No. 183n

On the love between x & his disciples.

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John xv, 9. - "As the Father hath loved Me, so have I loved you: continue ye in my love."

If the fervent language of the affection of the heart is anywhere to be found, it is in the last address of the blessed Saviour in his prayers for them, as recorded by John. I have sometimes thought, that if I were required to point out that portion of the W. Th. preeminently displaying the character of x in an interesting light, I should select from the 13th to the 18th chapter of St. John's Gospel. There are in them such emanations of a spirit, as it were, just going to its course in heaven, & yet pouring itself out in earnest solicitude for that it leaves behind, - such an overwhelming sense of the importance of the objects of his mission seems to have rested in the mind of x, mingled with an almost painful degree of sympathy for the deep sufferings
and his disciples were to endure in promoting these objects.
He so felt them as positive to be in the arms of God. Indeed.
He, so much to himself by the ties of fellowship in a great
common cause, that whoever can read these chapters with
indifference, whatever he may think of it, can have nothing
but little time feeling for what is noble, for sublimity and bea-
tiful in moral sentiment. We are told that x. Years have
known who were on the earth, i.e. his followers, "love them
even to the end." He saw them the future messiahs, the
agitators of that religion, yet he himself knew that x. and x.
was not to die, yet though their minds were partly on
many false views of the nature of this being, yet they, like
the rest of the world, talked of anything rather than about
real dissipation, not the least that these concerns conspi-
tions would be displeased, that they would become indeed
as to the great objects of his mission, yet that in these
objects they would open their strength and toil. It requires
then as parts of that charm on which he was himself so large &
important a task, it was let down from the throne of
God. They had followed him with affectionate fidelity from
city to city; together they had been for months together dis-
pelled; x. of course they were connected by that strength in
all bonds, a fellowship in suffering, contenti. x. Since the
end of his ministry was approaching, he that in scenes
aging more, x. his duties on earth were to cease, x. parents
ought to commence. Can you conceive a moment of strong
interest given by such feelings with the past of the
future, x. his disciples went plainly together to the great joy
of the promise? It was then he uttered these declaration
ment; I dignified kindness for them, occurred in the pas-
ges of Scripture to x. x. already others. Yet was the
be begotten to them the rich legacy of his divine intu-
tions, his earnest expressions of affection, his promises of
he was. It was then he delivered that memorable sentence
"a new commandment I give unto you, that ye love one
another, as x. love me, that ye also love one another.
The parting scene of any good Christian man is most im-
pressive & solemn. Smithy some remembrances he left to the
family, in the prospect of the near approach of death, gather-
his children around him to take a last farewell, & to give
the blessing of the advice of a parent. How deeply interest-
would the occasion be. What fond recollections of the past
of demnigstious anticipations of the future, which awakens in the mind, y and in the soul. The time, that were to he broken, would appear doubly bright of its past, just as they were to be passed, the remembrance of days of joy and instruction passed together would come upon the heart, with top-fold power, when they looked forward to that and from which the veil was removed; it would be with our most exulting presence, of a happiness reunion. As with what cannot attention should we listen the saying needs of one to believe a sincere, who was so soon to have away. Yet such a scene would be silent, it faintly represents that of the parting of a to his disciples. The ties are known. They who were as his followers, though they were not the ties of natural relationship, were yet more perfect; they were more kind of a kinsman more an intimate; they were not able to be broken by enmity or jealousy, or passion, for this were consecrated, yet strengthed by the holiness of the cause. Yet they were engaged in the magnitude of the purposes of his money, or they were before to carry out, accounting though the disciples sometimes appeared inconsistent in their own doing, yet their weariness was but transient, after the sick

these never deserts his sacred cause. Who does not see y almost imagines himself present with the little band of disciples, when he hears the parting address of our Lord. Did not your heart be troubled, ye believe in. To believe also in me. In my father's house are many mansions, of which not so I will tell you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, because ye are an only, that where I am, there ye may be also. An animating sustenance was this divine theme. It was telling them that, if they confederated with their Lord to they shall also reign with him, if they would be joined together, that the scenes of labor of seeing through all time might be called to pass in the defense of propagating his religion would be followed. The scenes of present, as remembrance, happiness with their beloved Master in a higher state of existence, that though like him, they might have not where to lay their heads, yet going before to prepare mansions for them, if these man wills no more is a father's house. Let us listen again to the parting address, you shall hear. I will bring the she shall give you another compartment, that he may abide.
with your face, even the train of thought has flown, and it cannot recur, because it went with it, nothing known of him. But now, hence from the yes and no shall be our hope. You will not leave us, you cannot do, will not come to you. And he had said, think not you will be gotten. God from whom will be mindful of you, and bid comfort, from the throne of his grace. Now once we listen to this heavenly discourse, as been sung in the midst of our text, as the Father hath love for me, so have I loved you, continue ye in my love. This affecting is this comparison, the same love, which I have manifest to you my disciples. Then the Father had shewn a love as it manifested this love, as the same way, the Son had declared, to the same, the同样 tenderness between the souls who are joined is something of the same, and tenderness相关内容 between the Messengers and his followers. After this expressing his earnest affection for them, and teaching (appropriate 38) was injunction to them, continue ye in my love. And how could they resist the appeal? How could they not continue in this love, who had so loved them? It certainly would have been no common complaint to have desired such a Master as he have been, in faithfulness to take care, expedited by such promises, of bringing me by such helps. And they were not true and constant to the contrary, yet you really they were devoted and attached to the cause of their Lord, before, after certainly after his death. Peter, it is true, could say, he has could betray his Master, but after all, with the composure of the months, no one was able to come forth, the like men who loved them, their love, did not suffer, did not feel in those years of rest on their way rejoicing till it brought them to the edge of the kingdom.

