No. 2.

the way, the truth, and the life
O thou who art the God of our lives and length of our days, we bless thee for our moral and religious privileges, for the benefit of wise instructions, for good examples. We bless thee for all our opportunities of improving in virtue and piety. Above all we thank thee that thou hast been pleased to send thy Son, to instruct us in the knowledge of thy will, to guide our feet in the way of peace, to fill us with the joyful hope of everlasting life.

We would be grateful that he has manifested himself as the way, the truth, and the life, so that through him we have access to the Father of Spirits. We pray that our lives may show that we have been and remain in Jesus, that we may acknowledge him as our sovereign Lord, attend to him as our divine instructor, look to him with confidence and joy as the record of life beyond the grave. We thank thee, O God, for the privileges of thy house of worship. If we have received any good impressions, or learned any valuable lessons, will they give them efficacy?
At Medford, Nov. 15th, 1813. - in the afternoon.
At Mr. Walker's No. 29th, 1813. - in the afternoon.
At Salem Dec. 15th, 1813. afternoon.
At Mr. Parkman's, Dec. 27th, 1813. - forenoon.
At Waltham Jan. 22nd, 1814. - afternoon.
At Mrs. Caleb's Feb. 14th, 1814. - afternoon.
At Dr. Holmes', April 14th, 1814. - forenoon.
At Mrs. Channing's April 25th, 1814. afternoon.
At Som., Sept. 17th, 1820. - forenoon.
At Woodbury's (Mr. Andrews) Nov. 26th, 1820. afternoon.
At Plymouth, April 5th, 1822. - afternoon.
At Concord, May 12th, 1822. - forenoon.
At Brooklyn, Oct. 20th, 1822. - forenoon.
At home, Friday last, May 5th, 1822.

once on our lives. - I grant that we may so spend
our Sabbath as to spend all our days. - so be kind
for that holiness which shall be the reward of thy
children in glory. - through our Son, & Co.

At Medford.
...
a disappointed or elated populace, who in welcomed him to Jerusalem with acclamations; Hosannas, and now as if painting the life of his blood, cried out "crucify him, crucify him!"—besides these—and these were but a part of the dangers and difficulties which daily thickened around the Son of God. He had to struggle with the ignorance, worldliness, and obstinacy of his own disciples. Even those whom he selected for attendants, companions, and friends, who were to spread the glad tidings of the Gospel, and extend the domain of the kingdom of Heaven, came to him with minds so fettered, darkened with prejudice, pride, and ambitious expectations, as to prevent them from entering, in any great degree, into the divine events, and assisting the heavenly designs of their Master, during his ministry on earth. Judas could betray; and Peter deny, their Lord. So imperfectly did they understand the true nature of the work of dissimulation, and so completely were these thoughts engrossed with the dazzling prospects of power and honour, that the last question they proposed to our Lord was, "Lord wilt thou at this time restore the kingdom to Israel?" Though their Master had taught them to love their enemies, to pray, and though his instructions treated only the spirit of peace, gentleness, and good will to men, yet they were ready, in the eagerness of resent, to call down fire from heaven upon the men, to call down fire from heaven upon the Samaritans, by whom they had been offended. Irritated. Their exclusive and bigoted spirit irritated. Their exclusive and bigoted spirit irritated. Their exclusive and bigoted spirit irritated. They were of a nation, who, Speed not remind you, were anxious expecting the appearance of one, who should redeem them from the slavery of the Roman yoke, and lead them to triumph and glory. Of this nation the disciples of our Saviour were of the honest, most illiterate class. They were in the lowest, most illiterate class. They were indeed "the mean things of this world." The Fisherman was called from the care of his nets,
and the publican from gathering the taxes imposed by the conquerors of Judea, to follow a teacher, who imparted the wisdom he had received from above. Of such men it could not be expected, that they would be able to release their minds from the prejudices and false views which were common to the nation, and the strength and impression of which with respect to themselves, must have been rendered more powerful by their peculiar situation in life. How striking is the fact that these were the chosen promulgators of the last and best dispensation of Heaven that they should be employed to teach and confirm a religion "pure, undefiled" against which their earliest and strongest wishes and feelings had been in open rebellion.

