On compassion for the wicked.

3/10/1822
Psalm cxix, 136. "Rivers of water run down mine eyes, because they keep not thy law."

On no subject does the sweet poet of Israel speak with more feeling, than on his regard to the law of God. His sorrow, when he sees that law broken. The terrors of his heart become more sad, whenever he thinks of the transgressions of Jehovah's commandments. In proportion to his zeal for virtue & piety, is the earnestness of his lament over the impious & profligate. "Here thy commandments," says he, "are above gold, yea above fine gold." And in the passage her I have selected to suggest a few hints. At this time, his grief swells to such a height that it can find vent of the wicked, deserves only in tears. "Rivers of water," I'll rob thee of contempt: if you may

... if you please, as idle breath, blown upon winds, no more to be heeded. But let me entreat
Why, while you condemn the false, not to condemn the true? However numerous opposing the counterfeit may be, there is a real, sincere support for the wicked, with the friends of virtue committed both to feel. It is a sentiment that goes silently to the heart, of適合 every fountain of grace and holy emotion. It is no name sake is played at in reputation for sanctity, but it comes from a stream from the heart, in the direct natural consequence of that view of things, of the love of God, must take. There is no particle of anger, still with a contempt mingled with it: it is sorrow, pure of unmixed sorrow. There is a disdainful, deprecating that with some view the wickedness of mankind, that is most cruel & uncharitable. We should never make the iniquity of others a subject of sport or of slander. There are some, who can account instances of detraction, always about them, as if they were very pleasant things: there are phe not only condemn the vice, but hate the vice. From the seem that some who have been by many as to surrender themselves to the servitude of guilt, ought to be hunted down relentlessly. be shut out from every kind accord, every compassionate wish, every benevolent af...
many causes of grief in this world, some arising from ourselves, some from the events through which God calls us to pass; but from none of these will the pure mind of the pious heart receive such deep & agonizing distress, as from viewing the woes of others. What are the common calamities of life, compared with the calamities inflicted by nature? What is the sickness of the body compared with the sickness of the soul? When the body is diseased, we lend the patience & resignation we may calmly wait for the worst, but from anguish may arise the most, yet kindness will all we at hand. The administered relief is the spirit of endurance. We carry ourselves through. But she can minister to a mind disease. We resort to the awful question of vice in the soul. The loss of property is a great calamity; but what is it to the loss of virtue? The death of friends brings in its affliction deep & retributive. Such death has in it nothing but evil & wickedness, nothing that can make us consider. In short, again may we go through the whole list of calamities, man or beast. man in mind, body, peace of soul; we may view the death & sorrows of human persons. - explore all the causes of grief that oppress the heart, - you will find more of all these, that ought so to distress as tears from the eye, or to afflict pain on the feelings, as the presence of sin. - Sin is the great evil in the creation. a fountain of real evil. the flowing amidst the beautiful works of the world. To the canvas, sound, & melody an evil which destroys, while the garden of sin in this fair world. - the whole frame - the one does not more easily destroy, than does the other. Sin is an evil not only in the worst case: for other things that one calls evil are only an consequence of this: they are the fruits from the same bitter root, the error of the evil itself. I am of the opposite school prevails. I am opposed to the actions of the evil. man. And if such be the case, do you wonder that the virtues of good should amount to it? Do you wonder that men, who could feel like David and say, sins of our forefathers down on mine eyes, because they
been treading the courts of the transgressors. And I
have been walking in the way of his heart & after the
desire of his eyes. God has ordered his days, even as a
worker in society for them. When we consider
the magnitude of the evil, the deadly nature of the
criminal, all the enormities of all righteous men in
all ages will appear too small & weak sufficient
to bear all the curse inflicted on mankind by
one.

Such is in general the reason why man is in danger of
nature a subject of grief & mourning to the godly,
for this it was that the Psalmist used the strong
language of the text. Yet there are other more par-
ticular reasons, why the feet of the wicked should
reach out deepest compassion on most sincere natures.
1. Consider what sin makes of man, how it there
be not abundant reason to mourn over the ruin,
what afflictions. Take the case of one, who has long
kept not the law? You will sweep in an hour of
pain, under the loss of property, it is in the dark day
of affliction. How much more than should reproach
and the awful savages of sin, that much more should
you humbly see the law of God. The flight of animals
of all the graces of what is pure & venerable, of praise
worthy in society when done? When we consider
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and is broken & defaced. - the obligations of duty are either not perceived or are despised, - all the blessings of providence are profaned heedlessly. - the light that of heavenly offices of the ages fail upon the heart to show it the same coldly barren soul as before; - that being whom God designed for a child of glory became an heir of shame. - instead of being a blessing in this design creation becomes a blemish on the mantle of his heart. - a contrast to all around him, a most conservative the power of vice to destroy. - Each man, as long as the ages of time, is for it no exaggerated description; - Did you pursue own the view of these and consequences, it may well be there be not abundant reason to mean that the earthism with this destructions proclaims. - May we not repent see a being false man, deep from the sublime but pure for all he was created with in, down to innumerable weaknesses, - to see the whole design for all such a being was formed - predetermined in all. - May we not go to reflect what end as our ending as but there is a deadness to the nature of the best interest of mankind, as well as of the individual. - When we see a child, that it is furnished with the best means of
by the visible manifestations of our fortune. But in this we are much. There is an inward, unseen suffering of the mind, which is more acute and distressing than the pain inflicted by external causes. There is many a poor, oppressed heart concealed under a cheerful face. And how should it be otherwise? For the soul must be, as it should and can, moments in all the sins of the guilty mind come with it in death; and our membrandes, in spite of every effort to deaden them, cannot be silenced. In conscience has a heaven, that is the more terrible, perhaps for being broken; for when the unhappy man sees his mind have been filled with the feelings from the way of life, it is very difficult, perhaps it is impossible, for the mind to be at peace, whilst he trembles down the remembrances of the past and his future as he is suffering. And when these remembrances come at present themselves, if there be not their own delight and calamities can endure as many years. Besides, there are others in sufferings, with the reason is called to endure, as from which he cannot escape... Nevertheless...
ing he may be successful or may bear a flourishing to 
them around him, it is very probable that he acquires 
the same esteem; he is almost invariably an object of 
suspicion. There are many who would not at any 
misfortune that might befall him. After all vice is 
not much respected even in this world; the eyes 
of men are generally pointed at its enemies or later. 
The wicked is subjected to the painfull taint of being an 
object of derision from day to day, with the conscientiousness that he is des 
signed by nature with a judicious eye, feeling that no 
misfortune is so great as to render him more than the rest of the 
world. Such being the misery with vice in this 
world, are not such persons truly objects of 
compassion? These miseries, if at all, are not 
the fruit of their own misfortunes, but the consequences of 
their want of sense. Is there any perfect man, who has not 
been near a dear relative, or he has met with some 
struck of misfortune in his affairs? If you feel comp 
passion for them, in account of their own sufferings, how 
much more ought you to compassion 
for others, as much more should you consider 
the miseries who have never been 
gnawing at his heart, of these miseries have never 
been seen in the same path of the human? Yet these are arguments in 
our favor to what he endures, it is the man of 
vice who is 

