



At early dawn, the keen-eyed sportsman hies
Thro' woody vales, or fields of trackless snow;
His dog, with cautious steps and steady eyes
Soon starts the game, or points to coverts low;
Quick from the level tube destruction flies,
And low the bleeding victim prostrate lies.

J. A. Myer

Luke ix 55 Ye know not what manner of spirit ye are of.

ΟΥΚ ΟΙΔΑΤΕ ΔΙΔ ΑΝΕΥΡΑΖΟΣ ΞΕΣ ΟΥΤΙΣ.

These were the words of our Lord, when reproving his disciples James & John for having displayed so little Christian temper towards some Samaritans who had cheerfully refused to receive him into their villages & show him hospitality. The reason that the Samaritans acted thus was because they saw that Christ was directing his course towards Jerusalem: They supposed that he was going there to celebrate the passover, and hence concluding that as Jesus and his company were about to unite in the celebration of this festival with their religious opponents, they might seek for entertainment elsewhere. The Jews and Samaritans, we are told, had no dealings with each other, One of the principle subjects of controversy was, whether the proper place of worship was at Jerusalem or on Mount Gerizim near Samaria, their religion too was exceedingly corrupt, and consequently ^{thus} were looked upon in no favorable light by the orthodox Jews, This mutual ill-feeling seems to have been about equal on both sides, so that they seldom lost an opportunity of displaying it towards each other, in various petty malicious acts, indicative of what they would do, if they were not restrained by ^{the} laws of the land or by a mutual dread

of each others power. - We have in the passage before us
an evidence of this, The Samaritans on their part, ill naturedly
refused a trifling and reasonable request. The disci-
ples who were yet under the prejudices of early education
full of bitter feelings towards these heretical Samaritans,
^{on the other hand} were ^{then experienced} indignant at the treatment, and no wonder, they had
good reason to be, ^{they did not stop with the} but they went further, they suffered their
angry feelings to grow into a desire of revenge. "Wilt
thou ^{Lord} said they, that we command fire to come down from
heaven and consume ^{even} them as Elias did? They had been
refused a night's lodging, they therefore decided that the of-
fenders might be punished with death. They did not however
find any kindred feelings in him whom they addressed. he who
endured so many of the ills of this life without repining, who sub-
mitted with meekness and patience to the cruelties and barbarities
of his malicious enemies, was moved with very different emotions to
wound those who had excited the anger of his disciples. Far from
complying with their request, he gives them a gentle reproof
in the words of our text, "Ye knew not what spirit ye are of
For the Son of man is not come to destroy men's lives but to
save them." - From this anecdote, though it evinced a want
of a proper spirit, in James & John, we may see that they had
great confidence in the power of their Lord, let him only

say the word, and they would soon punish these Samaritans, ^{It also shows} ~~that~~ that their zeal for their master's honor, was great, they felt that he had been insulted, & hence their anger was aroused. But neither of these things can justify a person in acting unchristianly with a proper Christian disposition. — We may also see from this that every Christian ought to study himself to see if he be actuated by the proper spirit; ^{says x^{to} his disc^{iples}} "ye know not ~~he~~" for if his disciples had known, they certainly would not have exposed themselves to the displeasure of their beloved Lord. ^{And in like manner if} ~~This~~ our design is to we do not know with what a spirit, a temper, or disposition, or motive we act, we will very likely deceive ourselves, thinking that we have been performing good actions, when our motives have been of a most selfish kind, we may think that we are under the influence of true Christianity, when ~~the~~ we have actuated by a spirit of prejudice, bigotry, superstition or fanaticism. — It is our object ~~to~~ in the following discourse, to propose to ourselves the question "do we know what spirit we are of?" — And without entering into a full discussion of the question, it will be sufficient for us to examine (I) Whether we are of the spirit of Satan. II or whether we are of a worldly spirit. or III whether we are actuated by a heavenly spirit. — The word spirit we need hardly say here signifies, "disposition of mind." Temper thus we speak of a man of a generous or of a revengeful spirit.

