No. 149.

On Empire.
1. Samuel, xviii, 8. 9. "And Saul was very wroth, & the saying displeased him; & he said: they have ascribed unto David ten thousands; & to me they have ascribed but thousands; & what can he have more but the kingdom? And Saul eyed David from that day forward."

This is a sad & impressive picture of what man may be reduced to, by the indulgence of ungoverned feelings, a striking proof that he who gives himself up to the dominion of passion, at the same time that he becomes corrupted, becomes likewise an object of compassion for what he suffers. Although Saul was placed on the throne of Israel, he was not beyond the reach of the foul spirit of envy. David, the young son of Jesse, had recommended himself to the favour of his royal master, by his powers, his skill
in music, of his faithful services. We are told that
Saul was troubled by an evil spirit from the Lord. 

first noticed by that darkness and gloom, a short time
a state of feeling, the Jews, who were in the habit
of associating everything to a special interpretation of
God's purpose, considered as produced by the agency of
an evil spirit. While the king was thus suffering the
dreadful torture of a depressed, harassed heart, it
curred to him that some relief might be found in
the charms of music, and therefore ordered the ser-
vants to procure a man, that could play well. The
power of music to soothe disturbed feelings is known
and recognized by every true lover of music. Yes, it
has long been known and acknowledged. Its
peaceful and soothing power is a more striking instance
of its beneficent influence than this. It was on this occasion that David,

who is described as being running in playing, was
a mighty, valiant man; a man of war, was summoned
to the end of the king; his skill in music had the
desired effect; for we are told that when David played
in the court, the evil spirit that possessed Saul
forsook him. David of course soon became a favorite
of the king. And it was not long before he engaged
himself by an act of devotion, which brought his name
into the mouths of all people. He went faithfully
into the service of the king, trusting to the God of the armies
of Israel, and became one of the great chieftains
of the Philistines. This bold deed was followed by the
total rout and discomfiture of the hostile army, and the
army of David was restored to its former glory. The
young man of course became the idol of the
people; for a while he was honored and distinguished by
the king. But it was not long before the spirit of
jealousy began to stir in the heart of the monarch;
when the women, as they met David on his return
from victory, resented to each other in their tones
what song, that Saul had slain his thousands, but
David his tens of thousands, this malignant spirit
kindled into a flame. To heal the wounds of David,
and to allude above his own was more than he could bear.

The virtues of David of the young man excited in his
only the darkest and bitterest envy. All his services
By this passage of sacred history, our thoughts are directed to the consideration of envy. This was the passion that filled the breast of Saul with the spirit of a demon, reduced him to the wretchedness of a self-tormented man, and made him such the object of one of his best friends. And the same passion itself has ever wrought its effects. It is this passion, or still goes through all classes in society, produces such ails, discontent, ill will, as far as it goes. It is difficult to estimate its extent, for it assumes so many various shapes, and calls itself by so many names, that it is only by avoiding any discoveries in it, or always the same thing, that you can detect its existence. In some form or other, ever it achieves almost every individual. The gifts of envy, too, are scattered so variously, that to him, who chooses to indulge the disposition, occasions of envy will often occur. It is a venom, a poison that may be distilled from many a plant, of which we will take pains to call by name: it passes through the mind with a burning热度, and leaves every impression behind it. Something of the disposition in them it another, for it is the excellence it cannot move, insensibly glide into almost every mind, not indeed to such a degree as to be always perceptible to others; but it
the question be put to each one. Would you not, if you dare to be honest, confess that you have sometimes detested yourself looking with a jealous eye at the good fortune, the happy prospects, the superior talents of a neighbour, have thought that the place in which he occupies would better belong to yourself? Do you believe that a thorough and searching examination would lead to an acknowledgment that some drops from that bitter source has occasionally sprinkled on the heart. It is not often to be sure, that envy so commonly feels itself expressed, as was David’s toward? David, it is not often that it rears up such evidence, as calls such fears to action. It usually operates in the more humble forms of selfishness, refining of discontent, embittering deep yet the happiness of every day, every hour; sometimes life with a scene of irritation, anxiety, of gloom. Envy is perhaps a real, and widespread may well deserve our consideration.

