JAMES ARCHER SERMONS [45]

Matthew 22:39

Untitled

Diliges proximum tuum sicut teipsum
Thou shalt love thy Neighbour as thyself
Words taken out of 22nd Chap. of St Matth. and 39th Verse.[1]

The Saviour of the World having assertain'd [ME var.; ascertain] the |1st &|[2] greatest Commandment to be the love of God a love above all things he subjoins a second, which he says is like unto the first viz: to love our neighbour as ourselves. These two Commandments are an abridgment of the whole law of God and the writings of the Prophets; and they are so connected with each other that ~~it is~~ one can not observe or transgress the one without observing or transgressing the other: That is to say one |we| cannot love God as he ought without also loving his |our| neighbour; neither can he |we| love his |our| neighbor as he |we| ought without loving God. But in what consists this love of our Neighbour? What are the marks and qualities of it, what doth it engage us to and what is the true Love? This we are going to examine in this Discourse.

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God having created men |mankind| to live in society hath been pleased to unite them by many strict ties; he hath formed them to his own image; he hath caused all to proceed from the same father and mother; ~~he saved them~~ to be redeem'd by the same Saviour; he hath called them to the same faith; ~~and the he hath~~ prepared for them the same Graces, the same Sacraments; the same helps for Salvation, and destines for them the same eternal happiness. His divine Providence hath disposed things in such a manner that all should stand in need of one another for the support and ~~for the~~ necessities of life. The Rich cannot do without the poor nor the poor without the rich. Kings borrow their power, ~~their abundance~~, their grandure, ~~their of their~~ their riches, of |from| their Subjects; and the Subjects live under the laws and Government of their Sovereigns. Hence this communication of goods and services; hence so many sorts of arts, trades, and professions all of which are very necessary to the common wealth. What should we do for example without the labourer and husbandman? & what would not they be reduced to in their turn without other Artisans to furnish them with cloathing and other necessaries of life. Hence those inclinations i~~n men~~ so different in men for different states, many of which are so |very| painful, so |very| vile |abject| in apearance [ME var.; appearance] and so |very| disgusting:

[1 See also: Matthew 19:19; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8.]
[2 Marginalia: "1st &"]

hence the means that is found out of approaching and uniting, as I may say, the East with the West, and South with the North. What is more

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admirable than the art of navigation, which procures us that which grows Thousands of Miles from our Country and gives in exchange to the most distant People that which abounds in our Regions, whilst it is wanting in theirs? Hence men who know not one another, who have never seen, nor ever will see one another without [? ~~thinking thereat, labour~~] |reflection, labour| for one another. This disposition of the divine wisdom is very worthy of our attention and our most lively gratitude.

But the strongest bond with which God would have us attached to one another is that of a sincere and cordial love which he hath so |most| strictly commanded[.] This precept he compares with |to| that by which he commands us to love himself. Thou shalt love saith he the Lord thy God, with thy whole heart, |Marc. 12 & V^{e}. 30 & 31|[3] and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first Commandment. The second is like unto this. Thou shall love thy neighbour as thyself. Jesus Christ speaking to his Apostles and in their persons to all those who were to enter into his |would become members of his| Church says I give |John 13 & V^{e} 34 & 35|[4] you a new Commandment, that you love one another, as I have lov'd [loved] you. By this all men shall know that you are my Disciples, if you have love one for another. What can be more positive |cleare [ME var.; clear]| and forcible |expressive|? The ~~whole |all the~~ holy| Scripture is ~~replenished with |filled~~ full of| sentences, parables, and Examples that intimate this great Commandmet [Commandment] ~~of Love the love of our Neighbour~~, and especially the new Testament, where it is repeated in almost every page in the most energetic manner: In some places |Some times| it is |1 John 2 & 3|[5] said that He that loveth his Brother abideth in the light; and on the contrary he that loveth him not abideth in darkness and in death

