Sermons
on Various Subjects.
Preached at Apoquhmimnuck in the Year 1765.
By Philip Reading A.M.
Missionary at Apoquhmimnuck in New Castle County on Delahare.

On this occasion ordained.
To the Love of our Brother -- 33.

To the Love of our Neighbours -- 41.

In the Love of God -- 49.

In the Love of ourselves -- 165.

Mark xii. 30. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength.

Lord thy God with all thy heart and with all thy soul and with all thy strength.

To the Love of our Brother -- 33.

To the Love of our Neighbours -- 41.

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Note June 9th 1765.

St. George's Oct. 14th 1766.

Doctor Nov. 2d 1766. A.M.

A man is a creature formed by a Power several degrees higher than us, as well as the regulation of our lives in order to our duties and concerns, as the management of our affairs as well as the effects of our actions. It is in the management of our actions that our conduct is regulated. The government of our lives is as well as the regulation of our affairs, is as well as the management of our actions. It is in the management of our actions that our conduct is regulated.
2) holy will. As here in ye words of my text, he proposes himself to us, as ye first and highest object of our love: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. Ye is ye first commandment. In discovering these words I will first lay before us obligations we are under to love ye God. Secondly, I will show in what manner we ought to love him, namely, with all our heart and with all our soul, and with all our mind and with all our strength—And thirdly, it shall be my endeavour to offer such motives and encouragements as may enforce ye obedience of ye precept. First, as I am to lay before ye obligations we are under to love ye God, now it ought to be looked upon as an indissoluble obligation upon us to love ye God, as ye be subject to so our duty. With ye enchainment, ye voice of natural as well as of revealed religion continually abounds. Ye natural notions we have of ye daily are ye his prior nature being a being above and before all others. Ye high, ye most eternal God. And his eternity as being
4) unbounded goodness of our God? His goodness is infinite and his kindness inexhaustible. Every good gift we receive from man is originally the effect of his bounty. Man are but a stewards of his gifts, distributors of his liberality. He lead by example, a seed of infinite and his hand is stretched out to help us, as are all directed by him, who has both ability and inclination to aid as he will. And as whenever we receive is the effect of his almighty bounty, so are all his acts really and extraordinary good for infinite goodness cannot be good enough. And as god is a gift that proceeds from his most high God but is good so is the best of all his good gifts. God is the fountain and foundation of all his other blessings to us. His merits derived are inestimable treasures of good to mankind, such as his means of grace and his hopes of glory. Such as his assistance of his blessed Son. For god so loved us, that to succour our endeavours, love and a kingdom of glory to reward our faith and faith hereafter. For god so loved us wold he gave us his only begotten Son. A gift such as it is a token of wonderful love so does it demonstrate his infinite, yemen goodness.
6 of condemnation to hell and eternal misery. Sh. be made capable of obtaining eternal glory. Blessed God. He is most just how should have such regard into him, or in. Sort of men yet how so regarded them! May so far beneath thy glorious majesty, and so great a rebel ag. thy holy laws! With all the world conspire to heap all its imaginable benefits, honours and dignities upon one single person, if we not lay so great an obligation of love upon one person, as the almighty Father hath laid upon all ye world. For every person by a share of his adoption, he is entitled to far more great and glorious privileges, if he were possessed of all ye kingdoms of ye world, with ye particular and replace. his glories. I come now to consider how and in what manner we may love ye. Our God. As our blessed Saviour tells us must be, with all our heart and soul all our souls and with all our mind and with all our strength. With all our lip. It is, with a good. chest. how of our words. With all our souls is with every affection. With all our mind; it is with the whole of our understanding. With all our strength, it is with. utmost effort of our power. As it. To love God with all our Q. is to give him ye preference in our affectings to all other beings and objects in ye world. As he is superior in excellence to all things so must our love of him be superlative in this 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 ye. Great God, who demands our reverence and adoration. Thou shalt have, saith he to ye children of Israel, none other gods but me, and ye must yore fore look upon all ye sublunary things but as drops in comparison with his divine being. For ye make = how he hath set bounds and measures to our esteem for the desirable objects of ye present life, as exels of boundedness for ye is deifying of God, who ought to bear ye. chief sway in our affectings. It is idolizing him in our Q. with order to be a. altar and temple of ye living God. With ye view, our blessed Lord affords us as ye cannot serve God and Mammon. Ye are two different masters and ye services are utterly uncom- = capable. Ye voluptuous man makes his pleasure his God, ye. lover his riches, and ye. ambitious person his honour. But ye Sincere child will cry out with holy David, My law is clearer unto me than thousands of
our God with all our souls we must accommodate our selves to delight in such services as are well pleasing 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 enjoy Him of Himself. And if our choice may be profitably suited for His advantage, of our end, our wills must be conformed to His will of God. And since his infinite wisdom knows best by means becomes our choice, our method of choosing ought to be founded upon such rules as He has prescribed. It will follow understanding. If therefore we may not err in our choice, and cherish what is apparent for our real good, it is necessary that we endeavour to know not at will of man, but to adapt our choice to his directions. As it will be a prudent method of choosing the ways which lead to His enjoyment of God, so will it be a signal proof of His love to Him we enjoy, we delight — As our choice of such ways as may please us must be conformable to His revealed will; so likewise must it be made in due season. It must be made with delay while time and opportunity serve. Delay is dangerous.
so considering ye frailty and mortality of our body, death, inevitable death may sooner remove us from this world, and it will be too late to choose not-courte to take; but we are going to be judged for the course we have taken. So do before if we will hear his voice, harden not our heart, but receive his ful and loving father calls daily upon us to choose ye good and to refuse ye evil. If ye, as we have any love for our god, or indeed for our own souls attend to ye call and desire not ye time of our attention. Ye not know nor may be ye last call, ye may be indulged with. Ye have lived long enough already to see and experience ye vanity, ye folly and uncertainty of ye present life. In a word, our choice must be constant and persevering; not such as proceed from a transient affection, but such as flows from an inward conviction of soul: such as is grounded upon a serious consideration of our choice. Such as cannot be diverted from its object by all ye charms and allurements of ye world, nor by ye excitation and allurements of ye passions. To love God with all our mind, is to love him with ye whole of our understanding. Ye if duly exercised, will not only incline our wills to choose ye ways which lead to ye enjoyment of ye god, but will likewise excite all ye powers of ye soul to procure ye means. True love is of a busy active nature always ready, always willing and cheerful to please and oblige ye beloved object. Accordingly, as is laid down by ye apostle as a proper testimony of our love to ye god: Ye is ye love of God, saith ye john, ye keep his commandments. And ye shall walking to ye Corinthians tells ye, ye is love of ye commandments. Love is of ye practice, ye word, ye action: as if we were compelled now to obey and please. Ye Simon Peter told our blessed saviour ye he loved him, and our Lord immediately put him, a companion with his declaration for a proof of ye sincerity of his love: ye love me, ye feed my lambs, ye feed my sheep. Send me thy love by ye faithful service, by ye careful supervision, and the tenderness over ye people of ye house and ye sheep of ye hand. Ye we endeavour, ye to ye best of our understanding, to become vigorous and vigorous, and walk with vigour and resolution in ye ways of god, we may properly said to love him with...
all our mind. If we love God with all our strength, our love will be attended with a holy 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 ye like honour and obedience.

With this spirit was Paul inspired, for he told E. Corinians, I am jealous over you with a godly jealousy. He had an ardent concern for your welfare of your souls, and was jealous lest you should be drawn aside from your love to God. He knew the allegiance to his justice will be zealously to promote his honour and interest of his government. He will not with indignation and reproof bear reproachful and treacherous words spoken against him: he will not silently see his laws violated and trampled under foot. And shall I, king of heaven, suffer such outrage and shall we sit and behold spectators of it? Shall we hear his name blasphemed; shall we behold his Sabbath profaned, his ordinances abridged and contemned, and all his laws transgressed? Shall his kingdom be brought to desolation and his kingdom of Satan exalted above its ruins? And shall not we endeavour to prevent such horrid impieties? If we remain an hour,

—cerned at ye scene of wickedness and do not admonish and by serious application of our best strength endeavour to hath men from ye commission of such dreadful violece as ye heaven, we may justly conclude if we have no true, so real, no sincere love for our God. 

| Have endeavoured to exhibit to us in his plaids and brief a manner as possible, ye obligations we are under to love ye to our God: and ye manner in which ye love ought to be expressed. It must be with all our mind and with all our strength.

