No. 11.

On the love of our neighbour.
Matth. XXII, 39. "And the second is like unto it, thou shalt love thy neighbour as thyself."

In the answer of Jesus to the question of the insidious Pharisee: "which is the great commandment of the law?" an answer comprehensive as it is important in its direction, the first part naturally, even necessarily leads to the second. The love of God implies obedience to his will; and by all that we can learn from the condition in which we are placed, from our mutual wants and mutual dependence, from the various relations in life produced by our several interests and affections, it is evidently the will of God that we love one another. Now in exact conformity to this plain and reasonable inference, is the precept of our Lord, which inculcates the love of our neighbour. This precept, he assures us, bears a strong resemblance to that, which befits us with the earnestness of devotion raise our affections to the Author of all good; for in no way can we more effectually show that our minds have been engaged in this high and holy duty, than by culti-
waking the charities of life, in cherishing the deep feelings of humanity. The love of God is the love of our neighbors; it indeed acquires their importance and influence; they both of them make us to whatever is good and generous, by adding the principle of duty the seal of affection by making actions to be the result of love and not of feelings of the heart.

The command which constitutes our text, was the for the Saviour's teaching, made the basis of a part of the Hebrew code. Moses laid his law to his people, thou shalt love thy neighbor as thyself. But it was the Saviour's only to the heathen stranger, who could be a neighbor in the condition of the land, and as they were forbidden to cultivate intimacy or maintain intercourse with the idolaters who surrounded them, they could imagine, that it was the mark of a good fellow-countrymen, the worshipers of the true God, to claim a privilege within the pale of their race, with their wishes and good affections. But in other instances, as in other instances, as we see the enlarged, generous, comprehensive spirit of Is. The beauty and tenderness of the words have here and the compassion, sufficiently show that the terms of newness in the literal sense, are not to be made to men of any one nation or religion. The laws of nations were considered as schismatical, because they had chosen a different place from mount Zion for the worship of God's name. Between them of the Jews, therefore, there existed all that dangerous hostility, nor religious jealous can inspire. Yet the philanthropic morality of the gospel declared men to be neighbors. Yes, my friend, it makes man and one united brotherhood. Whoever man is, he is no longer a stranger, he is your neighbor, he is whom you may, whom you can mist or do good. He who is in a position to be assisted, is aided by the kind offices of benevolence and affection.

But, perhaps, it will be said, that the duty in this comprehensive and indefinite extent, is impossible, if it could be practiced, that it might not be attended with the least of the consequences. Will not the affections vanish, so rare that organize them efficaciously, when spread over so large a surface? And how can we love the innocent who has the abandoned? Must we hold fellow men with indifference? Embrace model of perfection? No, such are not the requisitions of the law of charity, such is not the character of the Christian. Obedience to the gospel, piety, endures the love of our neighbors, will not compel us to confound moral distinctions, or to
struggle in efforts of imaginary duty against the constitution of human nature. (Love may be considered both as a principle and an affection; as a principle, it implies an uniform production of good in the mind of one who knows it supposed to know, in what good consists, or in what manner it is connected with felicity. This principle is directed to any particular object, as it becomes affection.) This affection, as it respects other rational creatures, may be distinguished into the love of benevolence and the love of complacency. The benevolent affection may be extended to all, for all are sufficiently susceptible of good, and to receive it. The only qualification they require is the desire or wish of enjoyment, or exposing itself to suffering. True benevolence reaches within the reach of its dominion strangers, enemies, even the meanest of vices. Frequently it is claimed by a sense of the dangers to which the object is exposed in consequence of its want. You may see it in the tender affection of a wise and good parent for a son who is treating the desk and dominion may of filial duty, guilt, in the philanthropist, whose liberal unceasing hands consult the good of the most ignorant and degraded of mankind— with peculiar grace and lustre in the man of many, who while he vents
the intimate affections of the soul, confidence in the hearts on the absence of guilt; but it also demands our feelings on the offices of kindness and charity to others, as far as our power and as. It holds up the principle of benevolence, and virtue of conscience only are allowed to claim our approbation.

It may perhaps appear unreasonable that we should be required to love our neighbour as ourselves. In this injunction self-love is evidently considered as a lawful principle, since it is a measure of social affection and from the constitution of our natures we see that it must necessarily have a predominating influence. But he who should insist that it is impossible to love our neighbours as ourselves, must be reminded that in the Gospel of the present principles of perfection are enjoined, that we may never rest satisfied with any degree of excellence, but consider every advance as a step to something better in the ascent of duty. The injunctions of self-love are frequently expressed in absolute, unconditional terms, not only that the qualifications of excellence are frequently expressed in absolute, unconditional terms, not only that the qualifications of excellence may be left to the exercise of reason, but that the habit of action not they prescribe are only

perfect in their kind, and not be broken down into insular, interpreted of uncertain affairs when we are required to be holy as he who hath called us is holy; to purify ourselves, even as he is pure; I command us to be perfect as our Father who is in Heaven is perfect. Though such models of imitation are infinitely beyond the reach of our infirmity, yet he who constantly aims at perfection will surely never be content with trivial attainments. Who can habitually contemplate the bright glories of the heavens without feeling the blessings of sublime perfection? If your fixed principles be as your feet, your actions will scarcely be less so. But the who proposes to love his neighbour as himself, though he should fall short of bounds, highly disinterested, will yet cultivate the character of life to a greater extent with more genuine virtue, than he who whose standard of moral excellence lowers a compromise with more low and unworthy principles.