Envy is a discovered state of the mind, in which we look with pain in something desirable in the situation or condition of another’s, which to appropriate it to ourselves. It combines, therefore, all that is bad in selfishness, in pride, in covet, in anger. An unrestrained envy leads us to view others only in the light of comparison with ourselves. No beauty of excellence can be seen in any thing, except as it is a part of our own possessions; it is something which we covet to be our own. The envious man conducts, as if he supposed the world was made for him, of him only; if he can see nothing good in the state of another, that he becomes uneasy and restless, because it is not his own. There is plainly the very worst form of selfishness & pride. It is not grief & anger, of the most malignant, unreasonable, blind, innate in the breast of the envious man? To grief to see others happier, or better, or more powerful, this himself is angry that God has not given to him all that he has given to others, that favours has or ordered that the blessings of life, instead of being kept when his head, are scattered with an impartial hand over a wide surface, & impart joy & gladness to thousands besides himself. Thus we see that the elements of envy in general is made up of the very worst passions to which human nature is subject. It is a sort of evidence; I poison extracted from the bitterest things in the heart of man; a friend like spirit, that fattens itself upon whatever bad qualities there are among others, and collects them together into one mass of detestation.
There are three modes in which envy displays itself; it may be considered as general heat, comprehending most, but not all the cases of its operation.

1. One form, the spirit of envy takes, is with regard to the outward possessions—wealth, honors, &c. which are esteemed the good things of life. These are the objects which all partake of the strife & excess of the world, & whither the amorous man usually gives this management, more recently, than if any thing else he looks upon the riches, prosperity of his neighbors, &c. as at the view; he turns away with a heart full of the bitterness of endless desires pervading passions, however vast what he conceives to be the obvious injuries of fortune, yet has made his lot on earth this means so near. How very common to hear men express their indignation at the possessors of wealth & honors; as of affluence, superfluous, &c. were confoundedable crimes; but it is not because they look upon the things themselves to be bad, for let these men become lords of wealth & rises to power, & they will probably become the most insolent, overbearing, tyrannical of the passions after these airy fleeting treasures. The true secret of their hatred is their envy; it is because fortune has not smiled upon them; for the staff of authority has not been put into their hands, that they grow so odious. Nothing can be more unreasonable than this passionate selfishness. In the course of things, the external possessions of life must be distributed very variously: some are to be found in the stable obscurity, whose desire is gratified, almost before it is excited, others, being at the hands & having the benefit, &c. stimuliates to joy, delight, to their is assigned the estate of poverty, where daily toil scarcely satisfies daily wants, & where though desires are few, the means of gratifying them are still more scanty: & between these extremes are the poor, i.e. at every difference of degree, some stand on the high, & splendid places of honor, where they look down on the wretched & miserable. The endowments, the powers of fire glitter in their eyes, some give their names to the months of the world. But the great mass of men glide along through life, unnoticed & unknown, except by the very small circle in which they move; these have no testimony for themselves except in the boasts of
few individuals. And between these ranks are scattered 12 million various degrees of authority, credit, influence. These differences are in the course of things, and you might as well expect to see the surface of the earth instead of rolling into mountains or sinking into valleys, to be one flat, dead level, as to see society pressed into one uniform condition. But with this rise, there are occasions of providence, the various men have a great deal of the current, if they cannot rise to the highest point, they would stand there, and try their hand to push the fruit, why should you, if you have been gathered industriously, while you stood idle by? But a part from every other consideration, I ask you to consider seriously the snare, man's distinctions for all the purposes of society. It is then tell me, why you should envy the possessors, you your hands in the distribution of these distinctions, for all the purposes of society, if they have been gathered industriously by some great effort, and some hard work, or some sort of man not in their bands, as may be born without merit or credit, as without a crime? But suppose these high distinctions have been obtained by patients, persevering efforts, that they have been the heart of labor, then why

and have no justification for regarding them as objects of envy. They are the fruits of just reward of action, the natural compensation for various services and industry. Why should you envy them, if they have been gathered industriously by some great effort, and some hard work, or some sort of man not in their hands, as may be born without merit or credit, as without a crime? But suppose these high distinctions have been obtained by patients, persevering efforts, that they have been the heart of labor, then why
nature, that she at last avenges herself by dragging with
the sources of enjoyment. If, in the midst of her min-
ute, she manifests the means she stands frequently poor & desolate, in
the vastness of her poetry, & every poet does but present a broader surface to the attacks of
misfortune. The sceptic itself is held by many a con-
sciousness of its weakness; many are enwrapped in the
perpetuity of their wrong, & it is equally hard to be just and
right. Often, there is any thing like these, may not the
effects of these broad distinctions upon heart or spirit be
as back to your humble station, never them no more. Re-
member that to these things there is a feeling among,
greatly, than belongs to the things of houses, life; this to
for the exchange of your country, to the paying of your