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and every one that hateth his brother is a murderer. at other times He that saith that he loveth God and hateth his brother is a liar; for, continues the sacred Text, he that loveth not his Brother, whom he seeth, how can he love God whom ~~he seeth~~ he seeth not? At other times again he that loveth his neighbour, hath fulfill'd the Law. Upon Which S^{t} Jerom [ME var.; Jerome] observes, that S^{t} John the beloved Disciple, in all the assemblies of the Faithful, always repeating the same words: My little Children, love one another; His Disciples say to him: Master why do you always

[3 Marginalia: "Marc. 12 & V^{e} 30 & 31." Archer has used the Latin abbreviation of "Marcum" (Mark) in his citation."]
[4 Marginalia: "John 13 & V^{e} 34 & 35." See also, footnote 10, page 12 below.]
[5 Marginalia: "1 John 2 & 3."]

tell us the same thing: he answers them that it is the precept of the Lord; and that if it be well accomplished, it suffiseth [ME var.; sufficeth].

But behold the two most affecting passages in the Gospel on the subject of the love of our Neighbour. The first is the 17th Chap of St John, where it is recorded that the Saviour of the World addresses this prayer to his Father sufficient to |capable of| soften the most harden'd heart: Father I am ~~up on the point of going |about to go~~ coming to you by the consummation of my Sacrifice, behold the prayer that I make to you, this that through your mercy, you will gant [grant] the grace to my Disciples, and to all them that shall believe in me, to be united together and to love one another as we are united and as we love one another, and as you and I are but one and the same substance, that you are in me and I in you, so likewise may they be all in you and in me, and with one another in the most perfect union of Charity. What can be more affecting Dr Breth: [Dear Brethren]

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and could Jesus Christ testify in stronger terms, his ardent desire that we should have mutual charity? The second passage is in the 25th Chap: of St Matth., where it is said, that at the great day of Judgment, the Sovereign Judge will ground the definitive sentence of the eternal happiness or eternal misery of man, upon the observation or transgression of the precept of Charity towards our Neighbour. He will not say to the Elect: Come ye Blessed of my Father, because you have loved me with your whole heart, because you have practiced a penitential life to please me; But because I was hungry, in my members which are the poor, and you gave me to eat, I was thirsty, and you gave me to drink, I was a stranger and you took me in: I was naked, & you cloathed me, sick and imprisoned and you visited me. So likewise He will not say to the reprobate: Depart from me ye cursed into everlasting fire, because you have prophaned [ME var.; profaned] my Sacraments, because you have taken my Holy Name in vain, because you have been drunkards, lewd, or proud, but because I was hungry in my poor and you gave me not to eat, I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in, naked, and you did not cloath me, sick, and in prison, and you did not visit me. Is it not astonishing Dr Breth: that[6] the Lord should seem to forget himself and ~~to have no~~ not to regard to the sins that are committed against himself but only to attend to the

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faults committed against our Neighbour in contemning[7] the Commandment of fraternal Charity?

~~But what is the reason that |could engage| Almighty God should to desire so earnestly that this fraternal union, which he~~ [blank to margin]

[6 Marginalia: "that"]
[7 "contemn(ing)" – To consider or treat with contempt, disdain, or scorn.]

But what could engage Almighty God to have so much at heart [of/in] this fraternal union, that he should so expresly [expressly] and under pain of his greatest indignation order |command it| to reign among us? We shall easily comprehend it, if we do but reflect that it is the only means of rendering us happy both in this life and in eternity, according to the intention that our bountiful Lord had in giving us a being: and to come to the proof thereof |in proof thereof|, let us make this very natural supposition, let us suppose on the one hand the faithful accomplishment of the Law ~~of the~~ [words stricken] love towards our Neighbour, and on the other the Transgression of this law. If this commandment be |were| exactly observed what will |would| be the consequence? ~~the consequen~~ it would follow from thence that there would be no longer injustice, cheating, and knavery, no longer calumny detraction, envy or jelousy [ME var.; jealousy], no longer those abominable crimes, which one cannot think on without horror, revenge murders thefts, paricides [var.; parricides[8]]. And as the true & sincere love of our Neighbour necessarily supposes the love of God, faith being likewise necessarily supposed, there would be no sins upon the earth and consequently none damned. On the contrary if the Commandment of the love of our Neighbours be not observed, behold all in disorder.