I proceed now to my 1st and last general head, namely to lay before us such inducements as may by God's assistance excite us to a compliance with his holy, ye consideration of our almighty Father having at first created us and placed us in the noblest rank of earthly beings, ye part of his having in mercy recovered us from our lost estate, and...

—instated us in his favour at no less a price than the sacrifice of his only begotten Son. 

ye reflection of his will continuing the his benefits to us, and being willing to accept us on ye easy terms of faith.
and obedience. If the considerations one may se-
ionally imagine resolve sufficient to prevail without
rendering it e. To our God, e. Sincere service of our
warmest affection. But since our desires are usual di-
ected by e. hope and promise of recompense to come
I shall propose in such benefits as will in con-
quence be realized by ye who are zealous in the
performance of its duty. And if, our love to ye. To
our God, will engage him to continue his love to us.
In love ye. All of his saints, says holy David, for ye.
Tireless in ye. faithfull. His good providence will
take special care both of yr bodies and souls. He will
not forego yr labour of love. e. more in abundance in love
towards him, e. more will he abound in mercy and
loving-kindness. And yt unspeakable pleasure may
such happy souls as love him reap from ye consid-
trations. If ye are beloved by so great, so good a be-
ing. Are not hated by e. world. e. great governor
of it loves ye. Are ye desired for thy poverty? He
who is rich in mercy will raise ye above it. Streets
are yrs bonds joined with and kind of affliction?
e. God of comfort will support ye and in his own due
time give ye a joyful release. In short, whether in
temporal state ye have its exceeding satisfaction.

If he who is infinitely wise, powerful and good,\nknows yt is best for ye. Has power to bestow it, and
will in due season make ye happy ere ye enjoy it.
Ye have at comfort with no created being whatsoever,
you. Namely, in quiet conscience, e. assurance of God's
favour, e. riches of his grace, e. power of his assistance
and sure hope established upon glorious promises.
And yt signifies not yr present condition is, since God
will not forsake ye. If he loves but will safely con-
duct ye. Thro. yrs tale of misery to his own most glo-
rious kingdom. And yt is ye. Second and last mo-
hie. I shall propose as an encouragement to yr abiding
love. We are assured ye. If we love him as children
we shall be made heirs of his kingdom and ye enjoy
our chief good. We shall be forever in e. presence of
ye. God of love, who will crown our love with such
glories, as neither eye hath seen, nor ear heard, nor hath
therent into e. of man to conceive. Yt as surpass-
able and as incomprehensible to us in our present
state, as is ye. God, who will actually concern ye. And
surely to all things and judgment ye are such import-
ant motives to us daily as those ye. riches, e. glories
and dignities of this royal and worlds to be placed
St. Mark xii. 31. And ye second is like namely as thou shalt love thy neighbour as thy self.

One of ye Scribes having demanded of our blessed Saviour, who is ye first command, he answered in ye words proceeding my text, Thou shalt love ye Lord thy God, as is ye first command, ye first in order, and ye highest in degree. And ye second is like, of a like nature, yet being an obligation both moral and spiritual to ye as well as to ye former duty, ye love of God, and of our neighbour are both founded upon the unity of ye divine nature. Hear O Israel, the Lord thy God is one, therefore how shall love ye God, and thy neighbour as thy self. In speaking to ye words of ye text, my endeavour shall be to shew: For if it is our duty to love our neighbour, namely as ourselves. Thou shalt love thy
neighbour as thyself. And truly, Fain would I propose to this meditation such virtues, as may encourage us in the discharge of our duty. 1st. A spirit of natural religion calls upon us to love our neighbour. 2d. God of nature has implanted in all creatures an inclination to union and agreement with the of our own kind. 3d. Moly savage beasts, in a general course, agree among themselves. They prey upon others yet are yet at unity with the of their own species. Man is a creature both for society, and is endowed with such qualifications for its end, as no other sublunary being is possessed of. Nor is his nature more adverse to any thing than to restraint from conversation. Nor is the bond of true society and conversation is certainly love. It is as alone of renders the both pleasant and delightful. With as cement you are troublesome and disagreeful. Therefore as God hath or =dashed his end, so doubtless has he appointed you might as we are naturally inclined to society, so we sh. love each other in order to support it. 3d. He proceeds so far with regard to his point, as to call a giver =so who is of an unsociable disposition, one with natural affection. He who is in tend to his fellow-create =here, violates the bond of nature, and is more fit for an intercourse with beasts of prey, yea with humanity's 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 the same natural likeness, sons of the most high God, brethren and joint partakers of the same natural advantages. All such connections serve to shew us obligations we are in nature, yea we the love and be kind to each other. It is by the dictate of nature as we ought to love our brethren — As our blessed Saviour, who came from heaven to reveal the will of his father, hath hallowed command. He is my comenon, says he, but ye love one another as I have loved you. The words, as you shew it to be our duty to love each other, so for our encouragement and imitation, ye propose to us a noble example. Our blessed Lord requires no more of us, yea, than he did himself. He loved us. He left all the glories of his fathers kingdom above to come and dwell among us. He was tempted and scourged, exposed to shame and reproach, buffeted and afflicted, and even died for our sakes. As a foregoing we are brethren, fellow-members of his body, for which he hath done and suffered so much as he is loved as so he commands us to love one another. If it certainly w
very pressing and endearing argument, and if we have any real sense of our redemption love, it must be moved by it. To love our brethren for its sake—Moreover, as our love of our neighbour seems to be founded in this aspect of the divine nature, so does our care for the suffering and weak, with long-suffering, for bearing one another in love, endeavours to keep the earth, of God, and one reason of our exhortation is, because God is love. One God, Father of all, love is but the god who is loving, kind and merciful. And if we are not such to each other, we have not such a spirit of God, but are accounted by a very different spirit. To the same purpose is the compulsion of the prophet Malachi. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother? To look round upon the world, and observe malicious and treacherous behaviour of mankind in each other age. scarce imagine, if we were children of the same father, and the same God had created us. But as we know from thence that malice and contention proceeds, we shall be rather inclined to think (according to the New Testament doctrine) that an invisible power had created us.

