

2. *Observe your own temper.*—What it is that most draws out your love to any person or thing in this world, and improve that very inducement to love God: “He is altogether lovely;” (Canticles v. 16;) that is, imagine or name any thing that is most desirable, most worthy to be loved and admired; and that is he.

3. *Endeavour to love God out of duty, when, to your own apprehension, you cannot love him out of grace.*—I would commend this to you for all your gracious carriage towards God, and for all the kindness you would receive from God. For instance: repent, as it is *a duty*, even while you fear you want *the grace* of repentance. Believe, as it is *a duty*, while you think you cannot act faith as *a grace*. So justify God, (that is, acknowledge God to be righteous, though he condemn you,) when you fear God will not justify you. Sanctify God, (that is, celebrate God’s holiness,) when you fear he will not sanctify you; that is, not make you holy. So set yourselves to love God; that is, take heed you do not offend him; do all you can to please him; take up with nothing on this side himself. In short, let God find you in a way of *duty*, and you will find God in a way of *grace*.

4. *Study Christ.*—What divine love we either receive or return, it is through Christ. You may look for encouragement from Christ for every thing but sin. In every thing have recourse to Christ, for the performance of every duty, for the attaining of every grace; when you fear grace is withering, Christ will revive it. In a word: pray and strive that you may feel what it is for “Christ to be all in all.” (Col. iii. 11.)

Christians, practically mind these four directions, and they will be as the wheels of Christ’s chariot that is “paved with love,” to bring his beloved to glory. (Canticles iii. 10.)

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## SERMON II.

BY THE REV. JOHN MILWARD, A.M.,

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HOW OUGHT WE TO LOVE OUR NEIGHBOURS AS OURSELVES?

*Thou shalt love thy neighbour as thyself.*—Matthew xxii. 39.

THE apostle bids us consider Christ, “who endured *such*” (that is, *so great* \*) “contradiction of sinners against himself.” (Heb. xii. 3.) It was from a great spirit of this kind, that his adversaries used to propose so many captious questions to him. We find him no less than three times opposed in this one chapter: First by the disciples of the Pharisees,

\* Τοιαύτην *emphatikos* posuit, declarans magnitudinem αντίλογίας.—ARETIUS. “He has given an emphasis to the epithet *such*; thus declaring the magnitude of that ‘contradiction’ which Christ endured.”—EDIT.

and the Herodians,\* about the lawfulness of giving tribute unto Cæsar: Again, the same day, by the Sadducees, with a question about the resurrection, which they denied. When he had so well acquitted himself of both these, that the first marvelled and left him, and the last were put to silence; behold, he is again set upon by the Pharisees, who seem to have chosen out one of their number to oppose him with a question: "Then one of them, which was a lawyer, asked him a question, tempting him." (Matt. xxii. 35.) The same person is by another evangelist called "a scribe:" "One of the scribes came," &c. (Mark xii. 28.)

There were two sorts of scribes among the Jews; namely, *scribes of the people*, who were actuaries in and about matters of public concernment; and *scribes of the law*, whose business was to read and interpret the law of God unto them: † such an one was Ezra, who is said to be "a ready scribe in the law of Moses:" (Ezra vii. 6 :) and upon this account they are said to "sit in Moses's seat." (Matt. xxiii. 2.) Of this last sort was the person in the text, as plainly appears by joining both evangelists together: Mark says, he was *εἰς τῶν γραμματέων*, "one of the scribes:" Matthew says, he was *νομικός*, "a lawyer." If we put them both together, they say, he was a scribe of the law. And the question that he tempted Christ with, is concerning the law: "Master, which is the great commandment in the law?" (Matt. xxii. 36.) He who was able at twelve years of age to dispute with the doctors, in such a manner as that all that heard him "marvelled at his understanding, and answers," (Luke ii. 46, 47,) was not like, at this time, to go far to seek for an answer to such a question. We have him therefore speaking roundly and directly to it: Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. xxii. 37—39.) The latter part of this answer falls under our present consideration: "Thou shalt love thy neighbour as thyself." This is said to be "like unto the first," that is, a "great commandment;" because as that comprehends all the duty we owe to God immediately, so this includes all that duty we owe to man.

The Jewish doctors ‡ were wont to call it, "the universal great precept:" sometimes again, "the head," sometimes, "the foot, of the law;" alluding possibly to the total sum in accounts. For as in adding many particulars together, if you begin below, and go upward, the total sum is set above, and called "*the head* of the account:" if above, and proceed downward, it is set below, and called "*the foot* of the account," containing in it as much as all the rest: so if you begin at Moses, and go down to the prophets; or at the prophets, and go up to Moses; of all that is

\* *Forsitan in populo tunc qui dicebant oportere dare tributum Cæsari, vocabantur Herodiani, ab his qui hoc facere recusabant.*—Vide DRUSII Comment. ad Voces Novi Testamenti. "Perhaps among the populace, the men who refused to pay tribute to Cæsar called the opposing partisans, who maintained the duty and propriety of submitting to taxation, *Herodians*."—EDIT. † L. DE DIEU. ‡ HILLEL Sener: *Lex nostra uno pede continetur: "Diliges proximum tuum tanquam teipsum." Uno pede, hoc est, uno capite, quod vocant universale magnum.*—DRUSII *Apophthegmata Ebrææ*, lib. i. "Hillel the elder says, 'Our law is contained in one foot: Thou shalt love thy neighbour as thyself.' *In one foot; that is, in one head, which they call the great universal.*"—EDIT.

spoken by any or all of them, about our duty to man, this is the sum :  
 "Thou shalt love thy neighbour as thyself."

When Christ commanded his disciples to love one another, he charged them with many things in that one thing : "*These things* I command you, that ye love one another:" (John xv. 17 :) and who can tell how many things are required of us in *this one thing*? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." (Phil. iv. 8.) All these **WHATSOEVER**s are required in it ; yea, whatsoever else that is good and virtuous, "if there be any virtue, any praise," it is comprehended in this one command, "Love one another," and also in this saying, "Thou shalt love thy neighbour as thyself."\*

It cannot be expected, that, in so short a time as is allotted to this exercise, we should speak of all things contained in these words : we can but take up a few drops out of the ocean, or a handful of sand from the shore. It is only He that "measures the waters in the hollow of his hand, and comprehendeth the dust of the earth in a measure," (Isai. xl. 12,) that is able to give us the true dimensions of them. As there is height and depth, a length and a breadth, in the *love*, so also in the *law*, of God, which passeth knowledge. (Eph. iii. 18, 19.) This David acknowledged when he said, "I have seen an end of all perfection : but thy commandment is exceeding broad." (Psalm cxix. 96.)

Neither is it our scope to speak of the words in the way of a treatise. We shall therefore give you the doctrine, and proceed with as much speed as well we may to the query, the resolution of which is our main business at this time.

#### DOCTRINE.

*It is the duty of every man to love his neighbour as himself.*

When God says, "*Thou shalt*," he intends thee and me, and every man else of what rank, state, or condition soever he be.

Before we propound the query it will be requisite,

I. That we show who is our neighbour.

II. That we speak something of the lawfulness of a man's loving himself.

III. That we lay down some conclusions, which are to be taken along with us, as a thread that must run through the whole contexture of our ensuing discourse.

