No. 99.

On the parable of the good Samaritan.

March 18, 1827
If there be one, ever one, ever the unchangeable God, the centre of perfection & the source of being, as well then make us to know one end of the measure of our days, what it is, that we may know how frail we are. May we remember how short our time, & work while the day lasts, knowing that the night of death cometh, when no man can work. Impart upon our minds, we entreat thee, a deep sense of the purpose for which we are placed in this world; - may we feel that thou hast made us for high & noble objects, & may we not by our inordinate desires defeat the gracious designs of thy providence. O may the instances in which thou art admonishing us of the brevity of life, of our frailty, of our mortality, excite us to aspire after the characters of faithful servants in this world, that though thy mercy in the Redeemer we may at last be admitted to thy presence, where is fulness of joy, & to thee right hand. Amen.
Luke, x. 37. "Then said Jesus unto him, go, do thou likewise."

Such is the short and forcible direction, which stands at the conclusion of the parable of the good Samaritan. After our Saviour had compelled the Jewish lawyers to acknowledge, that of the three characters, whom he had introduced in the narrative, the man who performed the offices of benevolence to the distressed and wounded traveller was the true "neighbour." He turns upon them as it were, suddenly, with the striking command, "go, and do thou likewise." In the morning discourse, I considered the nature of character of that universal benevolence, inculcated in this
pleasant. While men proceed to consider what further
instruction may be drawn from this interesting subject,
they cannot pass over the universally observing the
practical manner of our Lord's teaching. He was not satisfied with merely drawing from the
bibles an abridgment of the conduct of the god-
man, but he held them "to do likewise." Thus we are taught, it is not enough to
praise virtue, we must practice it. And yet there
is scarcely any mode of deception, that are attractive of
ourselves more commonly, than sneaking the commendation
of goodness of goodness itself. The antidote
is a cheaply easy one, but it is a few steps. Yet
there is one wonder, that it is so readily grasped by
this. For it has a gracious simplicity of appearance. The
affluence, art and power, the grace and principles of
its persuasion, is certainly one of the most seductive
experiences of feeling, that can be offered by man to man. Its
noisy voice, melody, and grace, the high art of
the one entertaining a tribute to the soul of the other.