of our species to disturb peace and quiet of another part who by our gentleness and gracefulness have deemed us to be of sacred origin, and our work of destruction, as God is but one God, our Father and Creator; as a father he doth have us to be loving, and as a Creator, he inspired us originally with no lasting principles. Therefore we may comply with the will of our heavenly Father, and abhor and end our creation. It behoves us to direct ourselves to look into peaceable—Again, the consideration of public welfare obliges us to a compliance with your duty. Nothing can have a more direct tendency to preserve and continue the well-being of a government, than the love of individuals to each other. Love is God's will, which expresseth a members of a well-ordered society, and a union of the members renders the body more capable of self-preservation and defence. Wherever discord, sedition and divisions among nations have been often known to give such an advantage to your common enemy, as has proved destruction of the whole. God strongly body if changed and dissolved is disqualified for Restitution, and it sometimes pleases God, who has given us fire =: cups of love, to visit us with judgments for violating
To sum up all in a word: The every one is my self. Our duty is to love one another. As we have been received and given to one another. The love we have to show in every place. How and in what manner of love we ought to be exercised. Our blessed Saviour tells us in y e third act of love 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 present. Self preservation and self sufficiency may in some cases safety as self love and render it both prudent and lawful for a man to give himself to his neighbour. As in case a person's 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 his self first, and in will he be ready to assist his neighbour even at y e expense of his life. So likewise with regard to self preservation. If a person can supply y e necessary 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 necessity. As laws of charity by no means require y e we should relieve others so as to have relief ourselves. How far do y e generality of us fall short in laying
obedience to it. Self-interest is usually a spring of human actions. We seldom promote our neighbour's good except when we have a prospect of some thing of profit to ourselves. Our resolutions, our endeavours and activities are more or less bigoted in seeking our neighbour's according to our own views are achieved. Self-interested love and kindness are very rare. Men are generally inclined to examine their merits of care before they extend their beneficence. Our blessed Lord commands you to love your neighbours as yourselves, and as you have opportunity to do good as to all men. But...
to be immediately degraded to ye most savage order of ye brute creation among ye may discover in a mirror a fit representation of good and bad conduct. Ye refusal of ye whole matter now under consideration is briefly as ye, a matter how we ought to love our neighbour if we are doing no more injury to his soul, body or estate than we have done to our own. By doing it all is good in our power as an opportunity may offer. And by a patient forbearance and readiness to forgive those of any wrongs ye may have been guilty of. As proceed with love and will set place to propose to ye meditation of such motives as may persuade ye in it to comply with ye duty. And if ye uncharitable person who is guilty of a breach of ye command, may expect his portion of heavy judgments in another world however he may escape it in ye present state. This may not be pointed out by any remarkable sign in this life yet ye uncharitable hoar who refuses words and actions will assuredly follow ye close to ye judgment of ye and cry ag. Sir for vengeance in ye presence of ye almighty judge. Ye will ye false and rash judgment of others be requited with heavy judgments shown to ye selves. Ye will ye false accusations and malicious evil speaking by ye enemours and disgrace bring eternal shame and confusion upon ye souls of ye heads. For ye wrongs we have done here we will ye be punished with intolerable justice. For ye unmerciful dealing by each other and ye will ye suffer with mercy. For ye uncharitable speaking with each other their good names at present ye will be regarded with ye most unmerciful note. For ye care for us now despair at each others souls, bodies and estates. We will ye be doomed eternally to dwell with accursed blaspheming souls. For ye refusing at ye misfortunes and miseries of others hope, ye will give ye irretrievably unfortunate and miserable of ye selves. For ye irreconcilable temper in not forgiving how ye will ye be denied forgiveness at ye hand of ye god. And for not loving ye enemies ye will be everlastingly deprived of ye love and favour of ye. Ye uncharitable temper disqualifies ye for receiving ye blessed sacrament of ye Lord’s supper. Ye must not address ye selves to it with ye leachers of malefic.
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 greatly to cleanse ourselves from all malice and hatred or else the God of love will not impart his blessings of his ordinance to us. So long as such impious passions keep possession of us, our bodies cannot be a temple of the holy Ghost. They partake ever so often of the outward forms but God will not inspire his holy ghost. They are not inwardly united to God.

It serves to be seriously considered by all such as look upon a breach of the duty of love and friendship to be a matter of little or no consequence — God forbid! If the mention of it should deter any of us from approaching to the holy communion. My design is only to shew you how dangerous an uncharitable disposition is to your salvation and your souls, and if it deprives you of the comfort and unspeakable benefits, which God hath promised to the who devoutly and worthily partake of his ordinances. As it is of dangerous consequence not to communicate at all, so is it no less so to communicate with an uncharitable, cold, uncharitable and penitent disposition. This is peculiar gift of God. He makes us to be of one mind in our house. I say he by his mouth of his holy prophet, make peace. He diffuses it, helps and affections of men to unity and love, and by his blessing preserves and continues him in it. If love is the essential quality of grace. Nay further, win we not desire to dwell together in love and peace? It is not only a sign of God is with us, but also a means to ensure his good Spirit to assist our endeavours in the discharge of the duties of our respective stations. Accordingly, Paul told the Corinthians, and if by be of good comfort and one mind, God of peace do be with you. And not infinite pleasure and satisfaction may we reap from your comfortable consideration. If it is a good God who directs us in such a course, let he will be with us, and if his kind providence will be still engaged to help and assist us, so long as we continue in the regular discharge of the duties.

A kind and charitable disposition will qualify us for enjoyment of our possessions in this world with much pleasure and satisfaction. For he shall inherit.
30) Here is the way we understand ye word, meek as it is often used in opposition to wilfulness. A meek spirit is in a proper disposition to possess and inherit his portion upon earth with satisfaction and content. A meek spirit shall possess ye earth and be refreshed in ye multitude of peace. It is, ye loving as feckionate than who is here understood by ye meek shall find such sweet refreshment in his soul and soul as will season all his enjoyment with comfort. Ye wrath, ye rude, unceaseable, malicious and uncharitable part of man kind not only make his own condition uneasy, but ye also trouble and discompose ye minds of ye brethren. Like ye boast of ye famous mathematician Leibniz, ye more ye world at least ye part of ye web lies within ye own sphere of action. Love before ye neighbors be quiet with all men. By ye, ye will adorn and honour ye religion in ye profess. If ye religion in ye world is excellent, ye must certainly be so, both tends to promote love and unity among ye professors. And ye malicious and forward behaviour of some, doth not alter ye nature of religion itself, yet it gives ye occasion to blaspheme and to suspect ye religion of ye to be as ill-natured, sour and morose as ye son of ye most rigid pretender to it. Still, love was the great advantage of man's happy state of choiceness. Ye original sinfulness of Adam and Eve was a situation of pleasure. And doubtless, one great part of ye pleasure consisted in mutual love. Ye made in early she enjoy out of ye portion. Ye wrath if ye had been helped to green, ye one might have entered ye others enjoyment and so have embittered ye quality of each others ye law saves. And how pleasant, how delightful love ye days, when it became a common property. Behold how the riches love one another! Ye primitive script are of ye one and one soul! It seemed as if ye blood of all ye go dies received pulse and motion from one common heart. Ye sympathized with each other in love. Ye wept and grieved and rejoiced with ye as ye did rejoice ye sares brother's soul was dear to him as his own. Ye feelings were always amicable and friendly and ye mutual charity and love afforded ye mutual comfort and pleasure in ye midst of ye most exquisite sufferings. Lastly and to conclude: ye pleasure both
33. That inhabitants of heaven enjoy is beyond any thing we are able to know or conceive. And it is a great part of their pleasure consists in love as a truth unexceptionable. Their happy souls burn with mutual endeavor and reciprocal affection, yet are preserved in eternal peace and unity with the God of love. Oh, how ravishing joy the happy souls are possessed of! Give no unrighteous passion invade your minds with greedy of his pleasures. Give no malicious, spiteful or revengeful schemes disturb or enter: trust your peace! Praise his love! We be was it our endeavor to imitate your angelic love. Our habitations be your become to us a paradise, and every soul and mind a heaven to himself. May your blessed God load our sinless souls with a coal of his Sacred fire from his Throne above! May he grant your souls may never dwell with any other heart, but your rich warms your souls of your blessed in his heavenly kingdom! Amen.

Jn. John XIII. 34. A new commandment. I give unto you, that ye love one another, as I have loved you, ye also love one another.