I. *Who is our neighbour?*—Our neighbour is, not only he who lives near to our habitation, in the same street, or city ; nor he only that is of the same country or nation that we are of ; but every man, of what place or nation soever he be ; whether he be one of our acquaintance or a stranger, a friend or an enemy. You find this question put somewhere to Christ himself, by a certain lawyer, (whether he were the same we have here in this chapter, it matters not,) and there you have Christ answering him by a parable, to this effect : A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him, and wounded him,

\* *Decalogus continet doctrinam tam copiosam et sublimem, ut nunquam satis perspicui, nunquam exhaustiri possit.*—MELANTHONUS. "The decalogue contains doctrine of such boundless amplitude and sublimity as can neither be adequately grasped by the human mind, nor ever be exhausted."—EDIT.

and left him half dead. There came a priest that way, and saw him, and passed by on the other side. After him, a Levite in like manner. But a Samaritan, seeing him, had compassion on him, bound up his wounds, and brought him to his inn, &c. "Now which of these three was *neighbour* to him?" He answers: "He that showed mercy on him." What says Christ? "Go and do thou likewise." (Luke x. 29—37.) As if he should have said, "Thou art a Jew, and, as such, hast little or no dealing with a Samaritan, or indeed with any man of another nation. There is a partition-wall between you and them; so that you look on them as strangers, if not enemies, and none of your neighbours;\* but I tell thee, a Samaritan, or a man of any other nation, whatever he be, is one of thy neighbours; and therefore, if he be in misery, and come within thy reach, be sure thou show mercy to him."

This God required of the Jewish nation of old: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself." (Lev. xix. 33, 34.) Yea, although he be an enemy, the case is the same; for so Christ resolves it: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies." (Matt. v. 43, 44.) *Ye have heard*—The scribes and Pharisees might have taught them thus, blotting the text with their false interpretation; but Christ better informs them, and, wiping away their blots with his sponge, restores the law to its primitive beauty and perfection: "I say unto you, Love your enemies." And doth not the law say the same also? We find a very fair text in the law to this purpose: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Exod. xxiii. 4, 5.) Doth God take care for oxen? For man's sake doubtless this is written; and so it appears plainly in the text: "Thou shalt surely help with him: thou shalt bring it back again to him." It was to be done, not only in mercy to the beast, but in love to the man.

Besides, how can we think that God would require us to bring back a straying ox, and to relieve an ass oppressed with his burden, and lay no duty on us to a man in such a condition? Doubtless if we are bound to bring back an ox that goeth astray, we are much more obliged to bring back a man, when we find him going astray from God; and if we are to help an ass that lieth under his burden, much more a man, when we see him oppressed with his.

We see then whom we are to account our neighbour: it is any man whomsoever, friend or enemy, that lives nigh to us, or at a greater distance from us.

II. We come now to speak of the second thing propounded; and that is, *the lawfulness of a man's loving himself*.—Every man may; yea, it is a duty lying on every man to love himself.

\* *Ipe enim est proximus, quem non solum conformis natura conjunxerit, sed etiam misericordia copulaverit.*—AMBROSIIUS *De Pernit.* lib i. cap. 5. "For that man is my neighbour with whom I am not only conjoined by conformity of nature, but who is also united to me by the ties of mercy."—EDIT.

This may seem strange, when we see self-love every where branded in the scripture; so that there is hardly any sin described in so black a character as this. It is a sin indeed, that includes many others in the bowels of it. We may say of it, as the apostle James doth of the tongue, it "is a fire, a world of iniquity. It is an unruly evil, full of deadly poison." (James iii. 6, 8.)

Unbelief and self-love are the immediate parents of all the mischiefs and abominations that are in the world; and therefore we have this set in the front of all the evils that make the last times perilous: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God," &c. (2 Tim. iii. 1—4.) And if you can find a larger catalogue of abominations than you have here set down to your hand, self-love is the mother of them all. It is this that makes all the stir that is in the world. It is this that disturbs families, churches, cities, kingdoms. In a word, this is the grand idol that is set up to be worshipped all the world over; greater by far than Diana of the Ephesians, whom yet "all Asia and the world" were said to worship. (Acts xix. 27.) It is that idol which every man must endeavour to take down; for until that be done, we shall find little peace within ourselves, or quietness among men.

Notwithstanding this, we must say, that it is lawful, and a duty incumbent on every man, to love himself.

There is a two-fold self: 1. A natural self; 2. A sinful self. This is to be hated, the other loved. We cannot hate *sinful* self too much, though it be to the destruction of it; this is that which we are bound to kill, mortify, and utterly destroy. Christ came into the world, purposely to help and assist us in the destruction of it: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) But we may lawfully love *natural* self, soul and body; because these are the works of God, and therefore good.

He that came to destroy "the works of the devil," came to save the soul and body, *the works of God*: "The Son of man is come to seek and to save that which was lost." (Luke xix. 10.)

1. *A man may love his own body, and is bound to preserve the life of it.*—"No man ever yet hated his own flesh." (Eph. v. 29.) We read indeed of one out of the tombs, who "was night and day in the mountains, and in the tombs, crying, and cutting himself with stones;" (Mark v. 5;) and of the idolatrous Baalites, (who sacrificed to the devil, and not to God,) that "they cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them." (1 Kings xviii. 28.) But who in his right wits ever did such a thing? Or where did God require it at any man's hands? The Lord forbids the Israelites to make such barbarous cuttings and manglings of their flesh, after the manner of the Heathen, because they were his servants. (Lev. xix. 28.) A man may sin against his own body many ways; as, by excessive labour, neglecting to take necessary food or physic, intemperance, and

the like: "He that committeth fornication sinneth against his own body." (1 Cor. vi. 18.)

2. *A man may and ought chiefly to love his own soul.*—Every man's care should be that it may be well with his better part, both here and hereafter. And to this purpose it is every one's great concern, (1.) To get into Christ, who is that ark in which only souls can be safe. They who, after all the calls, invitations, and beseechings of God in the gospel, will persist and go on in impenitency and unbelief, are murderers of their own souls, and their blood will be upon their own heads: "He that sinneth against me wrongeth his own soul: all they that hate me love death." (Prov. viii. 36.) (2.) He that hath closed with Christ must endeavour to abide in him, by putting forth fresh and renewed acts of faith. (John xv. 4.) He must feed daily on the promises, which are the food of his soul; and look to it, that he keep alive the grace which is wrought in his heart. (Prov. xix. 8.)

The new nature, or spiritual self, is the best self we have; and should be most of all loved by us. They that have the charge of others' souls, are a part of their own charge: "Take heed *unto yourselves*, and to all the flock." (Acts xx. 28.) They who are under the inspection of others, must look to themselves also. So John chargeth that elect lady and her children, to whom he wrote his second epistle: "Look to yourselves." (Verse 8.) As pastors must give an account of their flock, so every sheep of the flock must give an account of himself: "Every one of us shall give account of himself to God." (Rom. xiv. 12.)

QUESTION. "If love to ourselves be not only lawful, but a duty, why is there no direct and express command for it in the scripture?"

ANSWER I. There is no such need of an express command for this. Though the law of nature since the fall be very much defaced and obscured, that much of that which is our duty is hardly discerned by us; yet there is no man whom the light of nature doth not move to love himself.\* We find a law of self-preservation stamped upon the whole creation of God: it is plainly to be seen in all the creatures, whether animate or inanimate; and in man in a special manner. To this end God hath placed affections in man's soul, that he might use them as feet, to carry him forth readily to that which is good, and from that which is evil or hurtful to him. Hence it is that when any thing is represented as good, there is not only an inclination to it, but *διωξίς*, "a pursuing of it;" when evil and destructive, there is not only an aversion, but *φύγη*, "a flight from it." It is said of the "prudent man," that he "foreseeth the evil, and hideth himself;" (Prov. xxii. 3;) and of Noah, that, being "moved with fear, he prepared an ark." (Heb. xi. 7.) And even Christ himself, who was altogether void of sin, when they sought to destroy him, "withdrew himself;"

\* *Nunquid est ullus hominum, qui non omnia quæ facit, vel salutis suæ, vel certè utilitatis gratiâ faciat? Omnes enim ad affectum atque appetitum utilitatis suæ, naturæ ipsius magisterio atque impulsione ducuntur.*—SALVIANUS *Contra Avaritiam*, lib. ii. "Is there any man in the world who, in the variety of his acts, does not perform every thing with a due regard to his own welfare, or undoubtedly to his own benefit? For, through the dictation and impulse of nature herself, all men are led to manifest desires and longings after those things which are useful and advantageous to themselves."—EDIT.