and in the same sense
we use the expressions "friendly spirit" "Patriotic spirit"
"Party spirit," and many others of a like nature. But to retain
I am we of a Satanic spirit, that is, are we actuated ^{or in any degree tainted} by
a disposition as that which animates the great adversary
of our race. And what is that spirit? It is a spirit
compounded of ^{pride} ~~deceit~~ ^{pride} ~~malice & cruelty~~. = ^{It was Satan's especial} ~~Satan is called the father~~
^{pride} ~~pride~~ ^{that} was the principle cause of his losing that high &
exalted station which he once occupied, ^{Desires of attaining} ~~Pride however is not~~
^{higher elevation, or unwilling to submit to the sovereignty of the Son} ~~exclusively, a peculiarly a Diabolical trait, though it is~~
of his, he incurred the divine displeasure, and was banished from heaven
certainly a distinguishing feature of the Lord of the Nether world.
and all its happiness.
And it is a trait that ill becomes one who professes to be a
follower of the meek and lowly Jesus. who by his example
and by his precept has placed humility, the very opposite of
pride, high among Christian virtues. The Christian should
be clothed with humility, for God resisteth the proud and gi-
veth grace to the humble. In scripture Pride is uniformly spo-
ken of in terms of strong disapprobation. Along with it we are
told by Solⁿ. cometh shame, By it comes contention, It goes
before destruction, A proud look is one of the things which
the Lord hates. ^{That a proud spirit in 5500 is not only useless & common, but}
We may infer from this ^{that a Proud spirit is}
altogether inconsistent with a Christian disposition. The
prouder any one is, the more hateful does he become in the sight
of God, and ~~the~~ ^{the more} by so much does he become like him, to whom

of all beings he should least desire to have any resemblance.
Deceit is another and a chief ingredient of a fiendish spirit.
Satan is emphatically ^{- liar &} the father of lies ^{John VIII. 44}. It was by deceiving
that ~~Satan~~ ^{the} serpent induced Eve to eat the forbidden fruit,
Eve, innocent and unsuspecting ~~was~~ listened to his lies, and ~~at~~
~~next~~ brought ^{syn} ~~death~~ with all its woes into our ruined world.
It was Satan who aided Ananias & his wife in passing the lie for
which they were punished so severely. "Why" says Peter to Ananias
"hath Satan filled thine heart to lie to the holy Spirit and keep
back part of the price of the land?" In the Revelation, he is repre-
sented as the old serpent which deceiveth the whole world. "And the
great Dragon was cast out that old serpent-called the Devil & Satan
which deceiveth the whole world: he was cast out into the earth and
his angels were cast out with him." ^{Rev. XII. 9} ~~He is still~~ ^{He is still} in power of him before
his final overthrow wh. is to take place at some future time, here
the passage refers to the time in which we live, and busily engaged
is Satan and his emissaries employed, in deceiving, and ~~leading~~ ^{filling}
others, on whom he can exercise an influence with a like spirit.
and he acts still, as he did in the days of Ahab as a lying spirit, in
the mouths of his prophets, in order that he may lead the unwary, on
whom he has set his eye, to their eternal destruction. To this dan-
gerous, powerful and insidious enemy are we all exposed. If he would
present himself in his real character, there would be comparatively

little ^{or no} danger to be apprehended from him, but how difficult it is, to guard against him, ^{and his art.} that he may carry his vile purposes into effect, he will transform himself into an angel of light. He carefully examines the weak side of those whom he attacks, and most ~~economically~~ lays his plans accordingly. We cannot know his devices, as various are they ^{as} the dispositions of men, and contrived with ~~a skill far above that of man~~ ^{more than human ingenuity.} It would be impossible for any of our race, ^{unassisted} to guard against this enemy, or to resist his assaults, but ~~for~~ the Christian has a friend, who will assist him, ^{as} ~~pro-~~ ^{long} ~~riched~~ as confidence is placed in this friend, and he has arms provided which will enable him ~~who~~ to stand against all the wiles of the devil.

3. Malice, we have mentioned as also forming a part of this spirit. It enters largely into its composition. It is a prominent & a peculiarly fiendish trait. ^{as the incentive & pusher on of his other} In fact, it lies back of all the other ^{affections} ~~affections~~ it is at the bottom of all Satan's designs, it is the very life of his movements. ~~We can see that this was the case,~~ is very evident, from all that is recorded in ss about him. What, but the most fiendish malignity could have prompted Satan, to ruin, to bring into everlasting destruction, ~~the~~ first parents. Had there been left in the heart of Satan the least spark of benevolence, the faintest trace of his heavenly origin, he would not, we are confident, have attempted the ruin of one so pure, so good, so lovely as the mother of the human