These reflections are suggested by a word that discourses, e.g., from which our text is selected, a discourse most solemn, affecting and animating. One can scarcely read it without strong emotions of sympathy, without feeling himself actually listening to the gracious words of the Son of God, and marking the mingled feelings of wonder, doubt, earnestness, joy.
view the great permanent benefits of while hobbled and chained, and bend itself to what
he is the medium to mankind, and the newer tasks of humanity the usurped authority
ments: relation in which he stands to us our appointed Lord. Consider, of our guide to stern
he is the leader of the The Saviour uniformly represents him as the
head of the church, the guide when we are an
unhesitatingly to follow. It is earnestly
inculcates upon us to consider him as our
chief and standard, the badge of his service
and his alone, are we to know: we are his
subjects, and he is our rightful Lord. "Ye
not many masters," says the Saviour
self. "For one is your master, even Me"
This disciples, we are told, were first called "Christ"
at Antioch, and happy would it be had no
other name ever been assumed by those who
prefer to follow the same leader. The reflec-
tion is mournful indeed, that while men in
general are so feelingly alive to their indi-
tuial liberty, and watch with calculating zeal
over the encroachments of civil power, they yet
willingly, nay even gladly, repose in spiritual
bondage, and suffer the reason born soul to
The favorite leader is chosen, and the camp is
hedged around with a dismaying array of
confessions and promises. No creed, no title,
who does nor know it will not pronounce
the password of the sect. Xtians, strange as
the succession may appear, call themselves
the old. my friends, names are the food
and the leader of the party spirit of party
and the leaders they are nothing, but
It is true, of themselves, they are nothing, but
their influence is powerful, and sometimes
and engage in the service of some idol of
and that strange, that strength of feeling, and that en

4 1 2
their highest and happiest exercise in advancing whatever the bond of our party requires, than
ning the common cause of religion. They seem to cultivate virtuous dispositions, and grow
ing, the gentle spirit of the age resemblance to the great model of Holmes
a flame, which the gentle spirit of the age resembles to the great model of Holmes
is frequently unable to quench. Which is grand, purity, that we can hardly wonder that
en extinguished till it has consumed what the age of the church has been so often rent
of generous, mild, and holy feeling it could
find to lay upon. As if it were not enough
to ascend on the honourable legal: they only to the chosen Messengers of God, men have
thought it necessary to discriminate and select
those, who will not enlist under the banner of
this leader. The source of this propensity
to class ourselves by names, and admit to
the passive followers of mortals, and acting as ourselves, is, it is to be feared, in too
many instances the wish to make commen
tations substitutes for that pure religion
which alone can be acceptable to God. It is
the same disposition, which has led men to
waste life in the solitude of a hermitage, or
has imposed painful and ridiculous penance
and gloomy fantastic rites. This, however, is
to mistake the case, a state of earth for the
golden corn: stamped on, the Heaven's own yoke
age. It is so much easier to make one's self
as the follower of some distinguished leader,
and to progress defended with charyvous real

the fierce contests of passionate sectarians.

And I side there is something so satisfying and as
saying, in the very fervent imagination, which
are summoned into action, that our minds are
scarcely at liberty to escape from that illu
sion. We cannot persuade ourselves that our
much zeal is unwarranted, and the horror of strong
emotion cheats us into the belief that our as-

sessed those virtues and graces, for which itself
subsists effect of submitting our thoughts any

is substituted. This is a most destructive
defusion, and it is the almost unavoidable
effect of submitting our thoughts any

of men. That we owe

to the dominion of those who have
no respect to the opinions of those who have
gone before us, or our contemporaries, and the attempt
Hope, will assert. For he from me, the attack