(Mark iii. 6, 7;) as he did hide himself at another time, when "they took up stones to cast at him." (John viii. 59.) Thus he did till the hour was come when he was to lay down his life, according to a command that he had received from the Father. (John x. 18.)

ANSWER II. Although there be no direct and express command, saying, "Thou shalt love thyself;" yet all the commands of God do virtually and implicitly enjoin it. No man can comply with that first and great command, of loving God with all his heart, but in so doing he loves himself; because in the fruition of God is a man's greatest happiness.\* The like may be said of every other commandment in proportion; for as it is good in itself, so it will be found to be good for us. David had experience of it when he said, that "in the keeping of them there is great reward;" (Psalm xix. 11;) and when he prayed, that as God was good, and did good, he would teach him his statutes. (Psalm cxix. 68.)

Yea, all the promises and threatenings in the book of God do suppose, that a man may and should love himself. In *the promises* God sheweth us something that is good for us, and so draweth us to himself, by "the cords of a man." When he threatens, he showeth us something that is evil, and bids us fly from present wrath, or wrath to come. Whether he threatens or promiseth, it is that we choose the good, and refuse the evil: "I have set before you life and death, blessing and cursing: therefore choose life." (Deut. xxx. 19.) It is the will of God, that every man should make the best choice for himself;† and every man doth so, when he is regulated in it by the will of God; the sum of which is this,—that we love him above all, and our neighbour as ourselves.

III. We come now, in the third place, to lay down four short conclusions about our love to God, our neighbour, and ourselves.

CONCLUSION I. The first is this: *That as God is to be loved above all things else, so he is to be loved for himself.*—"There is none good but one, that is, God;" (Luke xviii. 19;) none originally, independently, essentially, and immutably good but He; and therefore He only is to be loved for himself. It was well said by one of the ancients,‡ *Causa diligendi Deum Deus est: modus, sine modo diligere*: "The cause of loving God, is God himself: the measure is, to love him without measure."

CONCLUS. II. *That creatures may be loved according to that degree of goodness which God hath communicated to them, not for themselves, but for God, who "made all things for himself."* (Prov. xvi. 4.)—As all waters come from the sea, and go through many places and countries,

\* *Diligere Deum est diligere se; ergo cum præcipitur ut Deum diligamus, præcipitur eadem operâ ut nosmetipsos diligamus.*—DAVENANTIUS. "To love God is to love ourselves; when therefore the precept is delivered for us to love God, we are at the same time commanded to love ourselves."—EDIT.

† *Non tam lex tibi, O homo, quàm tu legi adversaris; imò illa pro te est, tu contra illam; nec contra illam tantum, sed etiam contra te.*—SALVIANUS *De Gubernatione Dei*, lib. iv. "For the law is not so much opposed to thee, O man, as thou art opposed to the law. Nay, the law is favourable to thee, yet thou placest thyself in opposition to it; and thus thou art not only adverse to it, but inimical to thyself."—EDIT.

‡ BERNARDUS.

not resting any where till they return to the sea again ; so our love, if it be right, hath its rise in God, acts towards several creatures in due manner and measure, but rests in God at last, bringing into him all the glory of that goodness which he hath derived to the creatures. "Whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) We may neither love ourselves, nor our neighbours, for our- or them-selves, but for God ; \* "that God in all things may be glorified." (1 Peter iv. 11.) I do not say, that, in every act of love we put forth, it is necessary that we actually mind the glory of God ; but that our hearts be habitually disposed and framed to glorify God in all.

CONCLUS. III. No man can love himself or his neighbour aright while he remains in a state of sin. Until a man come to himself, he cannot love *himself* or *any other man* as he ought : the reason is manifest from what was said before ; † he doth not, he cannot, love *either*, in God and for God. When the prodigal came to himself, and not till then, he said, "I will return to my father."

Love is a "fruit of the Spirit ;" (Gal. v. 22 ;) and therefore is never found in any who are destitute of the Spirit. The grace of love flows from faith ; and therefore the apostle prayed for the Ephesians, that they might have "love with faith from God the Father and the Lord Jesus Christ." (Eph. vi. 23.)

CONCLUS. IV. The most gracious souls on earth, though they may and do love God themselves, and their neighbours truly and sincerely ; yet, by reason of the relics of corruption in their hearts, there are many defects in their love to God, and much inordinacy in their love to themselves and to their neighbour. ‡ As there is always something "lacking in our faith," (1 Thess. iii. 10,) so also in our love.

#### QUERY.

We now come to the question :—*How ought we to love our neighbour as ourselves ?*

For the resolution of this question, we shall, FIRST, lay down these two general propositions :—

I. *In the same things* wherein we show love to ourselves, we ought to show love to our neighbour.

II. *After the same manner* that we love ourselves, we ought to love our neighbour.

I. *In and by the things that we do and may show love to ourselves, we ought to show love to others.*—It is not possible to enumerate all the particular instances wherein we show love to ourselves : it shall suffice therefore that we speak of such things as are inductive § of many more. We shall reduce them to these four heads :—

\* *Amor fructu quibuscunque creaturis, sine amore Creatoris, non est a Deo.*—AUGUSTINE *Contra Julianum*, lib. iv. † *Amor Dei quo pervenitur ad Deum, non est nisi a Deo Patre, per Jesum Christum, cum Spiritu Sancto.*—Idem, *ibid.*

"The love of God by which we approach to him, has no other source than God the Father, through Jesus Christ, with the Holy Spirit."—EDIT. ‡ *Qualis est fidei habitus, talis est et charitatis ; si fidei habitus esset perfectus, charitatis habitus esset etiam perfectus.*—CAMERO.

"Such as is the habit of faith, such also is that of charity ; for if the habit of our faith were perfect, that of our love would likewise be perfect."—EDIT. § In the first impression the word in this place is *inclusive*, perhaps with greater propriety.—EDIT.



1. *Our thoughts of, and the judgment we pass upon, ourselves.*
2. *Our speeches concerning ourselves.*
3. *Our desires after that which is good for ourselves.*
4. *Our actual endeavours, that it may be well with us.*

1. Let us consider *what thoughts we have of, and what judgments we pass upon, ourselves.*—We do not ordinarily nor ought we at any time to censure ourselves with too much rigour and severity: we are indeed required, again and again, to judge ourselves; (1 Cor. xi. 31;) and it is our duty to do it strictly and severely. (Luke vi. 41, 42.) Yet we ought not, *without cause*, to judge or condemn ourselves for any thing; nor are we very forward so to do. Our love to our neighbour should be exercised in this matter: if he doeth or speaketh any thing that is capable of a double sense and interpretation, let us take it as done or spoken in the best sense it is capable of, unless the contrary doth manifestly appear by some very convincing circumstances;\* for it is the property of charity to think no evil. (1 Cor. xiii. 5.) We may be much more bold to judge ourselves than others. We are privy to our own principles, from whence our words and actions flow, and to our own intentions in all we speak or do. But the case is otherwise when we take upon us to judge others: their principles and intentions are known only to themselves, until they, some way or other, declare them. The heart, being the hidden man, is known only to God, before whom “all things are naked and opened,” (Heb. iv. 13,) and to a man’s self: “What man knoweth the things of a man, save the spirit of man which is in him?” (1 Cor. ii. 11.) Moreover, inordinate self-love hath often too great an influence on the judgment we pass upon ourselves; and the corruption of our wills and affections, on the judgment we pass upon other men,[so] that we seldom judge aright. As he that hath the jaundice, be the object never so white, judgeth it yellow, his eye being ill-disposed; so the eye of the mind, being affected with the corruption of the heart, puts another colour upon that which is most candidly spoken or done. Were our hearts principled with true love to others, we should be as cautious about the judgment which we pass on them, as about that we pass upon ourselves; and there is great reason we should be more, from the fore-mentioned considerations.

