

thoughts will be laid aside, and all men treated as becometh the sons of one father, agreeable to the doctrine of Christ Jesus.

“ He hath laid down the best criterion, by which mankind ought to judge of their own conduct, and others judge for them of theirs, one towards another, viz. “ Whatsoever ye would that men should do unto you, do ye even so to them.” I take it, that all men by nature, are equally entitled to the equity of this rule, and under the indispensable obligations of it. One man ought not to look upon another man, or society of men, as so far beneath him; but that he should put himself in their place, in all his actions towards them, and bring all to this test, viz. How should I approve of this conduct, were I in their circumstance, and they in mine?” A. Arscot’s Considerations, p. III. fol. 107.

This doctrine being of a moral unchangeable nature, hath been likewise inculcated in the former dispensation; “ 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 amongst you, and thou shalt love him as thyself,” Lev. xix. 33, 34. Had these people come voluntarily and dwelt amongst us, to have called them strangers would be proper; and their being brought by force, with regret, and a languishing mind, may well raise compassion in a heart rightly disposed: but there is nothing in such treatment, which upon a wise
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