Excellence, whether in principle or conduct, has a claim
to be prized. It is not in us, if we have moral feel-
ing, to view it with indifference. We look on it age age for it, and it guides us spontaneously. And whosoever
have given due commendation to motives is dead of the
very growth, we are pleased with ourselves, because
we have discharged a duty. But the danger is lest
we stop here; satisfied with that course of one of
mental sentiment, with whom we regard virtue, as it
appears in the lives of those whom we have seen. I have been
described? I taking this for a testimony that we are
virtues ourselves, that are as what we admire. This
under the cover of an honest, i.e., even maintaining peel-
our desire ourselves into the belief rather than that we
have done our duty, that we may be excused from
doing any more; yet the command "go ye do likewise" is
not required. The common is it to those men admiral
in the praise of virtue, and they move under even a
faint effort to emulate. Have you heard of some great
noble exertion of philanthropy? Have you been told
of some one of absolute & deadly virtue, who has hitherto
so much feeling in his soul to do good, who has seen
in every case of present comfort, of the gratification of
indebtedness, that he might promote the welfare of hu-
manity. And have you any abode in this hermit &
self-sacrificing virtue? But what then? Have you any
thing more? Have you not learned from it, to do good
by necessity? If not, if by this example you have
not been excited to diligence within the circle of
your existence, it is most important lesson has been lost
by you. Praise has been an empty offering of the
liber. Or do you dwell with admiration in the example
of Jesus? & when you see him exhibiting in his different
lines, the collection of all the great powers of a
heavenly & divine station, when you see him laboring
for the cause of God's man, becoming in you until we don't
have to arouse ourselves, refusing all his pains & all his
necessity, that he, his father, may be pleasing to him, &
when you see such a pattern of moral perfection, you
doubtless are willing to exclaim, 'can this man be
the Son of God? but it is not enough to admire this exellent
conduct of the good Samaritan.
ne must strive to copy something of it into our own lives,
we must go we likewise, for he has left us an example,
that we should follow his steps." I mention these exa-
amples to show how common the disposition is to be satisfied
with praising virtue instead of practicing it. But the
practice of our lesson the text is adapted to drive us from
this disposition: the command "go & do likewise," is to
us an active duty. While therefore we look
with delight on the picture of benevolence, sadly
look in the picture of the good Samaritan, we are
not to turn away from it, as if it were an idle dream.
I forgot it? no, we are to exhibit in our lives the
same principles as we praise in the Samaritan. We
must not forget the great and saving impressions.
Our Saviour says, "go & do likewise," will be well for
as to consider some of the ways in which we may imitate the
conduct of the good Samaritan.
Our way, then, "go & do likewise," is to relieve the poor
in need. It requires but a glance at the world, to see
that the bounds of heaven in external virtue are stations.
very unequally among mankind. done by a generous cause, is by a sudden bane, have invaded the highest points of wealth & honour on the full old of life, all others have been continually oppressed, except down to the plane below; & between these two points, we may find every variety & degree of fortune & situation. No, God, in his wise moral government, nothing happens in vain does not rather these differences to take place among his creatures without a good purpose. In his hand is to make great & give strength unto all. We parts of mankind are condemned to be poor forever, while others bask in the splendor of luxurious wealth, let it not be forgotten that there are duties, important duties, arising from this difference. It gives rise to a moral obligation, the obligation to charity & kindness. Heaven has made the rich the dispenser of its bounty; affluence stands accountable for many & large opportunities of doing good. He, who employs the blessings of nature, or of life, has bestowed, in imparting relief, beneficence & charity, who opens a shield of protection over honest & virtuous poverty, who clothes with smiles of contentment, the countenance that has been only the victim of woe, who teaches a helping hand to meet & brings it forth from the shades of obscurity, who seeks out the sufferers to and shows by a of their complaint, who animates the young to cultivate human benevolence, empowers them to supports the humble step of the tottering frame of the aged in this society & wants he who does thus imitates the good Samarian. He goes as does he, because. And let us not imagine that to perform such acts of beneficie is so great a matter as necessary. By no means. Except these, whose circumstances are the very humblest, there are none, who may pos in some degree perform the offices of true charity. by affording aid & support to such as have been done by fortune the means of comfortable subsistance. Such think nothing small, that we can do for the humble of our brethren, to whom heaven has not been so beautiful as to ourselves. Almost every human being has something to give. There is a variety in the necessities of mankind, and ability to every member of society, an opportunity of communicating something, or some of his fellow creatures.