2. *We show our love to ourselves, in and by our speeches concerning ourselves.*—And it is our duty so to do. As we ought not to pass too severe a judgment on ourselves, in our own minds; so we may not speak that which is false of ourselves: and it is seldom known, that any man’s tongue falls foul upon himself. Yea, our love to ourselves is, and ought to be, such as not to suffer our tongue to blab and send abroad all the evil we certainly know by ourselves. It is our duty then in the same matter to show our love to others. Our tongue, which is apt to speak the best of ourselves, should not frame itself to speak the worst we can of our brethren. The apostle chargeth Titus to put Christians

\* *De factis mediis, quæ possunt bono vel malo animo fieri, temerarium est judicare, maxime ut condemnemus.*—AUGUSTINUS. “Concerning middle actions, which are capable of having been done either in a good or bad spirit, it is rash in us to form a judgment, especially for the purpose of censuring them.”—EDIT.

in mind of this, among other duties, "to speak evil of no man." (Titus iii. 2.)

There are several ways and degrees of evil-speaking :—

(1.) The first and most notorious is, *when men are spoken against as evil-doers, for doing that which [it] is their duty to do; when they are condemned for that for which they ought to be commended.*—Thus was Jeremiah dealt with in his time, when he faithfully declared the mind of God to the people: "Come," say they, "and let us smite him with the tongue." (Jer. xviii. 18.) The same lot had John from Diotrephes, who prated against him "with malicious words," because he had written to have the brethren received,—a work of Christian love and charity which he had no heart unto. (3 John 10.) To speak evil of others for that which is their duty, is a common thing among men; and too ordinary among some professors. If they be told of a truth, or exhorted to a duty, that doth not agree with their private opinion, and comport with their carnal interest, how do their hearts rise, and their mouths begin to open, against such as declare it to them! We may well conceive, that the apostle Paul observed some such thing in his days, when we find him beseeching Christians to "suffer the word of exhortation;" (Heb. xiii. 22;) and the apostle Peter also, by his charging them (in hearing) "to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakingings." (1 Peter ii. 1.)

(2.) A second way of evil-speaking, and a great sin against love and charity, is, *when men raise-up false reports of others, or set them forward when others have maliciously raised them.*—To offend in this kind is a great breach of a Christian's good behaviour; as the apostle intimates, when he saith, "That they be in behaviour as becometh holiness," *μη διαβολους*, "not false accusers." (Titus ii. 3.) It doth not at all become the profession of a Christian, whose Master is the God of truth, to speak that which is false of any man whatsoever: and therefore these "false accusers" are called *διαβολοι*, by a name which is usually given to the father of lies. (John viii. 44.)

(3.) There may be evil-speaking in speaking of such evils as others are really guilty of; as,

(i.) First. *When a man doth industriously search-out such things as are evil in others\* for this very purpose, that he may have something to say against them.*—Of this David complains: "They search out iniquities; they accomplish a diligent search." (Psalm lxiv. 6.) It is a sign that malice boils up to a great height in men's hearts, when they are so active to find matter against their neighbours. Love would rather not see or hear of others' failings;† or if it doth and must, busieth itself in healing and reforming them to its power.

(ii.) *They also are guilty, and more guilty, of evil-speaking than the former, who endeavour to bring others into sin, rather than they will*

\* *Facilius est unicuique nostrum, aliena curiosè inquirere, quam propria nostra inspicere.* "It is far more easy for every one of us to institute curious inquiries into other men's matters, than strictly to investigate those which relate to ourselves."—EDIT. † *Qui bene ruit vitam peragere, neque videre multa, neque audire, studeat.*—JUSTINUS MARTYR *De Vita Christi ad Zenam Epist.* "He who is desirous of passing his life in comfort, should try to avoid seeing and hearing much about common occurrences."—EDIT.

want matter against them.—Thus the malicious Pharisees did their utmost to cause Christ himself (had it been possible) to offend, “urging him vehemently, and provoking him to speak of many things, seeking to catch something out of his mouth, that they might accuse him.” (Luke xi. 53.)

(iii.) A man may be guilty of evil-speaking, and offend against the law of love, *when he makes a fault greater than it is; when he represents a mole-hill as big as a mountain, thinking that he can never aggravate another's fault too much.\**—You may have seen how boys, by continual blowing with a reed in their nut-shells, have raised a little bubble to the bigness of a small globe, which yet was but a drop of water stuffed with a vapour; even so do some men blow up others' faults, till they seem very great; but if you examine them, you will find, that that which made them so was only this,—that they were filled up with the others' malice. Some may think themselves excusable in this, as if they showed thereby their zeal against sin.† But let them look more narrowly into themselves, and possibly they may find more malice than true zeal, lying in the bottom.

(iv.) *We may offend in speaking of the faults of others, if we be not duly affected in speaking of them.*—It is too common a thing to speak of others' sins in mirth, and with some kind of rejoicing, as if we were tickled with it: ‡ “all such rejoicing is evil.” (James iv. 16.) If Christ should step into your company, as he did into the disciples', while they were walking sadly one with another, and say unto you, while you are speaking of other men's sins to make yourselves merry, “What manner of communication have you here?” (Luke xxiv. 17;) could you approve yourselves to him in this matter? It was a fault among some of the Corinthians, that when they heard of the great sin of the incestuous person, they were “puffed up,” when they should have “rather mourned.” (1 Cor. v. 2.)

(v.) A man may be guilty of evil-speaking *when he speaks of others' faults, if his end be not good.*—As when he doeth it to please another's humour, or satisfy his own, or to lay the person spoken of open to contempt, or the like.§ Our end in speaking of others' faults, if it be not the reforming of the persons themselves, nor the securing and safe-

\* *Vix centesimus reperietur, qui aliorum famæ ita clementer parcat, ut sibi cupiat, etiam in manifestis vitiis, ignosci.*—CALVINUS in Deut. v. 10. “Scarcely will one man in a hundred be found, who, in the exercise of his clemency, will be so sparing of the reputation of others, as to wish them to be forgiven, even when their vicious conduct has been open and manifest.”—EDIT.

† *Obtreclatio, zeli ac severitatis prætextu, sæpe laudatur. Hinc fit ut sanctis quoque se insinuet hoc vitium atque obrepat virtutis nomine.*—CALVINUS. “Detraction or slander is often applauded when it displays itself in the garb of zeal and severity. Hence, in the same manner, this vice insinuates itself also into holy people, and creeps upon them unawares, under the name of some virtue.”—EDIT.

‡ *Equidem permultos novi, qui propter conscientie et animorum impuritatem proximorum delictis gaudent.*—JUSTINUS MARTYR *De Vita Christi*. “Indeed I have known many men who, through the impurity of their minds and consciences, have evinced much joy and exultation on beholding the crimes into which their neighbours have fallen.”—EDIT.

§ *Observamus proximorum peccata, non ut lugeamus, sed ut exprobremus: non ut curemus, sed ut percutiamus.*—GREGOR. NAZIANZ. “We are observant of the sins of our neighbours, not for the purpose of lamenting over them, but of venting our reproaches; not that we may heal them, but that we may smite them.”—EDIT.

guarding [of] others from being hurt by them, or ensnared in them, is not like to be good.