Besides, the duty of loving our neighbours as ourselves differs little, if at all, from that of doing to others as we would that they should do unto us, the propriety and justice of which no one who has ever touch knowledge, whatever you find a man, you find a being whose only
resembles yourself, who is inclined with the
same nature as your own, why should any
feel, who is susceptible of the same kindness
of feelings with you, be gladened or distressed,
and will you ask a stronger reason for conceeding
to him, his situation of circumstances what
they may, the same rights of offices, not as a
man you think yourself entitled to claim?
Do we ever voluntarily inflict distress upon our
selves? and is it, for us then, to make others
the sport of our cruelty? When the heart, being
with anguish, the flood gates of sorrow are
opened upon us, how promptly do we take
refuge in the kindness of sympathy? And
are we strong to find the voice of condolence
refused to our requests, unrelieved efforts—
still we not, then, as well, to the sons of mis-
ery, the soothing of consolation, is given to try
the interest of feeling or we claim, for ourselves.
We feel the full bitterness of disappointment
when our plans fail, our hopes are frustrate,
and are we cold or indifferent to the adversity
of misfortune or heavy on others? Are we
not more ready to accuse our faults, to extenuate
our misdeeds, and shall we overlook con-
sciousness, to rejoice, to deceive, to condemn the
folly of our fellow man? Who
does not dread the blasting touch of calumny
that steals the treasure of a good name? Is
then it not our part, to regard the fate of others
of a neighbor? Sir, upon the story of others.
No, my sir, let us but do to others as we would
that they should do to us, we shall no longer
complain that the command of us in our test.
no quares what cannot be performed.
Besides it should never be forgotten that the practice
of benevolence is the most true enlightened
self-love: he makes a false calculation of
interest, who endeavors to serve what he has
united by so many ties of affinity, by so many
bonds of alliance.

Such is the nature of the character of the
duty of love to our neighbor. The question not
only, present to us, how may we best perform
this duty, in what manner, may we manifest
that we possess that spirit of true love and the
true nobility.

1. We gave evidence that we possess the prin-
ciple of love to our neighbor, when we see on
the opportunity of doing him good, are ever ready
to fulfill the offices of kindness. We cheerfully
walk the ground of social duties in its whole
extent. Society is a chain, every part of which
must be supported, bound to other parts by the
magical powers of charity and benevolence. The duties
the soul be chilled, if such a measure were adopted. The ordinary productions of the earth are necessary for the support and convenience of life; but shall we not cultivate the flowers and fruits of the garden? The opportunities of doing good are as numerous as our connections and associations. At every step in the journey of life, we find occasions for generosity and kindness, for something more than strict justice would require us to do. (We being men are one body in x, and we are members one of another.)

Do not let the beginning, that we love one another. (The fact of cooperation, or the interdependence of success may for a moment persuade us that we are independent; but the pressing realities of every day bring us back to the conviction of our weakness and want of assistance. If then, such be the condition of society, it surely is the part of wisdom, as well as Christian love, to find in the immediate connection a fruitful source of happiness; to make the active duties of life, but the appreciation of favors of the interdependence of benevolence. He who is thoroughly imbued with the principle of love to his neighbor, and maintains still opportunities for the exercise of benevolence are themselves in our way, the will...
void of truth has told us that the work, at a season from the spring of his ways, shall spring a soul from death & hide a multitude from (indeed) the opportunities of doing good to others in mind, in means. external condition not defined by numerous, will never escape the keen eye of the generous benevolent man.

2. But our love of our neighbors is not limited to the office of external acts of concern. It includes the whole process of gaining the confidence, and finds sometimes in mingled feelings of participation of thought, life has ends of affection. To him no generation of wealth, no prerogatives of power, no office of talents can administer a remedy of sorts. It seems as if distress were sometimes sent in purpose to convince us of the importance of benevolence; this is the most general exercise of kindness. If you receive a winter, from the throne of thine heart, with its snow and its storms, if you check the progress of nature in winter, before you quench its ardor into habit of duty, if you stimulate your strength, the atmosphere of weakness, and weaken the atmosphere of weakness, you will do a deed. And with the effects are incredible, for they will be communicative with eternity.