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There will be seen nothing but discord in families, infidelity in Mariage [ME var.; Marriage] cheating & knavery in trade, envy, slander, malice, cruelty, amongst Neighbours, disorder and confusion in all states and Conditions, and the transgression of the Commandment of the love of God being inseperable [inseparable] from the precept of love of our Neighbours, the World will be found inundated with all sorts of Crimes and excesses, as the Lord heretofore complained by his Prophet Osee[9] Chap. 4 and ~~as he~~ hath at present greater cause to complain thereof daily experience but too clearly evinces.

Shall we D^{r} Christians ~~Brethren Members of this Society~~ hesitate to submit ourselves to so just a law which orders us to have mutual love for one another or rather shall we not most eagerly embrace so agreeable an injunction if we reflect that we are, according to the remark of the great Apostle, members of one Body? The Body is the holy Catholic Church, of which Jesus Christ is the Head and we are the members. Now have you not paid attention with the same S^{t} Paul, that all the members of the same Body have so great a relation and union with one another, that if one suffer, all the other members suffer with it and eagerly seek to procure it ease? The Eyes look to see where they can procure a remedy; the feet run to fetch it the hands hastly [var.; hastily] apply it. You have seen it D^{r} Breth: the Commandment of the love of our Neighbour? you perceive the effects and consequences of it. It now remains to see in what this love consists, what are the qualities and conditions of ~~this love~~ it, the subject of my second part.

[8 "parricides" – Those who murder their parents or close relatives, usually a father.]
[9 "Prophet Osee" – Latin for the Hebrew (ושע) "Hosea" (var.; Oshea, Hosee, Hoshea) meaning "saved/salvation."]

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There are many sorts of love seen to reign in the world, but there is but one that is Christian and worthy of a Disciple of Jesus Christ. There is a love of passion, a brutal and abominable love which ought not so much as to be known among men. There is a love of Drunkards who assemble to drink and mutually to incite one another to excess, to offend God and to damn themselves; there is a love of interest and forbidden traffic; all these kinds of love are detested by God and all people of probity: there is seen a love of society; people love one another because they live to gether, because they travel or trafic [var.; traffic] together; this love is not bad in itself, but is only natural and terrestial [ME var.; terrestrial]; There is a love of Kindred. They love one another because they are united by the ties of Flesh and blood, this love is not condemned by the law of God, but there is nothing supernatural in it, although it be authorised by all laws, it is not sufficiently pure nor |and| perfect as to merit an eternal recompense. But the love that I preach to you is a love altogether holy, a supernatural love, which consist in loving our Neighbour for the love of God, to love him in God and for God, and only to seek in this love, the spiritual and eternal advantages that are attached thereunto; this is the love that the Lord commands us.

Examine yourselves Christian Auditors and see What is the love that reigns in your hearts? Will there not be there some sparks of that impure and infirrnal [infernal] love which hath |? ~~wholly only~~| for prin=

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ciple [principle] only a brutal and abominable passion? Will you not find that love founded upon Crime, injustice, debauchery, covetuousness [ME var.; covetousness]; unlawful trafic [var.; traffic]; if it be so, ~~set to work~~ endeavour immediately and with fervor, to rid yourselves of such a love, for it is a very dangerous poison that will not fail to cause death to you and that eternal. With regard to other loves and attachments that are not absolutely wicked and forbidden by the Law of God, be careful to purify them and render them pofitable [profitable] to you in referring them to God. But do you discover in your interiour marks of that Christian and supernatural love which you ought to have, not only for persons who are united to you by some ~~tie ty~~ tie, but generally for all mankind without distinction, age, profession or even religion? Behold in what consists this so delightful love, which is an emanation of the infinite and eternal love of the Creator.