3. The third thing, by which we show our love to ourselves, is, *by our desires, which are always after something that is good, or conceived to be good, for us.*—Every man wisheth himself well. Should we go through the congregation, and ask every man severally what he would have; every one's desire would be after something that is good, or thought to be so. Then, this is that by which we should manifest our love to others, even by desiring their good in all things as our own;\* that all things temporal and spiritual may prosper and succeed well with them, as with ourselves, to the glory of God, and their eternal happiness; that they may thrive in their estates, bodies, souls, as well as we in ours. Thus it ought to be with us, even in reference to such as do not bear the same good-will to us. It is our Lord's command, that we should "pray for them that despitefully use us, and persecute us;"† (Matt. v. 44;) and herein he has left us an excellent example: When his enemies were about that black piece of work, busying themselves in taking away his life, some piercing him, others blaspheming him, he breathes out this request for them: "Father, forgive them; for they know not what they do." (Luke xxiii. 34.) The like copy is set before us in Stephen, the proto-martyr: while his adversaries were throwing stones thick about his ears, he kneeled down and prayed for them: "Lord, lay not this sin to their charge." (Acts vii. 60.)

How contrary is the spirit of many that profess Christianity, to the spirit that appeared in Christ and the primitive Christians; who, upon every provocation, can be ready to desire the utmost evil to such as do offend them!‡ Were not the Jews Paul's greatest enemies wherever he came? Who so cruel to him as his own countrymen? Yet see what desires were in his heart for them: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. x. 1.) So when he stood at the bar, before a heathen judge, surrounded with many enemies; what are his wishes for them? He desires that they might all participate in the good he enjoyed, but not in the evil he endured: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts xxvi. 29.)

4. *Our love to ourselves doth appear by our endeavours.*—We do not

\* ΦΙΛΕΙΝ ΕΣΤΙ ΤΟ ΒΟΥΛΕΣΘΑΙ ΤΙΝΙ ἂ ΟΙΕΤΑΙ ΑΓΑΘΑ, ΕΚΕΙΝΟΥ ἕνεκα, ἀλλὰ μὴ αὐτοῦ.—ARISTOTELES. "To love is for us to wish another possessed of that which he deems to be good, and to desire it only for his sake, without any personal consideration in reference to ourselves."—EDIT.

† Quis pro inimicis suis ista quæ Deus jussit, non dico votis, sed verbis saltem, agere dignetur? Aut etiam si quis se cogit ut faciat, facit tamen ore, non mente.—SALVIANUS De Gub. Dei, lib. iii. "What man is there who deigns—I will not say in his inward desires, but at least in his words—to perform those kind offices toward his enemies which God has enjoined? If, however, any one offers violence to himself, and proceeds thus far, he does it only in word, not in mind and intention."—EDIT.

‡ In omni animorum indignantium motu votis malis pro armis utimur; unde unusquisque evidentissime probat, quicquid fieri adversariis suis optat, totum se facere velle, si possit.—Idem, ibid. "In the ruffled emotions of our indignant spirits we always employ evil wishes as our weapons of attack; by which every one gives most demonstrative proof, that, whatever may be his passionate imprecations against those who have offended him, he would gladly devote himself to have them fulfilled, were it at all within his power."—EDIT.

content ourselves with wishings and wouldings; but we do actually and industriously endeavour that it may be well with us. If a man be hungry, and his stomach calls for meat; or if he be pinched with cold, and his back calls for clothing; his hand is ready in all good ways to procure it; and so it is in all things else. By this, therefore, ought we to manifest our love to others, even by our endeavours, in our capacity, and according to our ability, to do them good, supplying their wants, spiritual and bodily.\* God hath disposed men into several ranks. He hath set some to move in a higher, some in a lower, orb. He hath dispensed his talents, to some more, to some fewer. They that are in a higher place, and have more talents, may and ought to do more than others. They that stand in a lower place, and have fewer talents, may and ought to do something for the good of others. "Every man as he hath received the gift," (in what kind or degree soever it be,) so he must "minister the same" to the souls and bodies of others. (1 Peter iv. 10.) "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, *Depart in peace, be ye warmed and filled*; notwithstanding ye give them not those things that are needful to the body; what doth it profit?" (James ii. 15, 16.) A man would find little profit in it himself, if he should feed himself only with good words and wishes. True love is "not in word and tongue" only, "but in deed and in truth." (1 John iii. 18.) Contrary to this endeavouring others' good, is to stand up in the way, and stop the passage wherein good should flow-in upon them, and to be envious at the prosperity of others, if they be able, without our help, to attain it.† Many men think themselves not well, unless it be ill with others: it is not enough for them to be happy, unless they see their brethren miserable.‡

II. We have seen now in what things we do and may show love to ourselves: we come now to speak of *the manner of loving ourselves*, and to show that after the same manner we ought to love others also.

1. *We do or should love ourselves holily, that is, in and for God.*—We may not have a divided interest from God. Though God allows us to love ourselves, it must be in order to him and to his glory. Our love to ourselves, as it must be regulated by the will of God, and extended or restrained according to that; so God must be our utmost end in it, whether it be exercised about the obtaining things temporal or spiritual, for body or soul. Salvation itself, although it be our end, must not be our last or utmost end; but that God by it, as by all things else, may be glorified. Therefore in this manner we must love others, as God hath an

\* *Habuit Christus in corde charitatem, quam nobis opere exhibuit, ut exhibitionis formâ nos ad diligendum instrueret.*—LOMBARDUS, lib. iii. dist. 17. "Love had its residence in the heart of Christ; and He exhibited it to us in beneficent operation, that we might be instructed in the proper exercise of love by the form of his divine exhibition."—EDIT.

† *Invidentia est aegritudo, suscepta propter alterius res secundas, quæ nihil nocent invidenti.*—CICERONIS *Tusculan. Quæst.* lib. iv. c. 8. "Envy is a grief arising from the prosperous circumstances of another, which are in no way detrimental to the person that envies."—EDIT.

‡ *Novum ac inestimabile nunc in plurimis malum est: parum alicui est, si ipse sit felix, nisi alter fuerit infelix.*—SALVIANUS *De Gubernatione Dei.* "In our days a new and incalculable vice has infested many minds. It is now viewed as a matter of small importance for any one to be in a felicitous condition, unless he can gratify himself by the sight of the unhappiness of some other person."—EDIT.

interest in them, and is or may be glorified by them : and there is no man in the world but God is or may be glorified by him. Every man is a creature upon whose soul there is, in a sort, the image of God, and doeth him some service in the place wherein he stands. God calleth Cyrus, a Heathen, his "shepherd," and his "anointed ;" (Isai. xlv. 28 ; xlv. 1 ; ) and he did him eminent service in his generation. The same may be said of every other man, in some degree and proportion : God hath given him some gifts, whereby he is and may be serviceable to him, at least in the affairs of his providential kingdom. Besides, all men, having immortal souls within them, are capable of blessedness with God for ever in the kingdom of glory. They who are at present enemies to God, may be reconciled and made friends. What was the most glorious saint now in heaven, but an enemy to God once, when here on earth ? "We ourselves also," saith the apostle, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 3, 4.)

OBJECTION. "How could David then say, 'Do not I hate them, O Lord, that hate thee ? and am not I grieved with those that rise up against thee ? I hate them with a perfect hatred.' (Psalm cxxxix. 21, 22.) He says, that he hated them perfectly, and approves himself to God in the thing : 'Do not I hate them, O Lord ?'"

ANSWER. There is a twofold hatred, *odium simplex, et odium redundans in personam*, as the Schools speak : "a simple hatred, and a hatred redounding to the person." A simple hatred which is of the sin of any man, is our duty : "Ye that love the Lord, hate evil." (Psalm xcvi. 10.) But to hate the person of the sinner would be our sin : as we are to "abhor that which is evil," so we must "cleave to that which is good." (Rom. xii. 9.) David, who was a man after God's own heart, knew how to distinguish between the sin and the person. See how he expresseth himself elsewhere : "I hate the work of them that turn aside ;" not *them*, but *the work* of them ; he hated their sin, saying, "It shall not cleave to me." (Psalm ci. 3.)