33. It is a great duty of losing one another, has ever been looked on, as so excellent in itself, as absolutely necessary for the preservation of society. Civil conversation and intercourse, yet no body of men have in any age been that permanently secure, or firmly connected with it. For this reason the faith is involved in a healthier morality as a branch of a law of nature: and we find it as no less established among your Jews to love our neighbors as ourselves. So is commandment is not entirely owing to the revelation of your Gospel, it having been long known and practised before in various appearances upon earth.
We cannot say, as some do, that Christ calls it a new commandment because He himself first introduced it into the world. But it is called a new commandment as much as our Saviour hath made it more extensive and proposed greater and more glorious rewards for its encouragement and practice. All other religions besides the Saviour have been miserably describ'd to us. They delivered precepts indeed of love, but not such as our Saviour taught. Some confined it within too narrow limits with respect to degree others with respect to its object. None did or proposed such unlimited felicity for its crown and reward as it hath done. Such is its peculiar excellence of the Saviour above all other religions, that none can promise to its professors so like noble encouragements. It is the Law of Moses very rigorously exacted a retribution of injuries. Our Blessed Saviour acquitted him of such rigor as unbecoming his disciples and followers. Ye have heard, ye shall have pay an eye for an eye and a tooth for a tooth; but I say unto you, ye have heard, ye shall love thy neighbour and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, if ye may be the children of your father, even of God.
I have loved him, ye also love one another. I am to consider some of his instances with a love of his love, which hath been particularly manifested to mankind. He will be underingly evident to me, as we consider our blessed Saviour's sincere intention and desire to do good, and to become beneficial both to the souls and bodies of mankind. One person may do another a kindness with design, either for want of foresight of his intentions, or by frank admission of an over-ruling power, be ever beneficent. Whatever proceeds from true love, may proceed from a good intention of his agent. Such are all his favours and benefits conferred upon us as by his goodness of our blessed Lord. No one can lay his least consideration on him to defend from the bottom of his heavenly Father, or he might give eyes to his blind, feet to his lame, or do and suffer to he did and suffered for his souls and bodies of men. Unbreakable and inconceivable love was his father, his only motive! He foretold by his holy prophets, if all his designs, are designs of kindness and favour to us. His holy angels made ye subject to Jesus king of the heavenly kingdom of heaven and earth. 

Heaven: for he maketh his sun to rise on evill and on good: and sendeth rain on just and unjust. So also his affection reacheth no farther go to his friends and felowships, and who is inclined to do one good office for another, does as much as ye know or perceive, but he who do to be a real alms, must love his enemy and render good for evil. Such salt conserve not has its profit of land received by our Saviour containing into the world beyond, it was ever taught or practised before, if it might justly be called a new commandment. As it is to us, if ye love one another, as I have loved you. Ye also love one another. In discovering whom such words my justice shall be, by God's assistance to show. If I am for particular instance, his love of his hath been principally manifested to mankind. Thirdly, I will lay before the ye high and important obligation ye lay upon us of loving him. Thirdly, I will endeavour to prove, ye in order to express our love to him and a grateful sense of his love to us, we must observe his commandments as in celestial, so more especially. In particular, with he hath here enjoyed in ye feet of loving one another. A new commandment: I give unto you, ye love one another, as
in ye. highest and on earth peace, goodwill to all men. he was on earth he reverenced to give ye. most publick declarations of ye. end of his coming into ye. world. I am ye. Lord thy God, says he. by ye. mouth of his prophet ye. holy one of ye. Lord thy sábado. I gave eggs for thy ransom, ethiopia and elba for Kee. therefore shall I give men for thee and people for thy life. No he beheld ye. incorrigible temper of ye. jehovah. Lord. ye. at last to bring destruction. in what a strain of tenderness and compassion did he lament ye. jah = = ye. sake. O Jerusalem, Jerusalem, how ye. killed ye. prof. = = of ye. flock and stones ye. rich are sent who see how oft. end to. I have gathered thy children together, even as a hen gathereth her chickens under her wings and so doth he. He was not willing ye. should perish but ye. all. He come to repentance. He declared to his disciples ye. son of man was not come to destroy men's lives but to save ye. Moreover in all his sayings we may observe a tender affection to mankind. From ye. endearing titles with which he addresses himself to ye. He calls ye. his brethren, his friends, his children, his jewels and treasures. All the expressions are designed to convince us how valuable and precious our souls and bodies are in his sight. Truly. All ye. did and suffered for ye. sake of ye. new sufficiently declares ye. sincerity of his affection and ye. earnestness of his intention for ye. good. He went about doing good. He made ye. great business and constant employment of his life to teach ye. earth ye. he might instruct ye. ignorant by his word correct ye. errors by his doctrine, and furnish ye. him with a good example by his practice. If so by his heavenly doctrine and holy life he might guide ye. in ye. way to eternal bliss. He healed ye. sick, he cast out unclean spirits, restored ye. bodies to health and fitted ye. for temples of ye. holy ghost. hereby approving himself ye. best physician as well of ye. body as of ye. soul. And after an unsurpassed diligence in doing good through his whole life, because it was expedient for one man ye. die for ye. people. he offered himself up to death upon ye. cross. Himself bare our sins in his own body on ye. tree. And certainly if all ye. pains he took and all ye. labours he underwent during his abode on earth will not yet surely his death may fully convince mankind of his love to ye. A greater instance of
love cannot possibly be either given or that of greater love hath no mean in us, and at a mean lay down his life for his friend, and it must be an especial friend to be beloved nor we to consider to do it. Mutual efforts of friendship by reciprocal acts of kindness might engage one in bold undertakings and hazardous enterprises on each other's behalf. But self-love and self-preservation are so strongly implanted in our nature and death hath something to it, so dreadful to our continuance; so if of a case where any of either our friend or we may die, and it were left to our choice, with the right of our heart we be able to shrink at a prospect, and like their disciples of old we should forsake our friend at a prospect of suffering. We may indeed follow him to his grave with unceasing grief and sorrow, but how few have such courage to lay down their lives for their friends may be preserved from the chambers of death. Such instances of love are rarely if ever seen and the dearest friendship cannot undergo so severe a trial. But are we that we shall find one who would undertake to die for his enemies? Yes, it did, for while we are yet enemies it died for us, the instance of love with precedent or imitation. We are so far from being willing to die for our enemies, griefs to be feared, yea death of an enemy, we do to make it a matter of triumph and revenge - sadly, if we consider little profit such efforts bethought to him from all of the died or suffered for our sakes, that condensing love of our must be still farther endeavored to us. God's grace he reaped was indeed so little, yet another deserves to be shelled none at all. His contempt of worldly grandeur and wealth sufficiently prove it his views are not for either covetousness or ambition. Had wealth been his motive, he had it in his power at a mere pronouncing of a word to have become possessed of all treasures of the earth and globe. Or had he been ambitious he so not have taken upon him a form of a servant, but nor they have appeared as. His grace expected in the greatest and grandeur of a worldly monarch, but he was so far from having the casual views of so few ever so much desired vanity and folly of ambitious and covetous designs. As he bore before his sight so died he endeavor to render him such in his esteem of others. Nor was it a favor of men, nor the fruits. He knew how ingratitude his doctrines to sound in years of a constant generation, with vir.
42) difficulties he Jr. meet at opposition he must encounter, and with sin prejudices he must contend before he E establish it in thy souls and minds. Nor was it as heavenly manner with the Sought; for he parted with an exceeding weight of glory, to take a show of his nature. Of doing it, he might restore us to his favor of God. Nor to his death and suffering make any addition to his former happiness: for he was coequal with God, equal in power and glory with him, before his foundation of the world. Yet was the love of it most transcendently most disinterested: yet ever was maintained to be mankind. I proceed therefore to the 11th general head under which I aim to consider an important obligation ye instances of divine love lay upon us to love our blessed Redeemer. It is usually said, of the kindness deserves another. If so by the scale of proportion, how greater ye kindness if ye greater is our obligation to reciprocal love. How unsurpassably thought we to love our blessed above all other beings in the world. Ye benefits conferred upon us by our Blessed Saviour are such as united hopes of all earthly friends and never have before. Let us seriously reflect upon ye aforementioned instances of his amazing love, all working together, all combining and contributing for our good. Through the whole course of his ministry he undertook incessant travail and expressible fatigue. He had not here to lay his seed-head, but to refresh his wearied limbs. Behold him in his bitter agony in the garden, weeping as if he were great drops of blood. See him cruelly scourged at Herod's tribunal. View him led in contemptuously. To whom to mount Calvary and his suffering greatest ignominious, most painful death) show us an accursed tree. And where are we, for whom he did and suffered such great things? By ye fatal transgression of our first parents we are in a state of spiritual blindness, alienated from ye favour of an inherited God, and unable to discern ye things now belonged to our pardon and peace. In ye dear and miserable state of sin and misery, we all mankind lay dwelling in our own blood and no deliverer came. Yet of God himself descended from ye bosom of his father and became a servant whom all ye might become. Sons of God. He acquainted to ye children of men a clear discovery of ye wonderful things of God's law. He hath implanted to us such as measure of his blessedness as is sufficient to illuminate our understandings, to give our
infirmities, and to incline our wills to do at 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 into a capacity of being for ever glorious, for
ever happy. And can the reflection of his inestimable
benefit, such are the same effects of our blessed Lord's
loving us, and not think ourselves obliged to render him a
sacrifice of our warmest affection? We commonly measure
g the degree of an obligation, according to g favour and
kindness we have received. Nor sight is a most valua
able and precious benefit: we prize it as much as we
do any earthly blessing. And therefore God doth express
ye love he bears to his people: he represents them as dear
to him as ye apple of his eye. How Achabachas his g. ye
pleasantness of our being described of g. sense? Nor
how shall a blind person do think himself every way ob
liged to respect him, who shall restore to him his sight.
But alas! it is restoring sight to g. eye of g. body; if no
thing valuable in comparison to what he hath done for
g eye of g. soul; nothing to the glorious truths with
he hath revealed to ye mind. g. various objects which
present themselves to g. eyes of g. body, may for a while
disturb and affect us with something of pleasure and
delight. But if these pleasures, such delights as
are most transient, vain, and empty, ye eye sees g. wise
man is never satisfied with seeing. But g. wonderful
truths, which our blessed Lord hath discovered to ye
under: standing, have such a happy influence upon g. souls
of real sincere sche, as to fill g. with the most sensible
satisfaction. By experience wonderful pleasure retaining
from g. knowledge of g. law and from g. contempla:
how ye glory shall hereafter be revealed. He
sares infinitely transcending any g. present world
can afford. Pleasures which inflame g. souls with such
unbreakable love to his blessed redemption, ye al g. vari
ous objects we behold here are esteemed by g. as no
thing, and are accounted but as drops in comparison
of ye excellence of g. knowledge of g. law. Yet
which leads me to ye consideration of my ill of general
head, under which I am to grove. in order to express my
love to ye and a grateful sense of his love to us. we must
observe his commandment as in general. so as in particular.
with he hath here enjoined in a text of loving one another.
A new commandment? These into thi, ye love one another.
as I have loved al. ye e also love one another—ye since
ye love of it hath been extended to us in so remarkable
A maker, as a proof of our love to him, we ought to be faithful in g. observance of all his commands. If ye love me, saith he, keep my commandments. And indeed, no proof can ye give of ye love to it, who obstinately resolve to obey its commands of so noble and generous a benefactor. True love has a powerful influence; thou wilt to incline it to obedience: and if thine love towards it has not its effect, it is but hypocritical. If we have any sense either of gratitude or interest, we shall be powerfully engaged by both the motives to g. performance of its duties upon account of thy love of it to us. He will not forget our labour of love but will recompense it with an infinite reward. Oh love, g. To fix all in his saints: thy love him and requite his sincerity of thy love by an humble obedience to his commands, shall must be maker of things if it is good. He will plentifully supply in both riches of his grace assist ye endeavours by g. powerful help of his blessed gift, fell g. souls with comfort and consolation here and crown ye hereafter with g. eternal joys of his love in heaven. If perhaps ye dream as if p. How the ye foreteell, it is to obey all his commands in general, and particular lastly is cheerpleased in my rest of loving one another. Our Lord lays great stress upon ye daily by prescribing himself as a pattern of ye most amiable love. A new commandment. I give unto you, ye shall love one another, as I have loved you, ye shall also love one another. But alas, how negligent are ye generally in ye compliance with it. Tho' it has been delivered many, many centuries ago, yet may it be called a new commandment. With regard to our performance of it. For how can ye be said to love ye brethren as ye loved ye, who will not relieve ye necessity of an indigent person, what if ye and suffered so much to relieve g. souls and necessities of ye miserable souls? Who will not forgive ye injury or be guilt of an offending brother to ye? Brethren, ye blessed. So not only forgive ye trespasses of his enemies, but trusted to God to forgive ye which each died to purchase ye forgiveness at his fathers hands? Who will not do ye brethren a good office, where it made ye done good, ye constant employer of his whole life? Alas! how contradictory are ye practices both to his example and command? And yet so preposterously foolish are ye, if not withstanding our unceasing help towards each other we still hope for ye mercy and love of ye God? But I shall shew ye pity of such ill-grounded hope, from ye absolute necessity of ye love in order to our
future happiness. He sufficiently proves our blessed Saviour will in no wise dispense with our omission of
of duty. Tho' I speak with all the force of men and of angels
and have not charity, I am become as sounding brass or
a clanging cymbal. And tho' I have no prophesy and
understand all my mysteries and all knowledge; and tho'
I have all faith, so as to remove mountains, and have no
charity I am nothing. And tho' I bestow all my goods to
feed the poor and tho' I give my body to be burned, and have
no charity, I profit me nothing. Here in kind of g.
practice of every duty, if even a man do himself, such is
my promise of very high rewards, will not attest to our fu-
hure happiness with. Go of universal love. Do thou sce:
love God, who hath taught us of our duties with char-
ity are nothing worthy your soul. 4. If the excellent
gift of charity, the very bond of peace and of all virtues,
4. Which the best gift of all others is commended dead before the
great for g. sake of the King only Son Jesus Christ our Sal-
sior. To win with thee and g. Holy Ghost 8c.