There made these remarks on the affectionate union between his disciples, or in order that we might apply them, for our own conviction of encouragements. Our love, naturally says to us, as he said to his disciples, As the Father hath loved me, so have I loved you. continue ye in my love. He was not his immediate followers alone, who were the object of this affectionate regard. In his formal prayers for them, he says, neither pray I for these alone, but for them also, that believe on me through their word, that they all may be one, as then Father art in me, and I in them, that they
also now be one in us: that the world may believe that they hath sent me. By this my brethren the intention that he had tender regard for all who should in any age be brought to believe in him, that he had tenderly desired that they all might be bound together in one. From this, united to his Father & to him. In such wise as to make, the just desire of such a people more clearly committ'd with the powers that we can be. And the future to stand the commerce most of the long line of hope. We live at a time, when their religion was an object of contempt & hatred to transgress the pronounced, to the hearing of the Lord of the bountiful. In this situation they were to offer a way for its reception amidst a phalanx of prejudices, & in opposition to acceptances of heresy. Otherwise their labors & duties must have been of much less hand, as their station was the most important, not only even so, that of any face in any succeeding age could be. Their interest, therefore, an outward view of them must have been more seen & lucky than any of his followers of succeeding times. But this becomes not confirmed of present; it continues the whole bulk of those who shall be directed by his instructing, & enlightening. Proceeding by the hopes of this gospel. We live in such a time through all succeeding times, & from these, whichever times were to be found. It was not temporary firmness built on a temporary foundation; it was not partial, for the same reason with its flaws & admixtures, not with its destruction by the path of ages; that it would carry on, yea, & after that it would be the hope of the nations & the strength of the good. Whereas the sea was heavy, & all waters were to be restored, whereas the heavens were to be enlightened, whereas the mourning were to weep, whereas there was a sonet whose heart was touched by the fountain, a poor prodigal anxious to return to the house; there by should appear an angel of light, bringing comfort, direction, & solace. Now he also confronted by the world, could not be made freight to such a view as this; he could not but feel that he had an object to love, whereas the blessings of his religion were received. Of course we may say, that he lives all his sincere followers in this of an every age; he loves them through the agency of his religion, giving them means by which he should be directed by his instructing, & enlightening, proceeding by the hopes of this gospel. We live in such a time through all succeeding times, & from these, whichever times were to be found. It was not temporary firmness built on a temporary foundation; it was not partial, for the same reason with its flaws & admixtures, not with its destruction by the path of ages; that it would carry on, yea, & after that it would be the hope of the nations & the strength of the good. Whereas the sea was heavy, & all waters were to be restored, whereas the heavens were to be enlightened, whereas the mourning were to weep, whereas there was a sonet whose heart was touched by the fountain, a poor prodigal anxious to return to the house; there by should appear an angel of light, bringing comfort, direction, & solace. Now he also confronted by the world, could not be made freight to such a view as this; he could not but feel that he had an object to love, whereas the blessings of his religion were received. Of course we may say, that he lives all his sincere followers in this of an every age; he loves them through the agency of his religion, giving them means by which he should be directed by his instructing, & enlightening, proceeding by the hopes of this gospel. We live in such a time through all succeeding times, & from these, whichever times were to be found. It was not temporary firmness built on a temporary foundation; it was not partial, for the same reason with its flaws & admixtures, not with its destruction by the path of ages; that it would carry on, yea, & after that it would be the hope of the nations & the strength of the good.
says to us, as to those of old, "peace. I leave with you my peace. I give unto you not as the world giveth peace I leave unto you not to trouble your heart, but let it be a peace."

Here I could appeal to you; for the reason, not out what he did doeth, but I have called upon your friends, for all things that I have heard of my Father. I have made known unto you:

If then, my fellow-men, how incumbent upon us is it to continue in his love. Here we must see it is our indispensable duty to cherish the highest esteem and affectionate regard toward benefactors who have done us good, with what emotions should we contemplate our relation to them, both constituted as best of highest benefactors? And if gratitude to common friends is considerable, so great a crime, how much more obdurate must it be insensible toward that friend, who has laid down his life for us?