man family, ^{But filled with hatred towards the giver} and ~~one~~ ^{who had never done anything} of all
good, and prompted by his malice, he made his attack, and withal-
success, the condition of things even to this present day, too plainly
shows. The sufferings of Job, whom, with the permission of God, Satan af-
flicted, ^{also} attest his malignity, ^{& his council} His opposition to Christ is characterised
by the same malignant spirit; and indeed, it is this spirit of ma-
lice, which will not suffer him to rest; were it not for it, he might
wrap himself ^{up} in his pride, ^{& look up to hatred & contempt upon all things,} he might content himself with being
able to deceive, without actually ^{deceiving} ~~putting~~ ^{that he can never} ^{do} and suffer man to per-
me what course he pleased, But ^{he resembles} ~~with~~ ^{the} ~~vengeful~~ ^{like} ~~savage~~ ^{the} ~~who will not stop~~ ^{give over} ~~till~~ ^{the} ~~the pursuit~~
~~as long as there is the least probability of his getting his victim into~~
~~his power: who will even give himself pain and uneasiness, in order~~
~~to satiate this thirst for blood, and often will vent his rage on the~~
~~unoffending connections of his foe, like this is the malice of~~
~~Satan; ^{his} ~~hate and hostility~~ ^{by God} ~~whom~~ ^{he} ~~considers his foe,~~ ^{he} ~~prompt~~ ^{him} ~~to do all the injury he possibly can to all his creatures~~
~~who, for wise purposes are placed within reach of his influence.~~
~~Though a desire of revenge is implied with Satan's malignity, it is not~~
~~as in the case of the savage, ^{it is not} ~~the~~ ^{its} ~~exciting cause.~~ ^{Satan's malice is pure} ~~Satan's malice is pure~~
~~vengeance, sometimes indeed necessarily connected with revenge, for~~
~~malice itself, he~~
~~Satan loves to injure, merely for the sake of injuring. Whereas~~
~~vengeance always supposes that some injury has been done which~~
~~deserves punishment. This malice evidently implies cruelty,~~~~~~

or more pain than the offended justice requires.
which is a disposition to inflict pain without any cause,
and this of course, we find fully developed in Satan. The apostle
Peter has well described him as a roaring lion seeking whom he
may devour. Not content with those who may come his way, he
seeks for his victims, and these with ^{he destroys} the ferocity and cruelty of
^{of beasts of prey} ~~he destroys~~. Such are the ^{principles} component parts of a
diabolical spirit. ~~as~~ These traits are found in perfection, if we
may so use the term, in Satan. Among men they exist in dif-
ferent degrees, and in whatever degree they exist, and wherever
they are found, their origin or their cause must be traced, to
him by whom sin was first introduced into the world.
We know that these evil affections of the mind, are represented in
the SS as the natural offspring of the unrenewed heart, but they
are precisely the same in nature wherever they may exist, and
even although not derived ^{immediately} from Satan, but being of a common
origin, they may still be considered, as forming ~~the~~ what we
have denominated a Satanic spirit, in as much as, they are
peculiar characteristics of the adversary, who is most indis-
tinctly employed in cherishing any traces of this disposition in
he may find among men, or of adding whatever any individual
may want, in order as far as possible to render him conforma-
ble to his own image. — When we look around us in the
world, ~~how~~, to what a degree, do we find, these detestable prin-

Sometimes one of
couples, with their consequent evils abounding. ~~In some one of~~
them ^(sometimes two or all are) predominates, sometimes another
them predominates, sometimes they exist separately, in different
Seldom do they exist separately
individuals, Thus a man may be proud without being malicious and
deceitful. But vices like misfortunes seldom have companions, and
where we find one evil, we may expect that there are others of a kindred
nature. ~~And thus~~ ^{And thus} We have seen how strongly
But let us look to ourselves. ~~detests pride, and without~~
thoughts ^{is} condemned in ss. Such a dispoⁿ a real ^{Christian} detests
this disposition we need not expect real virtue. But we do not intend
to say that every one who is not a Christian is necessarily, proud deceit-
ful and malignant. We know that there are many who pay but little
attention to religious duties, who are distinguished for their generosity,
their nobility of spirit, and amiability of disposition; such for these qual-
ities they are certainly to be admired, but Christianity requires something
more, and as long as there are destitute of that Christian principle, they
are under the influence of Satan. We are not paying too much when we
say that such dispositions as there are under the ^{evil} influence of Satan.
He who can himself assume the appearance of an angel of heaven, knows
well the benefit of having the appearance of virtue, to hide his villainy.
And ~~she~~ knows well too how to use ^{to his advantage} that little spice of virtue, which is
frequently to be found ^{among} ~~in~~ men who believe not in the gospel of X^{te}, to
his advantage, ^{They} stand as ^{proofs} monuments of, how virtuous men may
be without Christianity, as examples to which infidels refer, to show to what
excellence men may attain, unaided by any wisdom from on high.
And in this very way, has Satan ^{deigned} ~~induced~~ many, to himself. Seduc-