1 John ii. 15. Love not g. world neither g.
things ye are in g. world. If any
man love g. world, g. love of g. father
is not in them.

In discoursing upon the words, I purpose
by God's assistance, to enter into a consideration
of the following particulars: 1st. If the objects are
such are here called g. world and g. things therin
in g. world, and from such g. if we can't so as to
withhold our affections. 2dly. If g. nature of g.
affections, in such ways we are by no means to hold g. world
or g. things ye are in it. 3dly. I shall lay before you
such reasons, as may enforce g. observation of g.
love not g. world, neither g. things ye are in g. world.
IVthly. I will endeavour to shew how inconsistent an
inordinate love of g. world is with g. love of God: how
impossible it is for a man, who sets his affections on
...earthly things to love his heavenly Father also. If any man love the world, ye love of your Father is not in him—(And if ye object from whence we are here called to withhold our affections are styled by ye Apostle the world, and ye love of things ye are in ye world. But we must understand all words in a literal, not minute sense, because we find our selves not in only of many express comands of our beloved Lord and Saviour, but even of ye dictates of rational sense and reason. Ye parent is obliged by nature and revelation to love his child, and ye child his parent. A reciprocal or inter-changeable love is required from husbands and wives, masters and servants, friends and relations. Gratitude demands a tribute of ye affection to our benefactors. Revelation directs us to love our very enemies, and yet we are all of ye world. But the we are commanded to love ye yet an excessive, inordinate love of any of ye is absolutely prohibited. Nor ye nearest relation, nor ye dearest friend, nor ye wife of the bosom, nor ye tender offspring of thy losis must be so beloved as wholly to extinguish or affect to diminish ye love of thy Father, which is in heaven. We must not suffer ye to draw our Q. So far from ye love of God, as to be unwilling to part with...
from heaven - Happy had it been for a world
if the victors had been confined to a greatest only. But
alas! they are so prevalent as to have caused almost an
universal infection among mankind. Sensuality and
pleasure, justice and covenants are all most reigned
by the dispensers of every season. Neither youth nor old age
are free. The condition is continually changing, and man:
kind are so fond of the dissenters, if we cannot fix
how any period of life is known. If we are not more or less
prevail in a world - To be good, mean, and obscure
appears very odious and contemptible in the eye of man.
And yet virtue of love and esteem with the naturally
have for ourselves, prompts us to endeavour all our
powers, to avoid our contempt and to purchase at any rate,
the dignities, pleasures and riches, such as we seek as
most desirable things. And the promise of future bliss
is reckoned to it, yet we believe not how little we have of
the element of life so far as we can gain. Riches of a world.
We care not whether we are good so if we can
but be great. Nor do we esteem the pleasures of a good
condition, so if we can but enjoy life of health - For
our sensual desires and to deny ourselves nothing:
to live with restraint to be men of pleasure, to have
large possessions, numerous attendants, lordly dignity,
gay attire, great names and titles and g. charming ma-
tic of Rabbi. Rabbi sounding in our ears, so to be court-
res and had in honour, to behold g. backs and knees
of our masters and inferiors bowing to us, while we like
g. idols of g. heaven stood erect, nor condoning to
observe or take notice: the things we look upon as marks
of the grandeur and real honor. It strikes us with
such admiration as gives an edge with our desires and
precipitates us into g. pursuit of g. in such a manner,
as to make us lose all care and all part of another life.
And that is concerned for g. which is present. It
is intimated to us in g. text, are g. love of God and
g. love of g. world are set in opposition to each other.
And it leads me to consider - Idly, the g. nature
of g. esteem is in such wise, we are by no means to hold g.
world or g. things that are in it. St. John expressly
says in his text, love not g. world. And if g. be to
g. temporary doctrine of Christianity, yet g. shall g. name
of honour of riches and of pleasure do to become
things? Must g. man of authority forego his high
titles? Must g. magistrate lay aside the insignia of his office? Must g. prince direct himself of his royal
robes, hip crown, his sceptre and his sword. 