Hear him again : "I hate every false way." (Psalm cxix. 104.) This shows us plainly, that he hated sin perfectly : he hated sin so, as that it should not cleave to him : he hated it wherever he found it ; "every false way." For what is perfect hatred ? Austin describes it very well : *Hoc est perfectio odii odisse, ut nec homines propter vitia oderis, nec vitia propter homines diligas* : "This is to hate with perfect hatred, not to hate men for their sin's sake, nor to love the sin for the men's sake."

This is one manner how we ought to love our neighbour as ourselves : it must be holily.

2. *Our love to ourselves is or should be orderly : we must first and chiefly love our souls, and then our bodies.*—The soul is of far greater worth than the body. A world of things for the body will stand a man in no stead if his soul be lost ; and where the soul goes, either to a place

of bliss or torment, the body must follow after: and therefore when we are charged to take heed to ourselves, we are charged to keep our souls diligently: "Only take heed to thyself, and keep thy soul diligently." (Deut. iv. 9.) If the soul be safe, all is safe; if the soul be lost, all is lost. In like manner we ought to love our neighbour: we must desire and endeavour that it may be well with him in every respect, both as to his body and outward estate, but chiefly that his soul may prosper; and his outward concerns, as they may be consistent with that third epistle of John: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (Verse 2.)

(1.) *We must seek the conversion of those that are unconverted, lest their souls be lost for ever.*—If we can be instrumental in this, we show the greatest love imaginable. To give a man bread when he is hungry, or clothing when he is naked, is something; but to convert a soul to God, is a greater kindness by much. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death." (James v. 19, 20.) He speaks of it as a great thing, when he says, "Let him know, that he shall save a soul from death."

(2.) *We should show our love to the souls of others, by seeking and endeavouring the increase of their faith, holiness, and comfort.*—As we should not be content to go to heaven alone, but carry along with us as many as we can, so we should not satisfy ourselves to see them creep lamely thither; but gird up the loins of their minds for them, that they may more strenuously, and with the more cheerfulness and comfort, walk thither. Thus John endeavoured to bring the saints to higher degrees of fellowship with God: "That which we have seen," said he, "and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 3.) They had this fellowship before, in measure and degree; but he would bring them to higher degrees of it, as doth appear by what follows: "These things write we unto you, that your joy may be full." (Verse 4.)

3. *Our love to ourselves goes out freely.*—What we have at hand we are ready to take, when we stand in need of it. The wise man observed it to be a gift which God ordinarily gives the children of men, "to eat and to drink, and to enjoy the fruit of all his labour that he taketh under the sun all the days of his life." (Eccles. iii. 13; v. 18, 19.) In the like manner, we should go forth to others: if our neighbour stands in need of forgiveness, we should forgive freely, as we expect that God or man should forgive us.\* If he need a gift from us, we should give freely, and open our hearts readily to supply his wants according to the ability [which] God hath given us, as we expect that God or man should give to us, if we were in the like necessity. The apostle commends the

\* *Quomodo in quotidianâ prece unquam diximus? Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: animo discrepante cum verbis, oratione dissidente cum factis?—HIERONYMUS ad Castorinam.* "How is it that in our daily prayers we continue to utter these words? 'Forgive us our debts as we forgive our debtors;' our minds being in utter discrepancy with our expressions, and our prayer dissenting from our practice!"  
—EDIT.

Macedonians for this, that when their brethren stood in need of their charity, "to their power, yea, and beyond their power they were willing of themselves." (2 Cor. viii. 3.) To give freely and readily, adds much to the goodness of a good work.\* The way to be "rich in good works," is to "be ready to distribute, willing to communicate." (1 Tim. vi. 18.)

4. *We love ourselves unfeignedly.*—No man useth to dissemble with himself, or endeavours to feed himself with good words only; but is very real and cordial to himself in all things. And thus it is required we should be to others. God desireth "truth in the inward parts;" (Psalm li. 6;) he would have us true to him, and true to one another. "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John iii. 18.) "Let love be without dissimulation." (Rom. xii. 9.) Outward and dissembled love is little better than inward and real hatred. If blessing be only in the mouth, cursing is not like to be far from the heart. "They bless with their mouth, but they curse inwardly." (Psalm lxii. 4.) Such a blessing with the mouth had Christ from the Pharisees in this chapter: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men:" very well said! "But Jesus perceived their wickedness." (Matt. xxii. 16, 18.) They came with words of love and respect to cover the wickedness of their hearts, and wanted that "inward affection" that Titus is commended for toward the Corinthians. (2 Cor. vii. 15.)

5. *We do not only love ourselves truly and sincerely, but with some fervency.*—There is always some heat, as well as heart, in love to ourselves. You may observe it ordinarily, that when self is concerned in any thing, that affection which is moved about it hath some heat in it; if it be anger, there is heat in anger; if it be love, there is heat in love. Indeed, all men are very apt to exceed, and go much beyond their bounds, when self is concerned; as if they were to love themselves with all their hearts, with all their soul, and with all their mind. However, it is allowable that a man be warm in love to himself, especially to his soul, which is the best part of himself. Well then, our love to others must not be cold; (1 Sam. xviii. 1;) when the matter of love is good, it is good to be zealously affected in it. (Gal. iv. 18.) When Paul understood the "fervent mind" of the Corinthians towards him, as he was a servant of Christ for the good of their souls, it did affect him with great joy. (2 Cor. vii. 7.) Let our love to others be first pure, and then it is not like to be too fervent. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Peter i. 22.)

6. *We love ourselves very tenderly.*—"No man ever yet hated his own flesh; but nourisheth it and cherisheth it." (Eph. v. 29.) If the body be wounded or pained, how tender are we of it? The eye will look to it

\* *Multum detrahit beneficio, qui nolentem tribuisse se ipsâ cunctatione testatus est; ac non tam dedisse quàm non retinuisse.*—SENECA *De Beneficiis*, lib. ii. c. 1. "From the commendation attached to a prompt benefaction he detracts greatly who, by his dilatory manner, proves that he has been unwilling to bestow the expected benefit; and, when at length the ungracious act is completed, it proves not so much that he has conferred a favour, as that he has not detained it any longer."—EDIT.



very carefully, and, it may be, weep over it. The hand will diligently keep off any thing that might hurt or offend it, and is ready to apply any thing to it for the cure of it, with the greatest tenderness that may be. After the same manner we ought to express our love to others: it is required of us, that we "be kind one to another, tender-hearted." (Eph. iv. 32.)

(1.) *When others are under sufferings, we should be so tender as to have a quick sense of them in ourselves.*—Others' sufferings should work compassion, and cause a fellow-feeling in us, so as to make us "weep with them that weep," and to be "bound with them that are in bonds." (Rom. xii. 15; Heb. xiii. 3.) When Nehemiah heard of the affliction of his people, though he himself was in a better condition, he "sat down and wept, and mourned certain days." (Neh. i. 4.) We see that beasts themselves are touched with the sufferings of any of their kind: if one of the herd make an outcry, or declare his sufferings by his moaning, how sensible are the rest of it! How do they come about him, and show their readiness to yield him help if it were in their power! How much more should humanity cause men to show what a tender regard they have of the sufferings and afflictions of other men!

(2.) *We should be tenderly affected towards others when they are overtaken in a fault, and not be too rigid and severe in dealing with them.\**—And the more tender we ought to be, the more afflicted they are with it themselves. We should consider how we would desire to be dealt with ourselves, if we should be found in the same or the like fault, and accordingly behave ourselves towards them: "If a man be overtaken in a fault, ye which are spiritual, restore such an one† in the spirit of meekness; considering thyself." (Gal. vi. 1.)