good we intend. An indiscriminating thoughtfulness and pity frequently defeats the very purposes of charity, by exhausting our resources on the undeceived of the few helps, encouraging vice, while in the mean time, we have little left to supply the wants of modest & conscientious worth. Yet after all, there is danger lest this very care cannot be abused. Let us observe our kindness should take shelter under the name of indignation against the worst from a moment to the administration of the Almighty government. As we are God's Father, let us be the unthankful. Does He not send bismarin on the just & the unjust, and shall we stand up as heartless unmoved judgges of the characters of these in distress, & deal out the measure of our charity in proportion to our own harsh sentence? We ought rather to remember, that whatever we pity, we distinguish, and whatever we pity we surround as ours, in the day, when the shadows of death shall encompass us about. Well the varieties of the world shall fade away, all angels are shall no longer dwell or bow before us, as at the demonstration of useful realities, the man who has rescued the poor
Indeed, the most grateful way of procuring deliverance is
promiscuously not so much to hasten gifts, as to share
the children of servants, that there are around them
who are in union with their minds, heart; to real for
their sufferings. Among the various misfortunes, an
affliction is doubtless designed to answer, to be tied
as together with stronger ties, on which we are harnessed
to make us feel and maintain dependence, as awareness
our need of each other and support. Much of the
many of man is indubitably situated in this imagination.
He compares his condition with that of others
around him. He is in the class, or dissatisfaction with its apparent
inferiority. He desires with becomes the checks for
perfection of whole, that appears in his situation. He engineer
sies them into complete life, that eclipse of life leads
to his eye all that is bought in this lot. Now the life
of the good Samaritan will lead us to do much on
kindness, by destroying if we can these clouds, and his
family collects around them, turning them to the light.
side of this situation, pointing out this reasons for thankfulness, self-denying cheerfulness & satisfaction are his breast... The seat holds another to secure as much of the good grace & happiness as he feels, so much of the evil to bear, as possible, as one of the best offices of our benevolence... It is true man's misery also that are more than imaginary; but these, however, are capable of being alleviated by good, human acts of compassion; it is when it brings peace to the troubled heart, who though he cannot recall departed property, or recompense the lamented deed, is able to bless his grief, by relief, gentle and soothing, a calm reconciliation to the losses of life, does a deed as the age of sorrow he beholds, with that complacency of a new private gratitude which can not easily forget... If a man's overseer for the performance of business is approach it with intent sympathy, had a patience to its complaints, his character may be remembered, when others may be forgotten, to nobly apply the consolation which remains present to the unhappy, we shall not be likely to steep us in sorrow... The human mind, though spontaneously acquainted with consoling truth, desires of another to hold it tight to it, when it is so closely united by adversity, the tender heart will eagerly bear the burden to imbibe comfort, until it be administered by the hand of humanity or friendship... Jane Mor is another path for the benignant man, to whom who wishes to ease the injunction of p... they do not suffer in the manner of men... for the welfare and happiness of men, if these no thing is necessary but a firm temper & a firm heart. To every breach of sway by influence in the minds of the poor are placed within our reach, is certainly one of the noblest employments in which the followers of Jesus can be engaged; for its consequences are not transient, they do not cease with the day's sun or end with the spirit; but may reach into the worlds of existence...