Christianity does not promote such hoarding practices as self, nor afford your least countenance. God hears self, puts a sword into your hands of y. magistrate and reason allows it for your support of order and good government in your world. He who endeavours to wrest a sword out of your hands of y. prince by deceiving it as well, deserves to feel y. smart of y. magistrate which may not be said to heart y. sword in both. Deftly: your heart is to be loved and trusted. But y. acquisition and enjoyment of it must be procured worth noble and generous designs. This is not y. bare affection or love of honour, such as y. text or any other part of y. divine writings does positively prohibit. But it is y. immediate love y. love of it is base and destrorable ends, rich is here condemned such as y. more affection of a good name, y. smiles and favour of y. powerful y. praises and acclamations of y. multitude to y. destruction of God in our own and others. True it is Solomon says if a good name is better in precious relics. But y. it must be such a good name as is gained upon honours and holy terms. Otherwise our honour is but vanity, an empty imagination formed in y. heads of a few, and a favourable sound from y. mouths of other men. Of mere bubble, with y. same breath as blown it up, can with y. same ease blow down again. Prey love not y. world in y. instance: affect not y. honour of man in derogation to y. honour of God. Sally Love, not riches, y. is necessarily inbred in y. adorns: love of y. text, love not y. world. Our blessed Saviour assures us as y. it is easier for a camel to go through y. eye of a needle. an for a rich man to enter into y. kingdom of heaven. Why must y. rich man do to be saved? Must he refight his riches for take all and betake himself, with y. servant to some solitary care and pleading from y. world as definite as he came into it? No our Lord only speaks of y. difficulty of the men's Salvation who set up y. world for riches. Not riches, nor y. love of riches, but y. immediate love of y. renders it difficult to enter into y. kingdom of God. y. we must understand y. instruction of y. text. Love not y. world. Be not so enamoured with earthly treasure as to make y. your chief care and concern. Keep not up riches by indirect or unright means. Set our affections on things above, as y. riches of y. world are increase, set not in y. So much as if you be unwilling to part with a portion to procure right
for ye injured and oppressed or to relieve ye poor and indigent. Love not ye world is such a matter as to neglect ye duties such God hath enjoined thee to perform, nor let power and opportunity are put into ye hands. See not abundance to or ye glory of ye poor to trans-
gale upon thy inferior, and to consume thou by lux-
ury and lust. Bear constantly in mind ye great
And let ye judge of ye world will appear to re-
ward ye for ye good ye do, or to punish ye for ye style
of ye riches with which ye are enthralled. ye Shake to
be ye full importance of ye caution of ye. ye love not
ye world as is hath relation to riches. Our desire of ye
may be moderate, not exceeding a competent provision
of ye things necessary for ourselves and families. We must
be liberal in ye esteem. Not so selfish and covetous
as to withhold our hands from bestowing ye ought to
be spared for promoting charitable and yead delights.
Sadly, love not pleasure. ye also is implied in ye
prohibition of ye lust ye love not ye world. pleasure coarse
and sicker us in every shape and figure. It is beauty
to see, it is music to ye ear, fragrant to ye nose, and
sweetness to ye taste. Everywhere hath a variety of objects
which continually solicit ye and offer it a multitude of
gratifications: and pleasure is too commonly succeed
ful in its several attacks upon us. Now ye desire
of ye lust and other places of holy writ to persuade us to
keep ourselves within ye 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 ye sinful enjoyment of any sensual object.
All ye avenues of ye sense must be so firmly blocked up
as ye beautiful charms and voluptuous delicacies of ye
world, if none of ye may be admitted into our embraces
to corrupt and destroy ye soul. Love not ye world. Indulge
no pleasure such is inconsistent with innocence and virtue.
Let not ye virgin soul be troubled, like Susanna, by going
out to view ye daughters of ye land and ye tempting Beelzebub
and delights ye pleasures of ye carnal world — And now
from ye hath been discussed upon ye subject we may an-
alyze and ye nature of ye effects if, in which we are by
no means to hold ye world or ye things ye are in it. If
love of ye world is here prohibited, with ends in an
undesired unlawful and unmoderate desire of ye honorary
riches and pleasures of ye world: such thoughts as to a
pursuit of ye things from base ends and sinful views;
to gratify our pride and ambition, our covetousness,
sensuality, luxury and wastefulness. Yet love is sen-

suous and fleeting. It is a joy of the world, and makes its tran-

sitory enjoyment so much our care and concern, as to
cause us to be unkindful of our latter end, neglect of
good things of another world, and forgetful of
sorrows and sorrows, and sufferings and sufferings, lead me in gill'd place, so lay before us such preach-
s in such preachings, may encourage observation of good things, love, not the world, neither the things of the world. Y. King Solomon, who perfectly knew its just value of honour, riches and pleasures, had produced of gill. Yet y. are full of vanity and veracity of sin. Now enquir y. he shall
find if he has raised a most just sentence, you. It can bring us no solid contentem or perfect satisfaction.

Anxious cares, distracting fears, toil, some slavery, and perhaps grievous disappointments attend by justice. No
one is so entirely prosperous and successful as to be ex-
empted from a share of gill's disadvantages. Suppose gill's
ambitious man gains gill's seat of honour, yet still he is
discontented and disturbed, either with or without fear of losing it again by gill's policy of such as envy his
shadow, or else with gill's insatiable desire of rising yet
higher. May please him now y. highest pinnacle of