(3.) *We should show ourselves tenderly affected towards others in their wants and necessities, and yield them relief with a feeling of their wants ourselves.*—Job, when he was in a full and plentiful condition and estate himself, was deeply affected with the necessitous condition of other men: "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" (Job xxx. 25.) The way to get this tenderness towards others is, to put ourselves in this or that man's case, (hungry, thirsty, naked,) until we find our hearts to grow soft and tender towards them, and we are able to "draw out" our own "souls" to them,‡ in giving them bread, or what else they need. (Isai. lviii. 10.) But the greatest tenderness is to be exercised toward such persons as labour under soul-troubles and necessities; because the soul is of a quick sense, and more capable of feeling than the body. Christ's greatest sufferings were in his soul; so all men spiritually distressed, as under some temptation or soul-affliction, are deeply distressed. Therefore as they stand in need

\* *Solemus propriorum clementes esse iudices, alienorum verò stricti inquisitores.*—GREG. NAZIANZ. "We are usually inclined to be very favourable judges in the causes in which we are personally concerned, and at the same time strict inquisitors into those matters which relate to other people."—EDIT.

† *Καταρτίσετε τον τοιουτον· id est, Nitimini eum quasi luxatum membrum suo loco reponere.*—BEZA. "Restore such an one—That is, strenuously strive to re-instate him in his former station, as you would restore a luxated joint into its proper socket."—EDIT.

‡ *Δωσιν ωψωρτι τον ατον εκ ψυχης σου.*—Septuagint. "Give to the hungry man bread from thy very soul."—EDIT.

of counsel or comfort, our souls should go forth in administering it to them; as Paul was ready "to have imparted, not the gospel of God only, but his own soul," to them who were dear unto him. (1 Thess. ii. 8.)

#### DEGREES OF LOVE.

You have seen *in what things*, and *after what manner*, we may and ought to love ourselves; and that it is our duty to show our love to others *in the same things*, and *in like manner*. It may be requisite that we speak something also about *the degrees of love*; which we shall do in answering two questions.

QUESTION I. "Whether it be our duty to love our neighbour as much as ourselves?"

ANSWER. The command to love our neighbour as ourselves doth not require that our love should be every way as much to our neighbour as ourselves. The word "*as*," in the commandment, doth not denote a parity, but a similitude: it is not *as much as*, but *like as*. It is indeed our duty to desire and endeavour that others may be blessed in the full enjoyment of God to all eternity, which is as much as we can desire for ourselves; but every man more intensely desireth this happiness to himself than to another.\* If that grace which any man hath received of God would save another man, and he could communicate it to him, he were not bound to part with it to that end and purpose. When the foolish virgins said to the wise, "Give us of your oil;" they answered: "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." (Matt. xxv. 9.) So it is in reference to temporal things. We are charged with this as a duty, to communicate to others in need. But if our own necessities be (really and not in pretence) so great, that we should not have enough for our own subsistence if we did impart to them, we are not bound, in that case, to yield it to them.† When the multitude asked John the Baptist what they should do, he answered: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (Luke iii. 11.) By which he gave them to understand, that it was their duty to impart to others in extreme necessity, if they had any more than was necessary for themselves.

Notwithstanding what hath been said, there are several cases in which a man is bound to exercise his love to another, more than to himself.

1. *A man is bound to hazard his own life, to save the life of another who would certainly perish, if he did not hazard himself in his behalf.* (1 Sam. xix. 1, 2; xx. 30, 33.)

\* *Prius et intensius unusquisque Dei fruitionem sibi optat quam alteri; ita ut si non possit pluribus dari, malit unusquisque sibi, quam cuilibet alii, illam a Deo communicari.*—DAVENANTIUS. "Every man desires the fruition of God for himself principally, and with greater intenseness than for another, so that if it were impossible for that high enjoyment to be granted but to one person, each would prefer the communication of it to be made to him, rather than to any other, as the favoured individual."—EPIT.  
† *Ordo charitatis postulat ut primum necessitati propriæ, deinde, de non necessariis, etiam necessitati provideatur aliene.*—ESTIUS, lib. iii. dist. 29, sect. ii. "The order of Christian charity enjoins us, first, to make provision for our own necessities, and then, out of what is not absolutely required for ourselves, to provide a supply for the wants of others."—EPIT.

2. Upon the same reason that a man is bound to prefer the public advantage of a community before his own private,\* *he is bound to seek the safety of a public person, in whom the welfare of the community is bound-up, more than his own safety.*—One man of public capacity may be of more value than thousands of other men. So said the people of David, “Thou art worth ten thousand of us.” (2 Sam. xviii. 3.) Priscilla and Aquila thought the life of such an apostle as Paul was, upon whom lay “the care of all the churches,” (2 Cor. xi. 28,) to be of greater concernment than theirs; and therefore “for his life they laid down their own necks;” (Rom. xvi. 4;) for which they had the thanks of all the Gentile churches. A man also that is of a public spirit, and lays-out himself in doing much good in the place and country where he lives, although he be of a private capacity, is worth many other men. “For a good man some would even dare to die.” (Rom. v. 7.) We might instance in many other cases; but let it suffice that we say in general, that when the glory of God is more concerned in another than ourselves, we ought to show a greater love to him than ourselves, upon the principle laid down above, that we ought to love ourselves, and our neighbour, in and for God. And when there is a competition between an incomparably greater good to our neighbour, (especially if many be concerned in it,) and a less to ourselves, it is evident that our love to ourselves must yield to the love of our neighbour.

QUESTION II. “Whether ought we to love every other man with the same degree of love?”

ANSWER I. All men, good and bad, should thus far be loved equally by us, in that we should desire, that both the one and the other might come to perfect blessedness in the enjoyment of God for ever:—the first, by persevering in faith and holiness to the end; the last, by being brought through faith in our Lord Jesus Christ, and repentance from dead works, to the same blessed communion.†

ANSWER II. Goodness, which is the object of love, being more or less in this or that subject, we may and ought to love, more or less, according to the degrees wherein every one excels another.‡ God is the giver of “every good and perfect gift.” (James i. 17.) As there are divers kinds of good gifts, so divers degrees of them.

(1.) *There are natural gifts and abilities.*—As wisdom and understanding in several matters, which are very beneficial to mankind; and therefore God threatens it as a judgment, that he will “take away the honourable man, and the counsellor, and the cunning artificer, and the

\* *Consulet autem prae se quisque utilitati communiter omnium.*—JUSTINUS MARTYR *De Vita Christ.* “But every one will be careful for the common advantage of all, in preference to himself.”—EDIT. *Omnis praesidentia ille debet esse finis, ubique prae aliorum utilitate commodum suum despicere.*—GREGORIUS. “This ought to be the end and aim of all government. Every ruler, ought, on all occasions, to disregard his personal convenience, and to prefer the general good of others.”—EDIT. † *Diligit Christianus inimicum, ut hoc ei velit pervenire quod sibi; hoc est, ut ad regnum caelorum correctus renovatusque perveniat.*—AUGUSTINUS, *De Serm. Dom. in Monte*, lib. I. “A Christian loves his enemy, so as to wish him to obtain that great benefit which has been conferred on himself; that is, after the correction of his faults and the renewal of his nature, he wishes his enemy to attain unto the kingdom of heaven.”—EDIT. ‡ *Ille justè et sanctè vivit qui idoneus rerum aestimator est.*—AUGUSTINUS. “He lives righteously and piously who forms a candid and equitable estimate of human affairs.”—EDIT.

eloquent orator." (Isai. iii. 3.) Such persons as are qualified with gifts of this kind are to be loved according to the degree in which they excel.

(2.) *There are also moral endowments, by which men do become more fit for human society, and nigher to the kingdom of God, than other men.*—These virtuous dispositions are very lovely things in any man; and the more he excels in them, the more we are to love him. Christ himself, who never misplaced his affections, looking on such a person, is said to have "loved him." (Mark x. 21.)