Another object of envy is found in these endowments
of mind, these talents, and distinction from among
in the family of God. And if this passion were as avail-
able; it would be much more quarterly, and as with
regard to these objects, than with regard to the gifts of fortune.
But the object does not often or halfakte the passions; it
is still as bitter & restless as ever. They perhaps that envy
fixes itself upon mental endowments, accomplishments,

is usually more keen is deep than most of these nebulae of
the passion, because it is a sentiment chambered generally
by such, as are able to estimate the importance of the object,
who feel strongly on reflection to that importance. Those
who have made it are capable of making but small attain-
ments, & the by education of men is confined within
inner walks of intellect, are too often disposed to
regard larger minds & brighter acquirements with jealousy
and kindred. When a man of great powers has made an
appearance with strikingly, & his name when his name, those in the
stand next to him, & of men will not gain in the gener-
al exclamations of praise, may they will regard himself
old, if not with hatred? What is it, that scales this
rise of spirits, their heats, but the malignant spirit?

the same spirit, which extends through every department
of society. He leads the farmer to envy a neighbor, whose
fields are more flourishing than his; the mechanic to look with malignant
jealousy more who can produce a better piece of work than
his own. Nothing can betray a more unjustifiable spirit
than this envy of the intellect of others; for in almost
every case, the superiority is only really to superior care
diligence in the culture of the active powers; be therefore wise in seeking his neighbor's or companion's on such accounts, does not approach his own indulgence or waste of time. God has given us our minds, as fields to be cultivated. We may break up the fallow ground and use all the arts of fertilizing and enriching it, or we may suffer it to lay waste and produce no fruit, to be man over with useless' plants. We may fence it around, guard it from attacks or invasions, do we many keep it open, and, like a barren heath or common, be trodden down and savaged. Now when so much, when indeed almost everything, with regard to the improvement of minds, depends on ourselves, how indispensable is it in those who have neglected opportunities, who have talents, oframids our advantages, to look with an eye of envy on such, as have had the conscience to be faithful to the trust committed to their charge, how much of meanness, of a guilty conscience, does it betray, to undervalue, to despise, such, to endeavor to pull down their reputation. He who envies another's mental accomplishments, whose in most cases, that he is like the fool, into whose hands a prize is put to gain,}

modern, but who therefore despise their time, who have been more industrious than themselves. Such in general is the origin of the mean envy of jealous minds. And other this is not the case, envy should be allayed. Should be distinguished by the consideration that in the structure of society, God finds use for all the variety of minds; all the minds can employ, is that it is incomparably better to be good than to be great. The powers of one man are just fitted for one place; those of another for another place. In the great machinery of the world, the large and small wheels are equally necessary to the movements of the whole. Each plays its part where it is better than another can in the same place. When we consider therefore, that God has so harmonized both together in one beautiful whole, the different degrees of mental excellence capability, should we envy those who chance to stand higher on the scale than ourselves? We may still, as well as they, do that we were designed to do, - do that lies all the merit of the fame. We are envious, because we think it necessary to have fame: but this disease of envy, it necessary to have fame: but this disease of envy, the appetite for reputation is the most fertile of the pride of man. We can be
3.

A third species of envy is that, wh. is directed against the merits of others: if this is the most malignant species, as it is in the form in wh. the passion appears. To every other, because they are better than ourselves, to hate them for their virtue, is a stretch of depravity, if we were capable of supposing man capble of, it would be to destroy it. We are told of ancient Greece of the integrity was insurmountably unreachible, that when he was sent into exile, one of his countrymen asserted, that he voted for his banishment, because he was tired of hearing him forever called the just. And this is the spirit of the enviers in all ages: a spirit, wh. envies, means at every moment to do good; wh. meets benevolent intentions, as he goes forth to beg, to work, with objections, with ridicule, with calumny, wh. persecutes, with thorns put the venom of his malice against virtue, & strives to find flaws in places in the best undertakings. The record of the world will tell us that the greatest benefactors of mankind have too often had the hard fate of being envied, thwarted, & harassed as men of envy, who had not understanding enough to comprehend their high & generous plans, or virtue enough to e.