wait till the cry of distress assail his ears with irresistible, he will not condescend to ask of his humble must to sue for assistance. No, he will seek wisdom with a vigilant eye, and to seek of others the may do most good; he will seek for objects of beneficence, occasions of kindness, with the dill of his own happiness in the search. He who has surrounded you with affection.

and will you not have the woe, as you have the power, to add to the cottage of plenty or to clothe in smiles the countenance of anxiety or despondence? Have your talents, and education, or rank given you an influence over the sentiments of others? Consider how much you mayought to promote the best interests of your fellow men by lending the weight of your authority to the cause of virtue within. This is indeed the noblest act of social usefulness; this is the most general exercise of kindness.
and hopes of no religion or future. That God, whose existence is declared in all the acts of life, animate, & happiness, or not, nature itself, has displayed his goodness in the moral constitution of man, & in the system of our passions & affections. Not only are we bound together in society by the exchange of good offices & kind assistance, but we are made to find happiness in sympathy of feeling, concord of sentiment, harmony of interests & wishes. The storm of adversity may hay our hopes in the dust & shatter the faith & fortune, & the evil may be beyond the reach of remedy; but there is still a refuge in the sympathy of good affections of our fellow-men & a refuge of adversity cannot destroy. In the anguish & desolation of spirit, with a calamity too deep to strong for the common resources of relief, sometimes inflicts, how soothing is that voice which tells us that there are none but to share our emotions that we do not feel alone (it is like the strains of music in the deep stillness of night inspiring an elevated & chaste & calmness.) Our helps your friends & relatives are going deeper down your soul, & half your conversation is gathered from the depth of our distress & we have been assailed by the winds of your prosperity or, what is beyond comparison more keen, by the iniquity of wrong & conduct of those whom you had placed your fondest hopes in. It is true, it may be, we cannot restore you losses, we cannot brighten your prospects, but we can do something towards filling up the diapointment that has left on your heart by showing you that there are minds around you which respond to your mindly feelings & sympathize with yours. While we read your thoughts, the hopes & promises of religion is the moral beam - you will derive consolation not only from the truths presented to your view, but from the kindness & interest shown by the effort to be the word of the poor & the only poor & his cause, that many others, for instance, might feel the feelings of our fellowmen, is an important part of love to our Lord; if it is enforced by the example of him who might want to be our leaders. God, the miracles of Jesus, in themselves the highest of beneficence, were frequently accompanied with expressions of the tenderest interest & most affectionate concern. To the widow of Nazareth, whose mourning was the music of heaven, he said, "weep not!" & gave her son to life; yet the tomb of Lazarus, where tears expressed the mourning affection of friends & relatives, "Jesus wept." And the dead came forth from his grave.
O thou who art the merciful parent of the universe. While we look to thee as the source of goodness, we implore thee to form us to a resemblance of thyself. May we fulfill the plain law of loving our neighbour as ourselves. Thou hast placed us here so.

Strengthen our habits of reciprocal affection, help us to remember that none of us liveth to himself alone. Thou hast loved us, may we love one another.

Thou hast forgiven us, may we forgive others. We pray that in all that we do, we may manifest the spirit of candour, gratitude, kindness, fidelity.

We thank thee that we have this day been permitted to assemble in thy sanctuary, to offer to thee the united tribute of our devotions, to attend to the instructions of religion. We pray that we may reconcile our lives the good influences of our religion, show that we profess not the imported name in vain. We offer
range of social life. St. Paul has declared that
all the bonds of profession, the energy of faith, the
spiritual dependence of wealth, the element of con-
sciousness, are in vain without the active giving
principle of charity. Without this principle, no
vices exist; he who performs the external duties
required in the intercourse of life, if he has not
carried them longer, is but as the instrument
which sends forth the notes of music to delight the
ear, while itself is insensible to the harmonious
sound.

The duty, which has been illustrated, is often
mistakenly enjoined by the sacred voice of inspiration.
St. Paul assures the Galatians that “all the law
is fulfilled in one word, even in this. “Thou shalt
love thy neighbour as thyself,’ is a greater than Paul
has declared that on the two commandments of love
to God, love to man, hangs all the law and the pro-
cets.” The mercy of our Saviour teaches us the same
lesson: “God so loved the world that he gave his
only begotten Son, that whosoever believeth in him
should not perish, but have everlasting life.”

Walk in love.—As also has loved us, so we are
obliged to love each other as an offering of sacrifice unto God
as a sweet smelling savour.” By this, the reward of nature,
the burning animating as these nothing cannot or need
be added. To love our neighbour, in the Gospel sense.
is to bring down to earth something of that spirit which makes heaven the abode of blessedness; while we answer to the extensive claims of social duty, it will surely be no ordinary excitement to reflect, that we are imitating, in some humble measure, the example of Him who hath created and redeemed us.

June, 1813.

At Salem, Dec. 20th, 1813. - afternoon.

At home, Aug. 8th, 1819. - afternoon. omit-