This munificent are the occasions in the intercourse of man, when the moral influence of what we say or do may be of immeasurable service... Of this nature are the kind...
institutions for benevolence of spontaneous design. All
the means of doing good which are set in motion among you
of whose desire the union of members by the concentration of
strength, should receive patronage and support. Another
gift, affecting the moral welfare of mankind, is good
advice, faithful counsel. To recall the old saw one
is listening to the paths of ruin: a way to heaven.
In the way, walk ye in it, is one best exercise of the good
spirit of benevolence. To the efficacy of accurate ad-
vice, prudence is indeed necessary. Discretion should
be shown in the choice of objects, of opportunities, of argu-
ments. But the moral and spiritual influence which one
can exact, we must solemnly bear in mind. We
should remember that we are not alone in life
we have in the first, refined distress, or arranged, fair
in all kinds of minds, as well as in our bodies, the soul
may be the residence of disease, passions, and affec-
tions, as well as the animal frame be full of animal
vice. We offer advice, at once genteel and judicious, as we
use any other means of moral influence to check vice.

I am at a loss if reverence the effects
which may reach to every beat of eternity.

What I suggest to you, my friend, a few of the ways in
which you may imitate the good man in the assembly, in
which you may "go do likewise." Many, very many more may
be added; these are given rather to the exercise of the prin-
tice of the principle of benevolence, than to confine the
detail. You, my friend, have determined upon us all a portion
of that power to bless, which Himself possesses in
degree. The opportunities of acting in service to
society are indeed confined to few. But what then?
let us do what we can, give the reward of faith-
ful service, some act of some good, there are none who
may not do, if they will. God is not the only giver
of man, nor is the best. It is possible to us all
to express good will, to produce happiness, to earn the
gratitude of man, and imitate the conduct of heaven.
Charity is an unintermittent thing, that never is this earth's
art with brilliant manifestation, as therein resides to...
in the hope of sensibility, and self-reserve. It is a principle, a generous hope. The state of the true follower of Jesus consists not merely of a few detached acts of goodness, separated from each other by long intervals, but his heart is a benignant fountain, that flows from it a stream of benefits, that sends out a stream of service to his fellow creatures. Let us remember this, and seek to finish the work, while God hath given us to do. For your attention has this day been called to a most instructive part of scripture. Do we not see here, in the unselfish act of our Blessed Saviour, a benediction which oversteps all the distinctions of country, and forgets all the trammels of national and religious hostility? Do we not see here the good, of uniting nations? May we have divine, though distant, eminence; may we admire that spirit of Christian charity, let us admire him. These, ye all, let there be something more, "yea, yea, and likewise." March 1st, 1821.
in the text—falle among thieves. They are our neighbors, inasmuch as they are suffering men, men driven to the last extremity of endurance, languishing, perhaps dying, in want & hunger, men condemned to struggle against as merciless & brutal a force as God ever permitted to descend on an afflicted people. In the midst of this fierce struggle, sustained on their part with such meager supplies of occasion, uncertain where to find bread & clothing. Therefore, without regard to difference of nature or distance of place, they are, in the first sense, our neighbors; since in order to care for this relation with our fellow men, it is only necessary that they should be in a state of want or distress, that we should be able consistently with other duties, to impart relief. Indeed, not that I am not the indiscriminate advocate of vague charities, the objects of which is beyond our reach is knowledge, but it seems to me, that this is a case of practical charity in which we have all the security for doing effective good, for we can have in any case where we do not administer relief pass-

Finally, the extreme want, it appeals to our common heart, cannot be doubted; we have reason to believe that the numerous contributions from different parts of our community, though each may not be very large, yet taken together may form an aggregate that will impart valuable service relief to thousands of our distressed fellow men. Among us, it is need less to say, that the cause in which they are engaged is a good one, that every heart must wish them success. It reminds us, in many respects, of the cause of our fathers 50 years ago, in its objects, its struggles, its distresses, where does not know how grateful nor fools have been to them. The relief or is now solicited of us by behalf of a people oppressed with similar labor & sufferings, a people whose history is a beautiful and splendid streak of light on the path of former ages, whose country small though it is, has been the brightest dot on the map of the world; a dot from which the beams of knowledge & the spirit of principles of freedom have gone forth to the nations of the earth.
With has indeed been the instructor of mankind. There is something beautiful in the thought that help should go from this ancient country to those whose ancestors, more than 2000 years ago, were the bold assertor of the principles of freedom, in which they left us a heritage to the world. It is an appropriate offering, an expression of gratitude to the source from which so much good has emanated. It is true, there are duties calling upon us nearer at home. No one should do any thing for this purpose, if it interfere with other claims. But if, from the prosperity with which God has blessed us, we can do our part to relieve the sufferings of our unhappy, oppressed fellow-men, it will not be helplessly out of our reach; for it may be among the means, by a righteous Providence. Shall we turn to our deen that leads to freedom and happiness?

This collection for the poor. March 18, 1827.

O then, how vast good, what good continually, grant that the reflection to whom we have this day been led, may serve to impress on our minds a sense of gratitude for these sources of happiness, with their vast extensions in the social affections of mankind. Grant that we may be fully prepared for all the duties which spring from these. From the examples of benevolence placed before us in the Gospel, may we learn to go ye do likewise. May we use the gifts of Thy bounty, the talents he has bestowed on us, to do opportunities that shall offer to us, to execute the office of benevolence, to promote the happiness of the inmates of the earth, and the happiness of the sons of men. May we cherish that spirit of benevolence in this world, and shall have a foretaste of the spirit of heavenly love in the world to come.
At home, March 18th, 1821—afternoon.

At home, April 10th, 1821—afternoon.
At Dr. Pitcairn's, Roxbury, Sept. 22nd, 1822—afternoon.
At home, April 10th, 1836—afternoon.