To love our Neighbour as we ought is to love him as ourselves: ~~it is~~ |~~we must~~| ||tis|| of consequence to do to him what we would wish to have done to us; and on the contrary, not to do to him that which we would not have done to us. ~~[...] tis~~ we must to do him all the good we can; and when it is not in our power to do him good we must wish it him from our hearts. We must never do him any evil, never desire that any should happen to him, nor rejoice at what hath happen[ed] |befaln [ME/Scot. var.; (befal'n) befallen]| to him; on the contrary we must have a

sincere grief thereat. We must prevent as much as possible his evil |evil to befall him in as much as we are able| and procure his good: We

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must love him as Jesus Christ hath loved and doth love us; that is, with a supernatural, tender, active, compassionate, permanent and disinterested love; behold what ought to be the love that we should have towards our Neighbour. Let us enter into the Detail and make the application of the Principles of true love which we have established.

I ought to love my neighbor as myself; consequently, I ought not to do to him what I would not have done to me. I ought not then to think or judge ill of my neighbor without a great and just cause; I ought not ~~evily to~~ evily [ME var.; evilly] to interpret his intentions, give a malicious turn to what he hath said or done; I ought not to desire him evil, to be envious or jealous of him; nor to rejoice at the evils that befall him; I ought not to calumniate or detract him, nor to accuse him injustly [ME var.; unjustly]; nor to hearken to the detractions, calumnies, or evil reports that are made me and laid to his charge; I ought not to injure him, to ill treat him, to destroy his goods, to cause him any damage, to deceive or supplant him and why all this? Because I would not have ~~others tre~~ others treat me after that manner; on the contrary; I ought to do to my neighbour ~~what I would wish to have done to myself~~ as I would ~~be don~~ be done by: I ought then to comfort him in his afflictions, to assist him in his wants, to do him all the good and render him all the services that I can; And why so? because I wish to be used in the same manner.

~~Let us run over the works of mercy where are contained our principal duties towards our~~

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[‡]~~Neighbour; there are fourteen of them: Seven that regard the Soul, and seven the body; that is to say the spiritual and corporal State of our Neighbour: These you have learnt from your tender youth in your Catechisms, and you ought not to be ignorant of them. But it is not sufficient to know them, but you must practice them each one according to your state and ability.~~

~~The first that presents itself, is to instruct the ignorant. This besides the pastors of the Church particularly regards the heads of families, who ought to be as pastors to their Children and domestics |Servants| and are very strictly obliged to instruct them either by themselves of~~ [or] ~~by others. The second spiritual work of mercy is correction. This duty in a special manner regards the same but others are not exempt from this no more than from instruction. Our Blessed Saviour in 18~~[th] ~~Chap: of S~~[t] ~~Matth: expresly~~ [ME var.; expressly] ~~orders fraternal correction, the sole omition~~ [ME var.; omission] ~~of the~~[‡] [blank to margin]

[‡ Section between vertical asterisks marked for deletion with "x."]

It would be very proper here to speak of the spiritual and corporal works of mercy, which contain all the principal duties towards our Neighbour as to soul and body but as it might |would| protract my discourse to too great a length I shall omit them. You have been taught them from your tender youth tender in your Catechisms, and you ought not to be ignorant of them. But it is not sufficient to know them; you must practice them each one according to his state and ability.