like, will assert.
They have employed their best powers in best of causes, and have shed light on the which guides us to Heaven. They have brought to the defence of truth and the interpretation of Scripture all that extensive research, profound investigation, profound study, of investigation, profound erudition, wiser than we can supply. We should never our memories, and consecrate their worth, with gratitude avail ourselves of all the helps they afford us. But we must not yet that they are our Masters; we must not devote ourselves to any the most venerable name among men. Always remember that we belong to another, even to, be it our reproach to withdraw our homage from him and give it to human authority. The words of Jesus, confessor, are the rallying point of our faith. If we must have names of distinctions, let them be the names of Jesus, lives, works, opinions, and the demonstration of good, bad, of folly, of vice, of sin. Conscience conscience must be formed on the names of names, on the names of human, on the names of names, and of Jesus, judge of men. The only chief is whom we must follow, obedience. 2. Ourselves declare ourselves to be the teachers, the only chief in whom we must follow, obedience. The only teacher of righteousness. The unreligious and prof
It is a truth and we should never forget that if there are those who consider themselves more akin being Xtians, they have not yet learned the spirit of Xtianity. It is both of our time and place.
and satisfy the most elevated mind. It was to him to bid us rest, with the confidence of his unfailing providence. He clothes the lilies of the field in more than royal splendor, and suffers not the sparrows to fall to the ground unheeded. By him we are taught to remember, that though we be the crown of His attribute of Deity, yet in its side, justice, awful, unyielding, majestic, holds an eternal seat. (He, who is our Father, our Father, is our Judge.)

The heart yielded a prey to passion, or taint by the fouler of evil intentions. Base affection (never is the tongue made the instrument of base affection) but it is recorded in the book of God's remembrance, and if not blotted out, by the means which he has appointed will swell the horrors of our final account.

But the Saviour of man has communicated a remedy for sin. To the penitent a way of escape is given. If hope is restored to the guilty, whose hearts are filled with the sorrows of contrition. The Gospel has a claim for the wound short embittered with the consciousness of transgression and anger to know the pardoner may yet be obtained. The sinner, who without the promise of His merciful dispensation, might have trembled to think of this condition, may now look up with confidence, for he knows that his Saviour will receive to his bosom the returning from their eyes, hastening to confess his errors, through no fault of his own, the mercy of an offended Father. Ourself on the mercy of an offended Father, however, we will not have us not satisfied with that penitence, which the spirit of sudden emotions of feeling of the violence of sudden emotion. He tells us not that every thing is exact. The instructions of Jesus are very often more than the most rigorous of our own. The ordinances of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. But just as the unwritten code of the untaught heart, of every heart, dictates. The Gospel precepts are harsh. 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for the most part true, though not universally. It leaves the restrictions of to the understanding of men. It cannot, therefore, surprise that distorted views of Scripture have held forth as correct delineations, when we reflect that they have been subjected to such arbitrary rules of interpretation, as no rational man may attribute to any other writings. Besides these mistakes in the circumstances of the disciples, who alone a century after his instruction were addressed, which must necessarily influence the offspring of this precept, all from these may be inferred general principles of the highest value to our moral improvement. The N. T. studies with the same fairness in discrimination, as other books, we should bear more of the unreasonable bias of the words moral. 

Besides these characteristics of its instructions, it be remembered, that in the midst of a nation enslaved to ceremonial observances, he gives the prece- dence to the pure, spiritual worship of God: the duties of moral obligation, that among a people so preoccupied by all the exclusive hosti- lity of national bigotry, he taught the affections to expand till they could acknowledge a brother in every man, for all men are like the children of God, are surrounded as he was with corrupt teachers who mingled with artificial constructions of traditional precepts, taught with the simplicities of manners suited to the times.

... was strengthened by the solemnity of the services. Though this expression will admit in another construction, yet in the character of that, the concept I view our Saviour as the herald of a new scheme of salvation, as one who derives, beyond this, the state of probation, a world of judgment, and retribution. This is a truth which we can learn from Jesus alone. For he only could teach it with divine authority and confirm it by rising from the dead. It is indeed the fulness of our faith, the star which guides us over the dark and tempestuous sea of life. The influence of the future on our moral affections, even when confined to earth, is constant and powerful. To sooner do we enter on the scene of action, enjoyment, than our intellectual act of faith. The affections began to expand, to live in futurity. The measureless hours of sense alone detain us in this present world; but in the intervals which occur between, it is by anticipation we feel the happiness or misery of the soul. No recollection is only intense. 