ced by the example of those who are, to all appearances virtuous
they seek for happiness from the vain philosophy of this world, and ^{become} ~~and~~ ^{sup-}
fed up with self conceit & pride, they ^{soon} ~~generally~~ fall into the condemnation
of the devil. It is a difficult thing to avoid falling into this fault & if
we have fallen into it it is a hard matter to get out of it. for, ^{by our} ~~its~~ ^{own}
~~nature~~ ^{nature} we are disposed to think highly of ourselves, and the very nature
of the fault itself is to blind the mind and prevent its viewing things
in the proper light. In making an examination of ourselves, we must
have recourse to a higher standard than our own notions of what is right
and wrong, we must take care lest the pride of ^{an} heart deceive us, we must
bring our actions to the test of scripture, we must learn therefrom the
~~wickedness~~ ^{wickedness} of the human heart, & its deceitfulness, we must see
whether the Love of God, be the principle by which we are guided in
all our ^{movements} ~~actions~~, whether it is the moving power under which we act.
& if we find that it is not we may be sure, that all is not right. that
our spirit is not what it ought to be, In making this examination
perhaps our consciences may not accuse us of being malicious, or of being
deceitful, but it will be strange if we do not perceive, that we set an undue
value on ourselves, and our actions, we are not disposed to think that we
are nothing in the sight of God, that all our righteousness is polluted
and worthless, that we have no merit of our own. ^{If we discover} ~~we will find~~ ^{and} such
a disposition we may look a little further, for around this nucleus
other affections of a like nature aggregate. Envy & hatred are too

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frequently the attendants of Pride. It also leads to the oppression of those
whom we may fancy in a lower situation in life. It disposes to seek our
own aggrandizement, without regarding the rights of others. And if the
disposition exists in a high degree it is not probable that it will hesi-
tate about the means to be used in order to gratify it, and though our
outward appearance of candor may be maintained, ^{we may expect} ~~it is not for~~
that deception will be carried on, and mean arts resorted to, to keep
up the dignity of ~~themselves~~ ^{which, it is supposed, is held}. By Pride cometh contention, and con-
sequently hatred, & He that hateth, says the same writer, defileth
with his lips and layeth up deceit within him. Deceit is in the
heart of them that imagine evil, Thus do these affections of the
mind go together, and we should be suspicious of ourselves; ^{and on} ~~but we~~
finding ^{evident} ~~any~~ traces of any one of them, we should immediately suspect
the existence of the others, lurking somewhere in our hearts, and only
waiting for a favorable opportunity to display themselves.

Every one should avoid every appearance of evil, should check it
before it gains any ground, should strive to have his mind so filled
with heavenly graces, that these debasing vices could find no place.
And in a particular manner should we ^{guard} ~~endeavour~~ against cherishing
any of these affections which constitute a Satanic spirit. No one
would desire to resemble him who is ^{the embodiment of} ~~the personification~~ ^{all that is hateful} vicious
in a bodily shape. In whatever degree this disposition exist in
any one, in the same degree, does he resemble Satan. Let us

He is therefore to be as unlike him as we possibly can & for that
~~purpose~~ ~~let~~ ~~us~~ put away from us, all bitterness, wrath, evil
speaking, deceitfulness, malice, and to put on as the elect
of God lowliness of mercies, kindness, humbleness of mind, meek-
ness, and above all things love which is the bond of perfectness.

III. Are we of a worldly spirit? From what has been said it is
very evident that there is hardly any use of making this distinc-
tion for the spirit of Satan is in a great degree the spirit of the
world. But there is a certain disposition among men, which can
neither be called a Satanic or heavenly spirit, & under the influ-
ence of which ~~as~~ a man forgets what he owes to God, and to his fellow
beings, and lives only for ~~himself~~ himself, seeks to promote his own interest
without regarding whether his doing so may interfere with the happiness
of others. Mere self^{love} ~~interest~~ itself is neither good nor a bad quality. ^{here}
It is ^{a disposition} implanted in our hearts by our creator, and in a sanctified heart
will prompt to seek that which will produce real happiness, &
well ~~esteem~~ ^{esteem} feelings of pleasure ^{when engaged in} ~~by~~ ^{the} promoting the hap-
piness of others. But that mean sordid selfishness or self interest
which characterizes a worldly ~~disposition~~ is quite different, Suppo-
sing that the grace of God is not in the heart, an individual
under this influence, ignorant of what will be really beneficial
unable, to look beyond this present world, seeks after those con-
templable perishable things, regardless ^{of the consequences to himself &} of how much misery
he may cause to others. ~~This~~ This is what we mean by a worldly