And another reason why we should feel compas 
sion for vice, is the probability the 
would instead of bearing them, is the probability, that 
the bad characters they have borne are owing to the 
unhappy circumstances amidst which they have been 
born. It will be denied by none, that there are cer 
tain advantages, for the protection and improvement 
of human nature, arising from education, from constit 
tution, from social connections from station, from society, from 
general experience of life, who are accustomed to man 
kind in very different degrees. In the case, from 
the use almost all assembled from others they are 
all, all wicked? What a sight does one see?
than should be, in beholding a criminal individual, with whose history he is acquainted, and who, deserving of all its weight to the consideration, whatever circumstances may have met in his particular situation; if an contempla-
ting the greater part of the world, in the years he will feel himself inclined to suppose it to presume, that they may have been more unhappy than he has been in their moral education, considered in the most comprehensive sense of the word, comprehen-
sing the whole series of circumstances, as well without as within, the external world, that chance has op-
ened the mind from the first moments of moral susceptibility, to the establishment of the character: if, having been soared from the cause of vice, though they have been abandoned, but as remedies to their circumstances of early life have probably been much more unfavorable than once remembering this, but in pity of compassionate them. They have been deprived, probably of all the happy influences of parental and of instructive example, they have grown up among those who have de-
prised religion & taught it to serious things; in that they have always been thrown under the doubt that vice, of such men, as unpleasantly situated, well and not, as I am convinced a forcibly, they remember that had they not been as great, you might perhaps have been as degraded & serious as these.

These may be I think your reasons why we should oppose by the cries of the innocent. The sentiment with which I should regard the wicked, should resemble the voice of kindness, not that the heart mixture of anger or hatred. We may hate the voice, but "the means of the vicis is of this compassion is admir-
ably expressed by Jeremiah, "0 that mine head be only covered, mine eyes be a fountain of tears, that mine eyes may not cease to pour down a weeping, and "a mine age shall my eyes even in my body, my soul shall weep in secret places forever, & one because the Lord is compassed with mercy and compassion, & the Lord shall be merciful in his mercies, as he shall have mercy as he hath mercy, for his mercies are new every morning. And I will sing the praises of the Lord, while I live, I will sing praises unto my God while I have my breath. Were it not for the Lord who is merciful, & kind, & full of compassion, & doth no imme-

course of anxious son? Do it not speedily get it by the minister of the gift, when he contemplates the moral situation of these, and when his place is such as I at least must be. Do myself, also, free from that nothing can so often have a strain on my feelings as to see happenings, connected with the Sabbath, or the prayer of the serious things, with all the mixed terrors, prevailing among the people of my charge, nothing on the contrary give me such hearty, devoted happiness as to see the interests of religious objects flourishing in my heart and the midst of my life. By men that are may all church that sincere sentiment of compassion for wicked, who shall permit us to do all in our power to check the progress of so dreadful a disease, as vice.

March 1822.

Often, the sight of pure eyes than to behold integrity, are proofs that we may have a just sense of the odious nature and destructive tendencies of sin. May we regard it as our most deadly enemy, reason being that it destroys not happiness, frustrates the good design for which we are created. May we cherish a severe and holy terror for them, who, being given themselves to deplorable errors for others, do all in their power to help to the overthrow of us, or all men free to pursue their reformation. O that the seeds of religion might germinate in their power among us, and may all religion be more known and felt, in their powers among us, that the spirit of the Gov. may be more difficult than in beasts. That we may more habitually remember our hearts, that we know more of the true, that the things which are seen are temporal, and that all the things which are seen are temporal. May we seek first all things the kingdom of God and his riches, then to us improvement and definition.
At home, March 10th, 1829 - afternoon.
At home, Jan. 23d, 1825 - afternoon.