

Love the great
principles of the
Law

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There are five things of
passion in the heart whose
workings in our dull un-
discriminating language are
called love; but which have
nothing in common with the
holy principle - or sentiment
& from which therefore it must
be carefully distinguished.

1. The love of kindred. See the
instance of it in Jacob in
regard to Joseph & Benjamin
& in David lamenting for Ab-
salom. It is blind, it looks at
its object as a part of ourselves

self with fond partiality. Not so
with the grand moral sentiment.
If it could see a spot in the
glorious orb of divine perfection
its regard would be diminished.

2 The affection of sex, animal
passion. This is often mixed
up in various ways with re-
ligious feelings: the more be-
cause the imagery of scripture
especially the entire book of
Songs is borrowed from it
e.g. My maker is thy husband
— as the bridegroom rejoiceth
over the bride &c

Understand these anthropomorphi-
cos: the same as when bodily

parts are ascribed to God

3 The attachments of friendship
founded on similarity of taste
character age pursuits &c

But though Abraham was cal-
led the friend of God & the Jews
thought themselves his favorites
— a prejudice which the disci-
ples themselves long cherished &
which it required the teaching
of John — "the ox is laid at the
root of the tree &c — & Christ
see his parables — a vision
Peter & the day of Pentecost
fully to remove. God is no
 respecter of persons.

of Attachments of interest. The world is divided into parties in business on the footing of common interest. But there is no such thing between us & God. He is independent of us. Our services add nothing to him nor do our vices annoy him. Yet many seem to think God can not well get on with the interests of his government without them. True it is a government of means & he uses our instrumentality but not for his sake but our own - In opposition to all these errors observe

1. God is infinitely above us & in our intercourse with him there can be no place for any species of fond partiality. The Calvinistic system, true or false, has been much abused by hard formal hypocrites settling down into presumptuous security in what they call the faith of assurance. Other sectarian exclusives are no better.
2. Our praises &c are no gratification to him
3. Being the Fountain of all good he gives as a sovereign & from the mere benignity of his own nature

4 His Station at the head of
the moral system binds him
to the exercise of his impartial
rectoral justice — From all
which considerations it

Results that the Love of
God differ not essentially
from the love of Moral Ex-
cellence itself which is
impersonated in Him. Yet
2 It is right that we regard
him as Our Father who
has a tender care of our
welfare

Sermon 2

The love of God being a pure moral
sentiment free from the fond

particularities of human attack-
ments differs nothing in prin-
ciple from the love of moral ex-
cellence itself. But it is mod-
ified & rendered more effective
by considering the
1. Personality of God. This enli-
vens our impressions of his
moral perfection. There is
a Poetry of religion. Spring per-
sonified as attended by the Zeph-
yrs shedding a glad influence over
hill & valley bidding the flowers
to bloom the forests to put on
their green attire & to become
vocal with the songs of the
winged choristers that make
their nests among the branches
- autumn laden with fruits
- all things in nature -

Nature herself personified
strikes the imagination. Now
on the other hand the Devil
the personification of evil
more strikes the mind than
an abstraction He goes about
as a roaring lion &c

God is the personification of
good all good united with
almighty power boundless wis-
dom ubiquity &c

2 An active Cause in the
moral world. Whatever there
is good in man or angel is
but an emanation from him

3. His Supreme Authority &
dominion - This would lead
naturally according to the reason-
ing of Addison put in the

mouth of his Cato ("If there is
a power above us" &c) to the
conclusion that virtue must
be happy. But Cato's per-
plexity meets us Hence
4th We must consider
God as a Promiser a God
in Covenant through Jesus
Christ. The introduction of
evil we are not here called
to explain. It is the basis of
the Remedial System. The de-
velopments of Eternal Provi-
dence are slow. One sows
another reaps. The promises
of God lay a foundation for
faith. Faith works by love

Love is the impulsive power
Faith is the machinery

— Cherish the love of God
by dwelling on the contemplation
of his perfections as manifested
in his works, word, providence.

— Be devout in your religious
exercises in public & private

— Banish from your mind
every thing opposed to this holy
principle - Give up yourself
to God. Beware of that alienation
of the heart from God in which
all vice begins -

Love to our neighbor does
not mean 1st That we should
charge ourselves with his enta-
stments: every one has his own to look
after. 2 Nor we should look

on his character & conduct with
complacency whatever they may
be: "in whose eyes a vile man
is despised" 3 Nor that the
relation in which he may
stand to us & to society be over-
looked. There must be eyes
& ears hands & feet too in the
social system. Universal be-
nevolence does not set aside
relative duties. 4 Nor that
we should love him better
than ourselves & all others be-
sides. which we would do
were we to help to get him
into or sustain him in a
place or office for which
he is physically intellectually
or morally unqualified

& where of course he would
do mischief to others - or were
we literally to "forgive him
his debts or not refute his lies
or not retaliate his wicked at-
tacks - But it means 1st
That we should respect his
rights. 2 Relieve his distresses
when overtaken with
calamity, & make common
cause with him when at-
tacked by enemies. 3 That
we bear towards him con-
stant good will. be not se-
vere in criticizing his faults
& cherish toward him a
kind & forgiving temper
& not permit our minds

to become soured by the ingratitude & other wrongs which we may meet with always remembering that we are as sheep among wolves

The example of Christ in laying down his life for his enemies & praying for his murderers with his dying breath though not perhaps imitable in its circumstances is so in its spirit.

The love in question ought to be fancied not that of a fond mother but of a sage & wise father who restrains & corrects his child when necessary for its good.

at- Consider the bearing of the com-
muneable & incommuneable
attributes. The last inspiring with
— awe the first directly leading to
virtue & piety. 2 God is our Lord
& benefactor. Hence one main
part of that compound feeling
— which makes a sense of moral
obligation the other part being
a regard to moral excellence
for its own sake. — Gratitude
& especially trust & hope dispose
to sow that others here & we here
after may reap. In short the
love of God unites the two
great springs of moral action
duty & interest. Love to man
for a description of it see 1 Cor