, not
y^e heaven-born souls, but a chosen y^e bodies of y^e
Apostles and disciples of our blessed L. and y^e noble
army of martyrs and confessors of his most holy faith.
It inspired ym on all occasions with undaunted bra-
= very and resolution in spreading and propagating
y^e divine master's religion thro' y^e world. He y^e
yt are strong, says y^e Apostle, ought to bear y^e infirmi-
= ties of y^e weak and not to please ourselves. Let every
one please his neighbour for his good to edification: for
even I pleased not himself. As self-love puffs men
up with an over-bearing opinion of y^e own abilities
and knowledge, and makes ym scoff at and deride
others, so is it attended with seeking y^e own and plea-
= sing ymself, and has nothing of y^e regard or concern
for y^e good of others, wch our blessed L. and Saviour pro-
= fessed to have had, who came not to be ministered unto but
to minister, and to give his life a ransom for many. He
sought neither honour nor profit to himself. He had no
little sordid humour to grasp, no self-interest to pro-
= mote. His compassionate soul was always inclined to
serve, relieve and provide for others. He was ever more

employed in promoting y^e eternal welfare of all. 73
He was so far from saving himself to make others suffer,
yt he suffered himself to make others happy. St Paul
likewise in imitation of his blessed master, made him-
= self a servant to all yt he might gain y^e more. To y^e
jews he became a jew, yt he might gain y^e jews: To ym
yt were under y^e law, as under y^e law, yt he might gain
ym yt were under y^e law. He conformed to and complied
with many innocent ceremonies of y^e jewish institution, yt
he might win ym to Ch. Tho he was a pharisee and y^e
son of a pharisee, yet he was not so much a pharisee as
to cause divisions and offences. He encouraged humility,
unity and concord, as knowing yt y^e graces promote y^e
good and welfare of mankind — And y^e I have endea-
= voured to explain to an infor instances y^e love of our-
= selves is commendable, and wch it can by no means be
justified. If we are ready to forego our nearest connexion
or most valuable interest in obedience to God and his
most holy laws; if we mortify and subdue our inordinate
lusts and appetites; if we love our neighbours, as our-
= selves, and consult y^e temporal and eternal welfare in
such a measure, as we ourselves sh. wth to have our

74 welfare promoted by ym, in such a case our
self-love is consistent with every moral and religious
obligation. But if we are drawn aside to a breach of
y^e duties by y^e considerations either of profit or plea-
=sure, if we grow proud of our endowments, passionate
and peevish under disappointments, if we prefer our pri-
=vate interests before y^e interests of God and religion,
if we sacrifice y^e just rights of our neighbours to our
own private views, we y^t become lovers of ourselves in
such a sense as stands condemned by all y^e laws of God
and man - I proceed y^efore in y^e 2^d place to pro-
=pose to yr consideration such motives, as may by Gods as-
=sistance excite us to regulate and govern yr passions
in such a manner, as may tend to yr future comfort and
=everlasting happiness - It is a truth not to be contro-
=verted, y^t he is y^e truest lover of himself, who consults
=his best interest and his greatest happiness. And y^t is
to not to be found in y^e things of y^e world, but depends upon
so y^e divine love and favour. No being, but y^t who crea-
li- ted man, can supply him with compleat felicity. No
=m- ever earthly objects he may pursue to make gratify
se his desires, yet will he find his enjoym^t of ym to be

empty and incomplete, unless y^t are seasoned (75
with y^e blessing of a gracious God. And since our
almighty Father requires y^t we sh^d. keep y^e passion of
love, as y^e hath ourselves for its object, within y^e bounds
of humility, meekness, patience, self-denial and mortifi-
=cation: If we y^t transgress y^e bounds, we are no
true lovers of ourselves, nor shall we experience any real
satisfaction. Y^t will be farther evident, if we attend to
y^e deplorable consequences of y^e sins to wch we are
prone, w^h we do not keep y^e passion under y^e restraint
of y^e duties aforementioned. W^h we so far love ourselves,
as to grow proud of ourselves and of w^t we have, we are
y^t apt to grow as prophane as proud. Y^e ungodly,
says y^e psalmist, is so proud y^t he careth not for God,
neither is God in all his thots. Y^e proud mans thots
are so taken up with his own excellencies, y^t he ban-
=ishes God out of his mind, and neglects and despises
all religious duties. His thots are so full of himself,
y^t he has no room to entertain any thots of God. He
robs his maker of y^e homage due to him and pays all
his adoration to himself. Neither does he rest satisfied
unless his dependents also fall down and worship y^t

Image, which he has set up. If y^e do not reverence
him for y^e same reason, for which he admires himself, y^e
will be so far from meeting with civility at his hands
y^t he will load y^m with much scorn and contempt.
Passion, uncharitableness and scorn of others are y^e in-
separable companions of pride and self-conceit. It is
as natural for y^e proud Pharisee to censure others, and
to treat y^m with haughtiness and disdain, as it is to gl^o
ry in his own sufficiency and excellency — I confess
y^t as self-love naturally inclines, so doth prudence obli-
ge us to endeavour all we can to prevent trouble and afflic-
tion, to remove y^e natural evils we may at any time la-
bour under, and to consult y^e good of ourselves and
families by y^e practice of every righteous method. All
y^e may be done with submission to y^e will of God, with-
out murmur or grudging. But if we arrive to such a de-
gree of self-love and self-esteem, as to think our trou-
bles and afflictions to be worse yⁿ we deserve, y^t our
share portion of good things is not answerable to our merit.
We yⁿ foolishly charge God our all-wise Governor wth
partiality, we provoke him to add to y^e number of
our disappointments and y^e weight of our calamities,