authority. Give him a fair prospect of all. Yet dam of gill's world and in several glories, set a crown of pure gold upon his head. Yet still shall he find his
cases and his fears multiplying in his mind. Y. case is much y. same with y. fist and goliah. It is not y. great estate. Yet shall y. gold nor resting pleasure, who can give contentment. Something in y. is always wanted, always desired by him, who sets his
shoes in gill's world. Y. poor deluded man disquieted him-
self in vain. By seeking satisfaction from an empty world, will no such thing can be afforded by it. Again gill's things of gill's world are no sure defence to a man ag-
的乐趣和恶言。Y. lame, poor and
disgraceful may pass by, with notice. Few will
observe gill's conversation, or give them selves gill's trouble of weighing gill's actions in gill's balance of destitution. But gill's gal and gill's great, gill's rich and substantial as
are gill's marks of they, so are gill's commonly of others. Bahist. If any deeds of injustice or oppression have been committed by them to procure wealth or greatness, they shall be proclaimed in gill's market-place and by gill's selves posted up as gill's object of defamation. While gill's tears and gill's moans of gill's widow and orphan.
Go attend ye solemnity, not so much for ye loss of ye oppressor's good name as for ye spoil of ye wealth and substance. To proceed, but all ye things of ye world together and ye are no defence at ye sickness or death. Ye are always come in with ye divine commission from ye head of god and are inexorable, irresistible and not to be averted. Neither honour, wealth, or pleasure will remove a fever from ye body, nor heat and anxiety from ye mind. Ye prince, now ye throne must bear his part in ye as well as ye mechanic in his shop, or ye labourer in ye field. All ye great and ye numerous attendance of ye great in he is sick, become useless. All his worldly dishes and luxurious dainties are so far from creating him an appetite, ye become nauseous and offensive to him. He must en bid adieu to all his powerful friends and his heirs of gold. He must exchange his large and fertile fields for his length and breke this in a day. He must quit his stately piles of building, his gay robes and rich attire, to be folded in as winding sheet and inclosed in a coffin. Why ye fear ye see our ye upon such vain and empty things, as honour, riches and pleasure? Ye see ye cannot procure as ye solid contention, cannot make ye wise or good, cannot relieve as from a fit of sickness, or preserue as from ye stroke of death. Edly, ye things of ye world are transient and of short duration. Ye greatest men even upon earth shall carry nothing with him. When he die, neither shall ye his fruit follow him. Ye earthly possessions can accompany as no farther than to a death-bed. In all honour is to be laid in ye death; all ye glittering dyes are of an end. Ye great names and sounding titles will be quite lost, our riches left behind, and our pleasures vanished like a dream or a tale, such is told. Thy it is a question, whether ye things will stand us so far as to a death-bed. Yet is a possibility ye may lose all our honours, all our riches, and all our pleasures. Ye man of honour stands as less but upon a trembling slippery foundation and may in a moment be brot down by yeower, malice or envy of another.

As for riches, ye often make yourselves things flee away and forlode ye before ye forlode a ye world. An aileded providence may decree us as of ye. Be ye power and ye situation and this price ye may come into another possession. Ye is plainly estinated by ye savours carnation. Lay not up for yourselves treasures upon earth for they melt and rust dwelth corrupt and
are thee to break, love and steal. And give for pleasure, so we might obtain our content with and have nee of the satisfactions offered to our senses. Day and night, all become indifferent in a fit of sickness or age.

...of old age. When days come upon us, we shall have no pleasures in them, and all the riches and pleasures in the world can possess our mind. I come now to the place to observe how inconsistent an

...inordinate love of the world, is with love of God. If any man love the world, his love of God is not in him.

...to serve two masters. For either he will have one love, and love the other, or else he will hold to one and despise the other. J. James tells us, ye no sooner will be a friend of the world, an enemy of God. Ye greats are

...evidence of our love to God is the observance of his commandments. But to love the world, is to love one of the enemies, and our baptism we promised to re:

...draws us into a breach of all God's commandments. Ye love is styled Idolatry, and is prepared to break of ye first commandment. Thou shalt have none other gods but me. Ye hath a natural tendency in itself to all manner of sin and vice. Ye swells ye breast of man with pride and ambition, and tempts him to neglect y. duties of meekness, humility and charity, which are ye great ornaments. Ye can recommend us to ye best of ye world and ye favour of ye Lord. J. Paul tells us ye love of money is ye root of all evil, and it is a most certain truth. For the wise mind is best upon ye treasures of ye world, hath seldom much regard for piety and religion. He cannot

...is little with heavenly things does not reflect upon his better end, or attend to ye welfare of his precious soul. His gain is his godliness. His interest a. Sams of his religion. He lays aside ye practice of justice, com: passion and mercy, and deborbes himself to every sin and vice, which can promote ye service of ye this man.

...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 with is base and wicked to obtain his ends. Murder, piracy, oppression, injustice, theft, witch-:

...tardens, extortion, usury and a multitude of other sins take ye rise from an inordinate love of ye world. Nay, hath it not been known of kingdoms and govern-

...ments have been betrayed, and ye public good. Sacri:

...tized to men's private interest? So ye effusile in my next chapter, ye prepares around affords ye he who loves ye world, ye love of ye father is not in him.
To conclude. If vanity, folly, and madness is
it to do upon such things of this world? Things of the
are transitory, both and empty. Things of time
useless, when we have most need of assistance in time
of sickness and at the approach of death. Let us frequent
by and seriously reflect upon the danger to rich by pole
us, by betraying us to the enemies of Christ, and
and wickedness, ye despise it as of God's favour and
draw down ye. But the vengeance upon our heads both
here and hereafter for sins. Paul, for the things ab-
deth, the wrath of God, upon us — May God of his in-
finite mercy so al SP with his preserving grace, if
our affections may be withdrawn from ye. Things of ye
world, and be fixed upon ye. Here endless unprofitable
pleasures, which shall hereafter be ye. portion of his adopted
children here. Amen and our Lord. — To such, two persons
with ye. ever blessed Son, be ye kingdom. Amen.

2 Tim. iii. 2. For men shall be
lovers of their own selves

In ye. verse preceding my text, St.
paul acquaints Timothy with some dangerous
times of persecution, with his happen to be thans
from ye. Jews; and if ye persecution, it be occasioned
by ye. Grotes. Ye know, says he, if ye. in ye. last
days perilous times shall come. In ye. last
days, it is immediately before ye. coming of ye. to punish
his own betrayers and persecutors, ye. times shall be
times of suffering and affliction. Ye same was fore-
told by our blessed Lord, and master. Ye shall ye.
deliver us, says our Saviour, to be afflicted, and shall
kill us, and ye shall be hated of all nations
for ye. name sake, and because inequity shall abound; ye.
love of many shall wax cold. And in ye. text and same of ye. following verses St. Paul proceeds to give an acc. of ye. horrid iniquity of ye. times and describes ye. greatest of all the barbarous persecutors, who St. inflicts upon ye. kinds so many and such great sufferings. For men shall be lovers of gain, seducers, covetous, boasters, proud, blasphemers, disobedient to parents, thankful, unholy, with. natural affection, false accusers, incontinent, fierce, defiers of ye. grace, good, traitors, heady, high minded, lovers of pleasures, more in lovers of God; having a form of godliness, but denying ye. power thereof. Here we find a long catalogue of black sins and, who can expect to see good days, while such inquiries abound? — Self-love is as much a principle of nature as self-preservation. And latter indeed seems to have its foundation in ye. former. For because we love ourselves, we are grievously desirous of preserving ourselves; and we apprehend to be good for us we love; and we are naturally inclined to oppose with ye. utmost execrations of our power, whether obstacles or diversions of ye. good. Now since God hath proposed his own glory and our happiness as ye. ultimate end of all our actions, as self-love is a principle of nature, so is it necessary for ye. procuring of our welfare and felicity. That ye affection be rooted out of our nature, we shall be deprived of ye. main spring of all our obedience. For we shall grow very cold and lifeless in ye. discharge of ye. duties from ye. fear of forming such we apprehended; the good we promised to ourselves. So ye. since it is natural for us to love our selves, our Saviour and his Apostles, if ye. had allowed no kind nor degree of ye. affection, but had commanded us not to love ourselves in any one instance, so ye. have laid upon us an injunction with which we cannot possibly have complied. And since ye. own obedience is that, remarkably requisite in order to obtain everlasting happiness, it follows ye. to forbid any exercise of ye. affection, must have rendered us absolutely miserable. But certainly, neither of ye. points 2. be ye. design of our blessed Saviour or his Apostles — I shall in discharging ye. words of ye. text, it shall be my endeavour to show — 1st. In no respects ye. self-love is not only lawful, but commendable: and in no respects it cannot be justified — 2ndly, I will propose to ye. consideration ye. great benefits and advantages of ye. self-love to this
contrary to that command. Such desires us to think of others more highly than of ourselves. It must be regulated by patience, even opposition to our restless revi-
ing behaviors under the visitations of an almighty God. The we naturally love ourselves so well, as to be heir-
ing of any disappointments, misfortunes or afflictions. On belief as yet in love and reverence to great and good God with! We permit or appoint, no calam-
ity can possibly come with us, we ought to bear with submission and content. By our maiming or his disposal of us and our affairs we plainly show if we love ourselves better than we love him. He is truly and sincerely loves his prince or his friend will not think it a hardship to encounter some difficulties for his sake. And shall we refuse to give a like testimony of our love to our God? If we be County we are indebted for all our 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 with our dearest possessions, our most valuable inter-
ests, or our highest enjoyments, may, however, with life itself, for the sake of those and his religion. Yea is no man

contradictory, and is a great danger of such is unjustifiable, as a method to excite an effect, God's assistance to regulate and govern this passion in such a manner as may promote future comfort and everlasting happiness.

