

his own private affairs. This therefore is the

First thing, which I would point out, as deducible from the words of our text, and as a most important sentiment implied in it; that no sorrows of our own are to be so far indulged, as to divert our attention from the concerns and interest of the public, as not to leave the mind at libertie to be even warmly affected in its cause, and strongly susceptible of its joys. Were there any one, who could justly plead an exemption from this public tie, on account of the incumbencie and weight of his own personal calamities, by paritie of reason everie one else might do the like, and thus the communitie be wholly abandoned, and left to suffer shipwrack amidst the surrounding storms and tempests of private adversitie. Or, if it be only a certain degree of personal calamitie and distress, that is supposed sufficient to release us from the obligation of entertaining these more generous and extended views, will not everie man be at libertie to judge, in this point, for himself; and thus the fatal consequence be, upon the whole, the same?

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