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spirit. and much of this spirit is displayed in the present age. Men are busily engaged in pushing forward their worldly interests, some striving for ^{military} glory and ~~honor~~ others for literary reputation, some toiling night and day, for wealth, others seeking how they may pass their life with the least trouble, and the greatest bodily ease, all forgetful that they have here no continuing city, and perfectly ^{unconcerned} ~~sensible~~ about that one which hath foundation whose builder and maker is God. — A worldly spirit only hates that which interferes with worldly comfort: hence it does not hate evil any further than this may stand in the way of ~~their~~ present enjoyment. We see, the most detestable vices, among a certain class tolerated, even encouraged, as long as they do not ^{mar its pleasures.} ~~interfere with their~~ ^{and this is easily} ~~interfere with them~~ and accounted for. A man of the world may be a sensualist, an infidel, a drunkard, a gambler, an extortioner, an oppressor, he may at the same time be an agreeable and a pleasant companion, he may be one who can enter into the spirit of, & take a lead in the favorite and fashionable amusements of the day. & though naturally and really miserly in his disposition, may purchase for himself a character for generosity & liberality, by squandering money upon useless notions, and worthless objects of various kinds; If he have sense enough not to give unreasonably to his associates by his vices, however much he may do others, he is looked upon as a fine man, his society is courted, and his faults wholly overlooked. ^{And for such a character} ~~And for such a character~~ ^{is in the spirit of the} ~~is in the spirit of the~~ ^{world,} ~~world, as we have described, does not interfere with their enjoyment~~

on the contrary he adds to it, and consequently that worldly self-
ishness can find nothing in him to find fault with. In some
the worldly spirit displays itself, differently. An ~~ambition~~ ^{insatiable} de-
sire of heaping up wealth, freezes up all the social feelings -
and leads frequently to an extinguishing of every trace of any thing
ennobling. To such a degree is the heart sometimes set upon this, that
the greatest crimes are perpetrated in order to acquire riches. ^{quoting this degree}
For the sake of gain, the seas are traversed, dangers of every kind en-
countered, the body worn out by continual toil, For the sake
of gain ^{sometimes} frequently a man will stain his hand for with a brother's
blood, a son will even anxiously look for or even hasten a parent's
death. All these things have been done for riches, Riches which
can in the un sanctified use of them confer no pleasure, and the en-
joyment of which is so short ^{in its duration} and so far below what he who had
so confidently pursued them, had expected. Our days are as our
handbreadth, in the eyes of God they are as nothing, Surely every
man walketh in a vain show, he heapeth up riches he knoweth not
who shall gather them. — We can hardly suppose that avarice
forms ~~any~~ ^{any} part of Satan's disposition, nor that selfishness a self
interest ~~is~~ ^{is a trait} characteristic of him. In him his malignant
malignity supplies its place. He can hardly think that he promotes
his happiness by causing misery, at ^{such} ~~any~~ rate the experience of
six thousand years, would ^{long ago} have undeceived him had he ever erred

on this point. unless indeed it be in this respect, that he feels
~~and~~ more gratification. ^{grⁿ} i.e. much as devils can feel, in obeying the impul-
ses of his indignity, than in letting it alone. — These things just men-
tioned, are rather to be considered as peculiar characteristics of the
worldly spirit. Under divine influence they will be kept within bounds,
and like all of our other passions and affections, will be restrained, &
prevented from leading to a vicious course. = It will be unnecessary
to mention, the pages of SS, cautioning against cherishing such a dis-
position, ^{& guarding against the consequences} The Bible is full of them. — We need not, hope that we will
be able to please God, while we give ourselves up to the works
of the flesh, or take pleasure in them who do them, nor need we think
to be able to serve two masters, we must either leave to the one
and reject the other, we cannot serve God and mammon, To put
our heart upon the things of this world is wickedness, it is a vir-
tual denial of God, "If I have made gold my hope" says the patri-
arch Job, or have said to fine gold thou art my confidence, If I
rejoiced because my wealth was great and because mine hand had
gotten much, ~~xxx~~ This were an iniquity to be punished by the judge
for I should have denied the God that is above. ∴ We should strive
to avoid ~~our~~ cherishing this worldly spirit, so debasing in itself &
leading to such dreadful results, This can only be done by
having our hearts preoccupied, with a heavenly disposition, dis-
posing us to love God and set our affections exclusively

upon him, who alone is ~~a~~ an object worthy of our regard.