dissease them, when understood. Strange peculiarity, that the highest passions should be kindled against the brightest characters; that the more good is effected, the more are the vicissitudes of opposition should burn. Yet such is the noblest of that demon, envy. Great merit is uncommon excellence is frequently the signal to call forth its most intense & malicious effusions. You will find it so in greatest public affairs, in the transactions of common life. They, who think themselves neither, & make insignificant slight shade of a great man, with regard with an envious eye any movement he may make, however pure the motive, how ever good is meant the object. And so it is in humble scene; in the usual intercourse of life; the man of the most benevolence, of the highest active virtue are very often subjects of the bitterest envy of the smallest tendrils. The motives are impeachable, wh. where bad ones do not affect, they must be imagined. Their plans are either selfish or ulterior. Every instance of failure of of weakness is made the object of a brutal triumph. In the various divisions of society, the little factions into wh. the world is divided, no one can estimate how many good things occur.
In the mind by this accused spirit of envy, how many virtuous dispositions are checked, how many laudable sentiments, etc. Who will be likely to move in any thing good, when he knows, that instead of being rewarded by gratitude, the penalty of it will be to be watched by the eye of jealousy & be made the jest of the envious scoffer? Thus this consuming passion robs society of the benefit of many existences, to which virtue would prompt, & an industry would carry out in detail. Not only so, but the envious man compels all around him to shut their hearts against good purposes of benevolent design: this does something towards drying up the fountain itself of virtue, for the less the heart thinks of good things the less they may be affected, the less will it love them. Now the best remedy for this species of envy, strains its matrix at moral once; it is, whereas, the spirit of virtue is to bid it cease to imitate, instead of envying: This form of the dark passion is doubtless often excited or aggravated by secret self-proach which is going on in the mind. When we see others devoting themselves to the cause of virtue, laboring in the field of benevolence, & spending of being spent in effecting good or increasing others to effect it; whereas a man thus fulfilling up his station with un worthy services, preparing a grateful account for the great tribunal above, then turn inward & feel conscious that we ourselves are indolent, sluggish toward good, that we have done nothing to help in the virtue or welfare of society; that the old is, as if we had never been, perhaps more than if we had never been. The comparison is humbling of ourselves, but our habits of selfishness & indolence are perhaps too strong by force to be surrendered even to this bitter reproof: the natural consequence is that we envy the excellence, which note the disposition of the courageous to imitate, of more the virtues which are so far beyond us. This state of mind is to a dreadful disease: its remedy is to be sought only in the regenerating influence of truth & religion. Let the envious man try the experiment, & he will find how much more comfortable it is to imitate, than to envy goodness: I sometimes think of the bright examples he contemplates may reach his heart & cause it to the demon that resides there. Thus this spirit, glanced at some of the forms, in which envy displays itself. The modes of its operation point out: imagine...
measure its cure. It is a passion of generally springs up between there, who are nearly equal; it has been remarked to be one of the last lessons. A great mind learns to bear a greater revenge repugnance to a rival. One would think, that the torture of envy inflicts on the individual, would be motley strong enough to crush its very first sowing. No one will dispute the declaration of Scripture: "envy is a idols to the heart." If there be a passion, which has a hell within the heart, it is this. I would point you to higher virtues for suppressing this disposition; to considerations, which regard the moral government of the Deity. What is envy, but open rebellion against God? for so far as we enjoy the other, we murmur against the eternal. The heart that rests with unbroken firmness on a conviction of the infinite goodness of God, can never give place to this foul passion. Envy is wholly at war with the spirit of the Gospel. An envious heart. Why you cannot bring the two words together; it's a contradiction in terms. No, God knows, the heart of envy never does it in the breast of true disciple of him, who must much cleave in heart, as she suffered. This just for the subject, that benefit lies nearer to your

June 1822. Or

Others, who lost govern (direct all things) a task, we all beings are subjects. I give us are guilty those the spirit of confidence in thy reason of goodness. Save us from all envy, uncharitableness, discontent. Give us the disposition to acquiesce in their appointment to submit to thy will. Suffer us not to look with unkindness on the good things of others, but may we pour these equally for what it is. Great is what it is. Other beings. Let us never so much to the lot. This is best assigned to us; but remembering that they resist the proud, but greatest grace. The humble, may we be clothed with the ornament of a meek and quiet spirit, which is great of great. Yet the same temper of mind be in us, it was also in S. that are may and is be also realized, not being confirmed to this world. But being transformed by the renewing of our minds, that are may somewhat is that good, acceptable, a perfect will of God.
At home, June 30th, 1822—forenoon.
At Weston, June 14th, 1823—forenoon.