~~[W...] With With earnestness~~ Shall we not D^r^ Christians, ~~shall we not appl~~ earnestly seek to comply with every duty towards our Neighbour, if we consider that our

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love for our Neighbour ought to resemble that which Jesus Christ hath had and always has for all Mankind, & in particular for us? This love ought to be the measure and model of ours; and ours to be true and sufficient, ought to have the same character and the same qualities; this amiable Saviour teaches it us himself. I give you |John Chap: 13 V 15|,[10] saith he a new Commandment, that you love one another as I have loved you. This he repeats in different places of his Gospel. Now, the love Jesus Christ for man hath three qualities, which ours ought to have in proportion. It is tender and compassionate; it is active and accompanied with benifits [ME var.; benefits]; it is great and perfect. The love of Jesus Christ for Mankind is tender and compassionate; it was this compassion and tenderness, that engaged him to descend into the Womb of a Virgin in order to cloath himself with our flest [flesh] and redeem us by dying upon a Cross: At the sight of the deep wounds that sin had caused in us, his bowels were move[d] to compassion, and he employed for our cure, the most extraordinary and the most capable means of testifying his excessive tenderness for us. We ought after his example to be full of compassion for one another, and to use all the means in our power to assist one another in our spiritual and corporal wants. The love of our Saviour for mankind hath been active & accompanied with all sorts of benefits: Can we be ignorant D^r^ Auditors, of the innumerable Blessings, which he hath and doth daily heap upon us: the merits of his Death and Sufferings, his Divine instructions, the Sacraments which he hath

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instituted, the graces which he so liberally bestows, the eternal glory which he prepares for us, and so many other gifts which we know but in part? Our love for our Neighbour ought also to be active and accompanied with all the services that we are able to render him. My little Children saith the beloved Disciple, let us no[t] |1 Epist. John. Chap. 3|[11] love in word, ~~by contenting ourselves with~~ saying that we love one another, but let us shew it by our works, by the good that we do to our Neighbour, that we love in truth. The love of our Saviour for Mankind hath been

[10 Marginalia: "John Chap: 13 V. 15" Archer has erred in his citation here, although cited correctly on page 3. He perhaps intended it for his "greater love than this" quotation on page 13, transposing chapter and verse. See John 13:34; see also, quotation and footnote 4, page 3 above.]
[11 Marginalia: "1 Epist. John. Chap. 3" See 1 John 3:18.]

great and perfect. Greater love than this, saith this God of Love, no one hath, that a man lay down his life for his friends. The love of Jesus Christ then could not go farther than to cause him to die the most cruel death for those whom he loved. But are we obliged thus to die for one another? Yes D[r] Breth: we should be obliged so to do if it were necessary for the Salvation of our Neighbour; out of this case we should not be obliged to sacrifice our life: but we ought always to be in the disposition to sacrifice our goods of an inferior order, to the interests of our Neighbour that are of a superior order: that is to say our goods of fortune, to prevent the lose [loss] of the goods of of [word duplicated] nature, life, health, and reputation and our own life to save his Soul. This is an incontestable Law, which all the Saints have not only taught, but have practiced with the greatest exactness.

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Behold |You see|, Christian Breth:, in short, what love you ought to have for your Neighbour; you see what ought to be its effects and qualities. If ~~yours that of~~ yours have them not, it is not true love, it is not sufficient to screen you from the dreadful vengeance that God will exercise against those who shall not have observed the Commandment of the Love of our Neighbour. Examine yourselves thereupon: sound your hearts; look into your works and conduct towards your Brethren. What shall you answer at the terrible day of judgement, when you shall be reproached with the transgression of so just a precept? Why, will it be said ~~have you~~ to you, have you not done to your Neighbour, that which you have required to be done to you? Why, on the contrary, have you done to him, what you would not have done to you. Do yourselves justice; pronounce your own condemnation. You will not be able to excuse yourselves, your conduct will appear to you so horrible, that you will not dare to appear, and you will wish to be buried under the mountains and Rocks. For verily, what excuse can you alledge [ME var.; allege]? If you have been able to do good to your Neighbour, why have you not done it? and why on the contrary have you done him evil? and if you was not able to do him any[12] good, what would have it cost you to have wished

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it him, and to have loved him? there is no need of going far to seek the love of your neighbour you might have found it in your heart. Let us then D[r] Breth: love one another with a truely [ME var.; truly] Christian Love. Let us begin on earth what we hope to do in a happy Eternity. This I sincerely wish you. In the Name of &c. [etc.]

[12 Marginalia: “any”]