III. Are we of this heavenly spirit? — Do we let the love of God shed abroad in our hearts by the Holy Sp^t given unto us. Do we act under this holy influence, Are we constrained by the love of Christ. If we are our spirit is such as it ought to be. We are not then under the influence of either the Devil or the world. But let us examine a little more particularly into this heavenly disposition. That great attractive principle which causes all the heavenly spirits to move in harmony around their centre, from which it emanates, — God himself is love. This love is the outpouring of his ^{infinite} goodness, "His goodness is the great fountain his love the tendency of it towards some object." It was this love that disposed the divine mind, to turn a merciful eye upon mankind by whom he had been so grossly offended, and not only that, but to make provision for his restoration to that happiness which he had lost. God so loved the world that he gave his only begotten son to die for its sin; How unceasingly great this love, will appear, when we reflect upon man's condition, He was a sinner, even transgressing the holy law of God, he was a rebel against him, he was an enemy, Where is the man to be found to die for his enemies, few indeed will be found even ready to lay down their life for friends, but how different this divine love, While we were yet enemies Xt died for the ungodly. Hence the atonement, with all its attendant blessings, had ~~its~~ ^{its} origin in the love of God. ~~and~~ ^{and} in this Christ himself, the only begotten son of God, who was the express image of his

Jesus, is given for sinners, and can we for a moment suppose that he who spared not his only son but gave him up to the death for us all will not freely with him give us all things. How great too the love of Christ. (we need hardly make the distinction for the love of Xt is the love of God) How great that love, which could cause him to leave the higher exalted state he held in heaven, to lay aside the dignity, majesty & we may say the helplessness of the godhead, and take upon him our nature, with all its weaknesses & infirmities, to tabernacle in human clay, exposed to the many ills and insults of an unfeeling world, ~~fashion~~ to lay aside the heavenly riches of which he was possessed, and for our sakes to become poor, to endure the wrath of God in the room of guilty sinners and last of all for their sakes to lay down his life. Insensible indeed must that heart be that will not be affected by such a display of Love... The whole life of our Lord ~~was marked~~^{was marked} while he lived on this earth, with an amiability, and meekness and philanthropy which places him even as a ^{man} man far above any teacher, ~~or any~~^{far above the wisest philosopher of any age -} ~~any~~^{man}. He went about continually doing good, relieving the distressed, healing the diseased, and ~~establishing~~^{proclaiming} ~~cut to~~^{the} ~~anytime~~ sinners the path of life. Nor did all the malice of his enemies or the cowardice of his friends, who to a man forsook him in the time of danger change his feelings of love toward sinners, nor when his body was writhing under the excruciating pain of the punishment to which he was subjected, ~~did he~~^{was} his mind filled with angry & revengeful feelings against his persecutors; In the anguish of his soul

he cried out, My God My God, why hast thou forsaken me, ^{extreme} but his a-
gony ^{call for vengeance upon} did not make him forget his ^{enemies} ^{father} Father forgive them
they know not what they do. Such was the dying love of the Son
of the world, and where is the Xian whose ~~own~~ heart is not touched
by it, who lives not to dwell upon this theme, and to commemo-
rate it, ^{according to his direction} when an opportunity presents itself. — Let us now di-
rect our attention to this heavenly spirit as it exists in man. Love
~~also~~ must have an object, this is necessarily implied in the word it-
self. Considering it abstractly, without regard to its source, its
quality depends on the object. ^{and} it is good or bad, according
as the object is good or bad. When we say that God loves sinners we
do not mean that he loves them as such, ^{for} sin is that abominable
thing which God hates, but he loves them as his creatures, and as chil-
dren who though they have gone astray, are not altogether beyond
the reach of his grace. Thus does a ^{good} father love profligate son, it is not
his faults, there are the blemishes and stains which deform ^{his son} the ob-
ject of his love, ~~his son~~. But if a person loves evil, loves the vice
which he should detest, his love there is depraved, passion. and
the contrary, if the objects of his affection are ~~unusually~~ worthy
of his regard. — But the Christian love, to which we are direct-
ing our attention, is of a fixed character, for its objects ~~is~~ ^{are}
always of good, and itself is of a divine origin. "We love God
because he first loved us." This is the love of God that we keep