Sink us down yet lower, to forsake us in y^e midst
of our troubles, and to give us up a prey to y^e hands of
y^e soul, anger, vexation, dejection and discontent —
To proceed: y^e love of ourselves must be restrained by
y^e graces of self-denial and mortification. Our ble-
ssed Saviour saith, if any man will come after me,
let him deny himself and take up his cross and follow
me. And how difficult soever it may seem to flesh
and blood to deny y^e inclinations of nature, how hard
soever it may appear to take up y^e cross, tho' it may
seem impossible to mortify and subdue y^e beloved
lusts and passions, which are as dear to us as y^e apple of
our eye or our right hand, yet must y^e doctrine be put
in practice, whether y^e honour of God and y^e commands
of God exact our obedience to it. Nor is y^e observation
of y^e precept attended with any real hardship or un-
reasonable severity. A man's estate, his honour, his
riches, his pleasures, his great friends or relations may
never be so dear to him as to prevail with him to bring
y^m in competition with y^e honour of God or y^e pro-
fession of y^e christian faith. He must be willing to part
with any or all of y^e advantages, nay even with life
itself for y^e sake. Glorious promises are made to him

78) in reward of his obedience; such as exceed
every earthly advantage. He shall be recompensed
says our Ld. an hundred-fold. But on y.^e other hand, if
he refuses or neglects to comply with y.^e injunctions, if
he doth not, w^h called to y.^e trial, shew his readiness
to part with his most valuable acquisitions and to mor-
tify his most beloved lusts for y.^e sake of God and Ld.
Jesus, he is yⁿ guilty of a manifest breach of duty, and
his present gratifications will subject him to y.^e venge-
-ance of future punishment. By his sinful indulgence he
incurs y.^e guilt of injustice to God and ingratitude to
Ld. He is guilty of injustice to God, because we owe our
lives and most valuable enjoyments to his bounty, and
wherever we possess, it is but y.^e stewardship of his gifts
for w^h we are accountable to him. We are guilty of in-
-gratitude to our blessed Saviour, because he laid down
his own life to redeem us from death, and by right of
purchase hath an indisputable title to y.^e service and
lives of us all. Hence we may easily infer how direct a
tendency y.^e criminal self-love hath to involve us in
y.^e breach of our duty to God and of our obligations to
our Saviour Jesus Ld. — But lastly, y.^e love of ourselves
yⁿ becomes sinful, w^h we do not make it y.^e standard

our duty to others. Y.^e obligation to mutual love 79
among brethren was never more strongly inculcated
since y.^e creation of mankind yⁿ under y.^e chosen di-
-penation. Y^s is my command^t says our blessed Ld.
yt ye love one another. And we may observe yt y.^e be-
-loved disciple and Evangelist St. John has been more
especially faithful in keeping y.^e records of y^s command^t.
In grateful return for y^t love w^h he in particular re-
-ceived from his gracious master, he never in his writings
omits to enjoin y^t duty, but seems to take a particular
pleasure in dwelling upon y.^e subject. In his epistles
we have it over and over again. Y^s is y.^e message yt ye
have heard from y.^e beginning, yt ye sh. love one ano-
-ther. Y^s command^t have we from him, yt he who lov-
-eth God, love his brother also. May according to his
opinion, we can no way make proof of our love to God, un-
-less we love one another. If a man say, I love God, w^h
at y.^e same time he hateth his brother, he is a liar: for
he yt loveth not his brother, w^h he hath seen, how can
he love God, w^h he hath not seen? Our love is not of
so refined a nature as to be carried up to heaven at
once and at first sight to be fixed upon an incompre-
-hensible object. Grosser objects are more suitable to

Our senses and affections. So yt if we cannot love
our fellow creatures, who are his image, and between
wm and us, personal conversation and sensible offices of
kindness may be transacted, it is not likely yt we sh.
love God w^m we never saw with our eyes, nor c^d. ever com-
prehend with our understandings. In truth he needs not
our love. Our love can neither better his condition, nor our
hatred do him any injury. But he will be pleased, and take
it as to himself, if we dispose of our love to our brethren here
upon earth - May he, who is y^e. resurrection and y^e. life
so assist us with his preventing grace in y^e. discharge of
every duty, whether to God, our neighbour or our selves, yt
we in y^e. last day receive yt joyful sentence, w^{ch} he shall
pronounce to all yt love and fear him saying, Come ye
blessed children of my father, inherit y^e. kingdom prepa-
red for us from y^e. beginning of y^e. world. Ye may God
of his infinite mercy grant, thro y^e. merits and satisfacti-
on of his dear son I^{es}us our Saviour; To w^{ch} two per-
sons with y^e. ever blessed sp^{ir}, be G^l.

W. O.
= Long W. W.