Yes, true, we are bound to live in love by every one that can excite permanent affection in the human breast. But on this subject there has been much abuse in the religious world. The love of God has been of some, in such instances to disgust every rational feeling around. In truth, fact

became a sort of cast phrase, not exact in unmeaning propositions. Peace is in some, not the mere outward form of ridicule to others. It has been treated as considerate, as a violent passion, consisting in the most perpetual motions, a sort of heavenly gift to compare me a bow, extinguishing the heat, and filling them with indescribable emotions, after

and them in a world of the same, where all is divine all light is a foretoken of heavenly bliss. Who can ask thee who think to speak with thee, which the mean by the love of me? They probably will be wholly unable to tell you, and that they know of it, till it is a strange and

wiltte feeling, of which they can give no account. If ye generate its progress, you will find it to be a more passion, increasing its power, and then, we are care

ful to avoid all words in this subject, let us not despise

reality, let us not forget that there is a love to the的事实, as we are equally bound to cherish, love our own, in our own case, as well as in accounts of what we owe to him, for the influence it shall have upon our hearts, be less than the discharge

the duty of gratitude to him. He came to redeem us from all misery. Let us consider then how we may cultivate
manifest our love to the dead.

Our duty in all cases must have its object in the same manner as the object of all human actions is the attainment of earthly happiness. Hence, says he, we must endeavour to have given you an example that you should be as thrice one with us. There is no method in which we can more effectually manifest our affection for the dead than by living as we have lived. It is one of the most common effects of friendship to produce a similarity of sentiments and conduct between those who are friends; but at any time a better commendation to the virtuous of a nation to emulate it, than to have it. For truly shall add this principle affecting in the case before us.

Do you hear 3? Let your love rather be such that while the two cut off, men may "take knowledge of you that you have been with. Hence", that the divine sentiments of the virtues, will be exchanged with such striking force. I desire you, dear friend, your affectionate regard for your country, good deeds are far better for this you have, than good creeds. Seek one before you the bright example of his piety to God, his firmness in the cause of duty, his entire grandness, resignation to the better of a lofty form, his meek and humble spirit under the most ignoble fate, his unwearied diligence, his unceasing efforts, his perseverance in the cause, his words of wisdom; they are transcribed them into your own character, if then it will no longer be doubtful whether you have your source.

Another way in which we may perhaps manifest our love to you by obeying his precepts of receiving his instructions. Write this hand, I ask your attention to that, who declared by the estimate affection for him, a man himself, that set a price of his, "if I see me, or his, think by my commands", if he answers, by saying, if a man have me, shall keep my words? And there can be no more standard of affection than this. Do we not naturally obey the directions of those who are objects of esteem to us? What shall I say of him, who should make great for façon of friendship, yet never observe the injunctions of the wisest of his friends? Would it not seem to a mockery of friendship? And is it, then,
less a mocking the precept I love thee, x, y, z. I desire, by this precept? All the protestations, all the exclamations, all the
sentiments in the world, are no evidence of affection for the soul, while his precepts are unheeded, of unregard.
We may say in juster sense, when we do our, as we believe, with sincerity, it is, it may be, for the sake of love to x, loving z, and treating, x after all, the whole will be useless, worse than useless, without obedience. Hence some
as a teacher from God, of his instructions are the instruction of God, but is the sweetest hope of the hypocrite. But these
may be x, y, z, a pretense to love the soul, he sup-
pired of x, y, z. No, not obedience, obedience from the
heart is on the life, obedience unqualified. Unteach,
to all the precepts of God, must be made one of
the teachings, by and by you are to resign love of the soul. She
assumed, it is one can cannot deceive. It will ascertain, at once the true character of agents, affectations, or will tell you when you are trusting to the principles, of the first foundation, and cannot be shaken.

And while upon this subject, let me remind you that
from this, are complicated opinions. If all the neglect proceeded from indifference, Joanna Smith would feel discouraged, and under the impression that the interests of religion were neglected among us. But if true, it is not so. I hope that the neglect may be attributed to something else, besides indifference to the subject. I have repeatedly done what I could to explain the nature of the ordinance & the manner in which it should be attended. I mention this only to indicate the observance of a duty. We had a desire to cherish the spirit of the Gospel, to exhibit all the fruits of a good life, to join in the celebration of this ordinance. May we have begun a new year! I earnestly hope that many will succeed that if God shall give them lives, this year shall not pass away without the places vacant at the table of the Lord. We are only getting off the years, and the number of those of us who are only getting along is fast increasing. But not so valuable a means of improving a sense of religion as the commemoration of our Lord's death, four years after his resurrection.

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Oftentimes it is not easy to reconcile the mind to itself, nor thank for all the grace of goodness to man, manifested by beholding in him the light of heavenly truth and the hopes of salvation. We must acknowledge with admiration and gratitude the affection and manifestation to his followers, and we have assurance that as the Lord loved them, so did he love his disciples. And we pray that we may not seem to be in this love, that we may manifest our affection to him by imitating his example, by obeying the duties of the grace of this life, by obeying his precepts, receiving his instructions, celebrating the memorial of his dying love, and in a large sense of our obligation to glorify the according to the grace of God in our hearts as we ourselves our days.