his commandments, &c. This principle love, is every thing
in the Christian scheme, it is if we may so speak the very essence
of Christianity. The great command, on which hang all the law & the pro-
phets is, "Thou shalt love the Lord thy God with all thy heart, with all thy
soul with all thy mind and thy neighbor as thyself;" Not only does it
require to love our neighbors, but even our enemies "Love your enemies
Mat. 5:44. Bless them that curse you, do good to them that hate you & pray
for them which despitefully use you and persecute you; that ye may
be children of your father which is in heaven. — It is too a most pow-
erful principle, fully adequate to the great effects which it is rep-
resented as producing, Under the influence of the Love of God in-
fused into the heart, the Christian is filled with supernatural energy
is enabled to perform actions which before appeared impossible, and en-
counter and endure dangers which he imagined far beyond his
strength and courage, Look at the apostle Paul, what was it that moved
him, and rendered him able to undergo what he underwent, he was
beaten, he was imprisoned, he was stoned, derided, treated with
every indignity, he was looked upon as mad, these things and man-
ny like things he endured for the sake of the gospel, not only willing-
ly, but even cheerfully, as if it gave him pleasure, he even rejoic-
ed that he was accounted worthy to suffer for his divine Lord. What
was it but that ardent love that enabled him to do all this, that
by which he was furnished with new life, ^{and energy} which endured so

exceedingly brilliant the things of heaven to which he looked
forward and in which he had set his affections, that all the
things were thrown into the shade. ^{& after the dispensation of} In Paul we have a fine
example of enthusiastic love, he is carried away by it with impetu-
osity, he sometimes seems as if he could not contain himself when filled
with ^{this} ecstatic rapture, he is raised ^{raising him} so far above all the transitory things
of this world, "Who," ^{he} exclaims on one occasion when thus inflamed
"Who shall separate us from the love of X^t? Shall tribulation or distress
or persecution, or famine, or nakedness, or peril or sword, Nay in
all these things we are conquerors and more than conquerors thro:
him who loved us, For I am persuaded that neither death nor life
nor angels, nor principalities, nor powers, nor things present, nor things
to come, nor height nor depth nor any other creature shall be able to
separate us from the love of God which is in Christ X^{pus}. — ^{Rom. viii. 35} In the
Apostle John, we have an example of amiability, but of rather a different
kind, ^{his love} more calm, though perhaps not less intense than that of Paul, it
did not burst out into that vehemence, & ardour that characterized
the love of the Apostle Paul. John was noted for his sweet temper
& amiable disposition, he was the disciple of whom, it is said,
Jesus loved, and in his writings particularly his first epistle, he dwells
particularly on the cultivation of this divine affection. That he
was not always so, and that the temper for which he was dis-
tinguished, towards the close of X^t's ministry and the latter part
was owing to the influence of Christian love on his soul.

was rather hasty & passionate
of his life ~~we~~ may infer from our text. He was not fully subdued into
the spirit of him who has commanded to love our enemies, when he went
to call down fire and consume, the Samaritans who had refused to con-
vert to them, But when he became a perfect man in Christ Jesus, when
he was filled with his spirit, his disposition, his feelings underwent a change,
no longer of that impetuous and ambitious temper which he in his early
and he was softened down into that meek and sweet tempered strain
which his later writings ~~and~~ show to be his character. It is not
rare to find changes like this produced upon hardened sinners by
the power of the Holy Spirit, (we say like, in kind, not in degree,) ^{long time}
Thus, the rough soldier, ~~too~~ may become, the meek and humble
follower of Christ. The profane and rude blasphemer, like Bun-
yan, puts on a different appearance, becoming the zealous and devo-
ted preacher of the gospel. Such power has this heavenly spirit
upon the rude savage, that it completely tames them, changes
their lionlike ferocity into that of the gentleness of a lamb. ^{But with regard to ourselves}
Have we such dispositions, like the saints of old ~~has~~ our minds
filled with that glowing love of God, Has the love of God been shed
abroad in our hearts, Have we that faith which works by love?
If we have a heavenly spirit, ^{we will be} ~~such~~ will be able to answer in the
affirmative, Few will be able ~~thus~~ to answer, ^{for} ~~none~~ can love God as
much as he ought to be loved, none can know the love of Christ
which surpasseth all knowledge, but whoever has set his affections
upon things above, and is always aspiring after higher and