... a message from Heaven. So that men were not only in the rule of duty, but the perception of truth, for it is through the judgments of argument, the intricacy of discussion, but by that authoritative teaching which was stamped on the conscience of man. The nature of the message of truth the Coyte of the sheeh.

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which education I had not, have v. been preserved by exhibiting beyond them some other advantages of which they were only the signs or means. It is ever hurrying along the imagination; and indirectly, sometimes almost unknown to cause every thing in our moral existence lies in perspective. If then, such be the condition of our existence that the object of our wishes is always at some distance, if our thoughts, like the course of the waves, are ever active and pressing forward, if, in short, all be future in the state of mind with what interest, how grateful must we be to that sublime system of hope, which came to teach us to establish it as an end to all other ends; it supplies an encouragement which repels distress, and animates the soul of duty, too often too often slowly slumbering; it will not suffer the eye to rest on the sandy waste, which the path of life must sometimes pass, but bids us stretch our wents to the vernal flow which spreads before us. Yes, my friend, the Son of God has told us that we are to live forever, and that the character we form here will be the passport to the happiness of angels, or the misery of devils. Infinity has its terrors, as well as its bright visions of felicity. (Thus, my Christian, is the way, the truth, the life. D) Is he then our leader and guide? Is ours, then, with unhesitating confidence to follow him and none else be the path in which he leads us? Is he our Divine instructor?
the teacher of truth sent from God? It is for this reason with childish docility and reverence to sit at his feet and learn of him to whom God gave not the spirit in measure. Has Jesus dispelled the darkness as would otherwise settle in fearful gloominess over the grave? By closing the world of glory? How does it become us then to bend our thoughts beyond the littleness and uncertainty of this narrow scene of things to brighter and more permanent scenes to which we may gain as it were, an ante portas of immortality. I feel that our home is on high. And need we be reminded of the debt of gratitude we owe for all that He has done and taught, suffered, that he might make us the candidates for God's favor, to enable us to compass the perfection of our existence. (Jesus is the mediator of the New covenant and it is a covenant as rich in mercy as it was splendid in sworn in to the preparation of accomplishment.) Whose heart does not glow with grateful emotion when he reflects that of looking toward in the world's field mothers but emptiness, we may send forth the last breath of life in hope of an entrance into the paradise of God.

(on front) — Let us rest safely on the rock of our salvation, and reach forth with trembling hand to other supports. Place your dependencies in the, but where religion places them, you will erect an edifice on the mountain. Instead of taking refuge in that "city not made" build foundations, the builder of whose monarchy is God.
But we may not forget, that we know enough of the future life for every purpose of spiritual improvement. It is very observable that we are led more in the dark as to what shall be in the next world, than what shall be after death at the resurrection. All futurities in the present world are uncertainties, but as to the world beyond the grave, every evidence conspires to tell us, that though it be a state to come, it will surely come. — Who can calculate the value of that religion which connects earth with heaven, and with eternity, man with his God? How beautiful, how affecting does the tree of life appear as it endears in the last book of the N.T. — There it rises in prospect at the end of our wanderings and conflict in this transitory state; there it flows, to refresh the weary, to spread its leaves for the healing of the nations. O do not labour to shed the baneful seeds of scepticism and incredulity, over this balladoned prospect. Leave us this tree, that when we taste the fruits of terrestrial groans acknowledging as he does, that one Lord, he is rescued from all contentions for dominion over his understanding of faith; that he is not compelled to search for the rules of duty in the guide to heaven amidst the confused, superficial, contradictory speculations of men weak and fallible as himself; that though he is born to die, yet he dies but to live forever; and that when the shadow of death passes over his closing eye, it cannot dim for a moment the brightness of beaming hopes nor live to repose in futurity. Let these reflections, then, be the element in which our faith is trust may grow vigorous, strong; where every passion may be subjugate, every feeling discipline, every affection sanctified. — "And now may the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through II Cor.