(3.) *There are gracious and holy qualifications of the soul, from a more than common work of the Spirit upon the hearts of men.*—These are the best gifts; and for these we ought more especially to love men; and that, according to the degree wherein they excel: as David was wont to let-out his love "to the saints that are in the earth, and to the excellent." (Psalm xvi. 3.) Although a man be not so like us, in this or that point of opinion or practice, yet if he be more like God than such as are, we should give him the pre-eminence in our love.\*

ANSWER III. As to the signs and effects of our love in bestowing temporal good things, although the general rule must be observed by us† to "do good unto all;" yet there are some specialties in the case, which must also be observed by us:—

(1.) *They that are oppressed with the greatest and extremest necessity, are to be considered by us before such as are not so deeply distressed.*—If one man be so poor that he cannot subsist unless he be relieved by us, we ought to extend our charity to him before another, who, although he be poor, is not in that degree of poverty.

(2.) *Though we ought to do good to all, yet the poor members of Jesus Christ ought in a special manner to be regarded by us.* (Gal. vi. 10.)—As Christ expects this at the hands of all that bear his name; so he takes particular notice of what is done to them, as done to himself; and will greatly reward the kindness that is shown to the least of his brethren, with a "Come, ye blessed," another day. (Matt. xxv. 34—36.)

(3.) *They of our own house, and such as are near to us in blood, are, cæteris paribus, to taste the effects of our love in this kind before others.* (1 Tim. v. 8.) ‡—And in proportion to these, they that are our near neighbours, and our own countrymen.

(4.) *Although they who are enemies to God and us, cannot well expect that we should, and though we be not bound to show our love to*

\* *Ego dico me neque esse Zuinglianum, neque Lutheranum, neque Calvinianum, neque Bucerianum; sed Christianum: Lutherum quidem atque Zuinglium, Bucerum et Calvinum, Bullingerum et Martyrem, tanquam egregia Spiritus sancti organa veneror, atque suspicio, &c.*—ZANCHII Opera, tom. vii. p. (mihi) 262. "I avow myself to be neither a Zuinglian nor a Lutheran, neither a Calvinist nor one of Bucer's adherents, but a CHRISTIAN. With deep veneration indeed and respect I look up to Luther and Zuinglius, Bucer and Calvin, Bullinger and Peter Martyr, and regard them all as most eminent instruments of the Holy Spirit.—EDIT.

† *In omnibus communiter naturam diligamus, quam Deus fecit.*—LOMBARDUS. "In every man let us love that nature which is common to all of us, and which God Almighty has formed."—EDIT.

‡ *I'ult cognatos viduarum admonendos officii, ut illas ad Ecclesiam non amendant.*—BEZA. "In this passage the apostle is desirous of admonishing the near kindred of widows of their duty, and of showing that they should not consign them over to the care of the church for maintenance."—EDIT.

*them, in doing good to them equally with others who are God's friends and servants; yet there is more due to them, by the will of God, than we are ordinarily willing to allow, or some think we are bound to bestow upon them.*—For I cannot assent to them who would restrain the duty of doing good to our enemies to “cases of extreme necessity;” \* as if we were bound only to keep them from perishing. Christ proposeth God's example to us, who “is kind unto the unthankful and to the evil:” (Luke vi. 35 :) so kind as not only to give them “rain,” but “fruitful seasons,” thereby “filling their hearts with food and gladness;” (Acts xiv. 17;) and therefore his goodness to them is called “the riches of his goodness.” (Rom. ii. 4.) And we may be well assured, that when the apostle charged the Romans, “not to be overcome of evil, but to overcome evil with good;” † (Rom. xii. 20, 21;) he intended that they spend greater store of that kind of ammunition in order thereunto, than some of them [were] then (I fear, than most of us now are) willing to allow. (Prov. xxv. 21, 22.)

We have now seen a little, and but a little, of the duty that is required of us in this great commandment; yet enough to convince us, that “in many things we offend all.” (James iii. 2.) Let us humble ourselves that we have been so little in observing of it, and endeavour to come up to a more full and exact performance of the duties therein required. This will be a good evidence of our love to God; (1 John ii. 3;) which we cannot so well make-out to ourselves or others to be sincere, by any other way or means, as by this. (1 John iii. 14.) “If we love not our brethren whom we have seen,” how shall we think we can “love God whom we have not seen?” (1 John iv. 20.) Without this, all our external performances in religion will signify nothing with God. All our hearing, praying, fasting, and whatever else it be, will be of little or no account with him. (Isai. lviii. 3—5; Mark xii. 33.)

The apostle calls the way of love, an “excellent way:” (1 Cor. xii. 31 :) it is an excellent way to overcome enemies, and make them friends. This was the way God took to overcome us; he drew us “with cords of a man, with bands of love;” (Hosea xi. 4;) and he prescribes the same way to us. O let us try and see, whether more may not be done in this than any other way! ‡ This hath been an approved way: the primitive Christians tried it, and found it a good way. What made way for the gospel through the world? How came Christians to make such large conquests in the first times? Look, and you will find, that it was *faciendo bonum, et patiundo malum*; “by doing well, and suffering evil.” What made for the restoring of the gospel to England, but the patience of the saints of God under their sufferings, and their fervent

\* *In articulo necessitatis.*—AQUINAS, *Secunda Secundæ*, Quest. xxv. art. 8. † *Per panem et aquam intellige omne victus genus, ut aliàs in scripturâ, et omne beneficii genus quo eum juvare poteris.*—MERCERUS *in locum*. “Here by the words *bread and water* understand all kinds of victuals, as in other passages of scripture, and benefits of every description by which you are able to assist your enemy.”—EDIT. ‡ *Vincit malos pertinax bonitas, nec quisquam tam duri infestique adversus diligenda animi est, ut etiam vi tractus bonos non amet.*—SENECA *De Beneficiis*, lib. vii. c. 31. “Bad men are conquered by acts of uniring kindness; and no one possesses a disposition so morose and obstinate, and so hostile to all that is lovely, as not to be almost irresistibly attracted to manifest his love for good men.”—EDIT.

charity, whereby they prayed ardently for their enemies, in the midst of the fire? This convinced many, and turned them to the profession of the truth. The way of love is an excellent way to edify the church, which edifies itself in love. (Eph. iv. 16 ; Col. ii. 2.) There is nothing to be done without it : this is the cement and mortar that holds the stones of the building together.\*

To conclude : it is an excellent way, to unite all that is good in the world, to promote the interest of God in the world. If we did but observe what good is to be found in any sort of men, and not only acknowledge it, but make use of it for God as we ought ; we should quickly see another face of things in the world. " Love," saith one, " is that which reconciles the jarring principles of the world, and makes them all chime together." How pleasing would this be to God ! and how delightful to all good men ! I shall say no more ; but desire that God would " make us to increase and abound in love one toward another, and toward all men." (1 Thess. iii. 12.)

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## SERMON III.

BY THE REV. THEOPHILUS GALE, A.M.,

FELLOW OF MAGDALEN COLLEGE, OXFORD.

WHEREIN THE LOVE OF THE WORLD IS INCONSISTENT WITH THE  
LOVE OF GOD.

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*—1 John ii. 15.

### SECTION I. THE EXPLICATION OF THE TEXT.

NOT to detain you with the connexion of these words, which are in themselves complete and entire ; the better to understand their theological sense, it will be necessary that we a little inquire into their grammatic and logic sense. As for the grammatic sense of the words, we may take notice in the general, that John the Divine, who is generally reputed to be the author of this Epistle, has a peculiar phraseology, idiom, or manner of writing, as it will appear to any that diligently considers his writings, and particularly this text. The first term that occurs, and ought to be more diligently inquired into, is the affection and act prohibited, " Love not." The Greek *αγαπατε* admits of a double sense : 1. It is taken in a more large and general notion, for a simple act of love, without regard to the measure or degree thereof ; and so it is of the same import with *φιλειν*. 2. It is taken in a more strict

\* *Συμβιβάζειν est res arte compingere ut nexu indissolubili cohæreant.*—ARETIUS. " The signification of this Greek word in Col. ii. 2, is to fasten with exquisite art separate things to each other, that they may cohere together by a juncture or tie which is indissoluble."—EDIT.