munia and fellowship with his creator, many considered as
having ^{the spirit of} a Christian. ~~Far~~ ^{at least the germ of a heavenly spirit} more productive even of happiness
even in this world will, such a disposition be, than a worldly spirit
itself, should it even be the lot of the Christian to endure persecu-
tion, to meet with adversity, still he will be happier than the
men of the world even in their highest prosperity. The cultiva-
tion of this heavenly spirit tends to remove all evil. Were all
mankind to love God and then to love one another, Peace
on earth and good will among men would certainly be the result.
Wars would entirely cease, no one would dare to defraud, the earth
would become a paradise, and dispositions once as opposite as
fire and water, would meet together in perfect unanimity.
Such a disposition would make us shudder at the thought of
offending God, to whom we owe such an infinite debt of gratitude.
It would make us hate every thing which is opposed to him, his
enemies would become our enemies, and we would be ^{far more} ready to
defend his honor against the rude attacks & sneers of infidels ~~and~~ ^{than}
we would ^{to defend} ~~that of~~ ^{of} some a beloved friend or relative, against the
~~rude and~~ unfeeling insult of some rude libertine. And lastly
this heavenly temper has along with it its reward, in the pleasing
and agreeable feelings which it excites, One who has it in any great
degree cannot but be happy let him be in what situation he
~~is~~, even, like in a cauldron of boiling oil, for to be spe-

~~With a diligent use of all~~
by the all cleansing blood of the redemer, ~~the only efficacious~~
~~remedy~~ ^{the grace} of grace, ~~on the instrument~~ is a most powerful remedy
against the works of the flesh and the temptations of the adversary.

2. The same means must be used to efface any traces of a
worldly spirit, he must pray that God would cleanse us from
all impurity and worldly lusts, that he would enable us
to live ^{purely, righteously}
~~walk and dwell~~ and godly lives in this present evil world.

When in the Bible the world is so severely condemned, it is not
to be understood, that it is nigh to have any thing to do with it.
In former times many fell into this error, and hence the ^{swarm}
of monks and hermits which arose in the early and middle
ages of the church. Men are made to live in this world,
they must, while they are to endeavor to keep themselves un-
spotted from it, strive to promote the interest of Christ's king-
dom, ~~in it~~, this cannot be done without ~~coming~~ ^{coming} in contact
with men of the world, a christian would be acting but a poor part
in the world if he would stand aloof, and suffer the wicked with-
out opposition to have their own way. Christians are the
salt of the earth, they must ^{be collected} ~~not be~~ together in a heap, but
they must ^{and brought in contact with the corrupt world} be sprinkled over, in order to prevent putrefac-
tion. —

3. Many are successful in withstanding the attacks of the devil
if they are not carried away by the allurements of the world, these
dispositions will certainly be of the proper kind, and they

will give evidence of this in their walk and conversation, they
will find a pleasure in hearing God's word, they will never grow
weary in speaking and thinking on the love and goodness of God,
they will willingly present their bodies & souls as living sac-
rifices, ready to endure all things for his sake, and thus they
will consider as nothing more than their reasonable service.
They will love what God loves, & hate what he hates, they will
endeavour to draw others to him, they will esteem his gifts and
graces, as far superior to any thing the world can give, and
at all times whether in prosperity or in adversity, they will
call upon his name, knowing that he is both able and
willing to help those who put their trust in him. Such
are some of the marks by which this heavenly disposi-
tion is known —

we will confine ourselves to 3 pts. ques. 1 are 2 & 3 are, we
will attempt to show what ~~these~~^{def} ~~points~~ constitutes these Def^s
strictly leaving each individual to make the inference, and
give the answer, for himself.

Ps. X.

Cent. XXXI. 18





Would you the path of industry pursue? No
 The little Bee's unceasing labours view, Oh
 Who from the dewy morn to ev'ning's hour,
 O'er beds of thyme and flow'ry meadows flies,
 In oft-repeated turns, with chymic power,
 Extracts each sweet, and homeward laden hies.

The little Bee's unceasing labours view,
 Who from the dewy morn to ev'ning's hour,
 O'er beds of thyme and flow'ry meadows flies,
 In oft-repeated turns, with chymic power,
 Extracts each sweet, and homeward laden hies.