Let us consider that it respects itself. Love is not only lawful, but commendable; and in most instances, it cannot be satisfied. Yet, as we love ourselves, we become lawful, and it is exercised in subordination to the love of God. We must not prefer our interest and advantage in this world, to the honour of God and our Lord Jesus. We must not covet, nor pass by the laws of our religion, nor use them for our advantage or profit. We must not depend upon our own goodness, but upon the providence of God, which is pleased to allot for or to instinct with us. Our self-love must always be regulated by the graces of humility, meekness, patience, self-denial and modification. It must be regulated by humility in opposition to pride and self-conceit, which is apt to swell us up with too great an opinion of our own worth, and to make us forgetful of him from whom come every good and perfect gift.

Self-love is prone to increase us; and such causes us to contemn and despise our fellow creatures.
say saies if any man hath left house or brethren, or sisters or father or mother, or wife, or children, or lands, for my sake and gospel's sake, but he shall receive an hundred fold now in this life, and in the world to come eternal life. Ye who freely relinquish any present gratifications out of regard to 70 and 8th precept of this gospel, God will hereafter reward and an hundred fold. Wherein convenience ye may labour under as ye shall hereafter find infinitely greater comfort and more unspirable advantage. Lastly, ye love of yourselves must be regulated by mortification. We may deny ourselves in every kind and degree of unlawful lusts and insipious passion. We must not indulge ourselves in a gratification of our carnal appetites and sinful desires. We shall not restrain himself in any sinful pursuit of pleasure out of love and honour to ye God who forbids it, solely shews ye his self-love is predominant, and of our passion in him, is of ye kind, rich as we principles of right reason and religion, we must be contented nor allowed. — Job clause 20:24. Yet as our self-love must be subordinate to our love of God, so also must it be a standard of our duty to mankind. It is incumbent now as to love our neighbours as ourselves. Every one holds such as 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 ye assistance of his neighbour in time of need. And since it is a dictate of nature, ye must do by others as ye would be done by ye selves, since ye love of ourselves is laid down as ye knew, of our love to all men, whether any worldly interests or advantages chide us to disturb ye peace and quiet of our neighbours, to deny or take away ye just rights, or refuse them such help by time of ye need, as the selves might reasonably have expected as a like condition we are, in a few, all-natured principles, we are merciful and generous, we are in short, lovers of ourselves even, sinful meaning of ye expression. Love must be diffused, extended to all. Nor it centers 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 a narrow contracted soul, which extends its regard no further on to itself. But y truly great and generous mind, rich of every employment in noble and beneficial de signs for ye general public good, is ye soul of answer to ye invention of a merciful God, who created no man.
merely for his own soul. Do not glory in his own...bodies of ye...Anon. and discolours of our blessed L. and ye...armies of martyrs and confessors of his most holy faith. It inspired him on all occasions with undaunted bravery and resolution in spreading and propagating ye...divine master's religion through ye...world. We...are strong says ye...Apostle, ought to bear ye...infirmities of ye...weak and not to...weaken ourselves. Let every one please his neighbour for his good for edification: for...every one pleased not himself. As self-love puffs itself up with an over-bearing opinion of its own abilities and knowledge, and makes ye...stiff and...denies others, so is it...attended with seeking...own and pleasing...yourselves, and has nothing of ye...regard or concern for ye...good of others. Rich ye...blessed L. and savoury pro...fessors 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 honor nor profit to himself. He had no...little baseness to gratify no self-interest to promote. His compassionate soul was always delighted to serve, relieve and provide for others. He was evermore employed in promoting ye...eternal welfare of all. He was so far from saving himself to make others suffer. If he suffered himself to make others happy. If he...likewise in imitation of his blessed master, made himself a servant to all ye...might gain ye...more. To ye...he became as ye...saw ye...might gain ye...more under ye...law, as under ye...law of ye...might gain ye...more under ye...law. He conformed to and complied with many innocent ceremonies of ye...Israelitish nation, yet...he might bind ye...to ye. Tho' he was a Pharisee and ye...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 ye...the grace of ye...good and welfare of mankind — Ods. of I have endeavored to explain to an end. For instances ye...love of our...selves is commendable, and what can be justified. If we are ready to forego ye...heaviest collocation or ye...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 ye...temporal and ye...eternal welfare in such a manner, as we ourselves...th. wish to have our...
welfare promoted by you, 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 that rule by considerations either of profit or pleasure, if we grow proud of our endowments, passions, and habits under disappointments, if we prefer our private interests before y. interests of God and religion, if we sacrifice y. just rights of our neighbours to our own private views, we yet become lovers of ourselves in such a sense as stands condemned by all the laws of God and man. — I proceed therefore in y. 2d place to intro: the to y. consideration such motives as may by God's affect. to exercise us to regulate and govern our passions as such a manner, as may tend to a future comfort and everlasting happiness. It is a truth not to be contro:...
Seek us down yet lower, to forsake us in all our troubles, and to give us up to the field of great anger, vexation, despairing, and discontent—To proceed: if our love of ourselves must be restrained by our graces of self-denial and mortification. Our blessed 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 yield blood to deny y. inclinations of nature, so hard soever it may appear to take up y. cross, the y. may seem impossible to mortify and subdue y. beloved lusts and passions which are as dear to us as an apple of our eye or our right hand; yet must y. doctrine be in y. practice, whenever y. honour of God and y. commands of y. exact our obedience to it. Nor is y. observation of y. present attended with y. real hardness or unreasonable severity. A man's estate, his honour, his riches, his pleasures, his great friends or relations, might never be so dear to him as to preside with him to bring y. in competition with y. honour of God or y. devotion of y. blessed faith. He must be willing to bear with y. or all of y. advantages, even with life itself for y. sake. Glorious promises are made to him.
in reward of his obedience, such as exceeds every earthly advantage. He shall be recompensed, safe our 100-fold. But on the other hand, if he refuses or neglects to comply with the instructions, he does not, not called to it, shows his readiness to part with his most valuable acquisitions, and so more his godly. Lastly, he is in guilty of a manifest breach of duty and his present gratifications will subject him to the consequence of future punishment. By his sinful indulgence he incurs y's guilt of injustice to God and ingratitude to it. He is guilty of injustice to God because we owe our lives and most valuable enjoyments to his bounty, and whenever we use it, it is our stewardship of his gifts for which we are accountable to him. We are guilty of ingratitude to our blessed Saviour, because he laid down his own life to redeem us from death and by right of purchase hath an indispensable title to his service and lives of us all. Hence we may easily infer how dire a tendency y's criminal self-love hath to involve us in a breach of our duty to God and of our obligations to our Saviour Jesus Christ. But lastly, y's love of ourselves, y's becomes sinful, when we do not make it y's standard of obligation to mutual love.

Among brethren was never more strongly inculcated since the creation of mankind. In and by the division of society, y's is our command. May our blessed Lord and Saviour Jesus Christ have the number of his commandments. In a grateful return for it, God hath in particular secured from his gracious master, he never in his omnibenevolence to enjoy us, but seems to take a particular pleasure in dwelling among us. In his eyes we have of over and over again, y's is a message. If we have heard from the beginning, if we love one another, y's command. Have we from him, if he love us as God love us, and love his brother also. May according to his opinion, we can no way make proof of our love to God. Let we love one another. If a man say I love God, and hate his brother, y's is a liar. Y's love not his brother, whom he hath seen, how can he love God, whom he hath not seen? Our love is not of so related a nature as to be carried up to heaven at once and y's first sight to be fixed upon an incomprehensible object. Greater objects are more suitable to