No. 142.

On the good Centurion.
Matt. VIII, 5-14. — The miraculous healing of the centurion's servant.

In this interesting narrative, we may find something that needs explanation, something from which we may derive instruction. The centurions, of whom we often find mention in the Gospels, were officers acting under the authority of the Roman government, as their idea was then a Roman province. Most of them were in all probability foreigners. We, perhaps, the passage have just read, speaks, was a foreigner, though it appears he was a proselyte to Judaism; he seems to have been in high esteem among the Jews, for it takes in giving account of the same miracle informs us, that the elders besought Jesus in behalf of the centurion, saying that he was worthy for whom he should do this.
For I am a man under authority having soldiers under me, & being so, it is necessary to say to this man, & say to him, What doest thou there? & if he shall say, I do it for Jesus. If he does not, he must needs be guilty. But when captain of the living souls, he shall answer Jesus. But if he shall say, I do it in the name of another, he shall answer, Jesus. Jesus will say to him, What then hast thou to do with me? & he will answer, I know not. Jesus will say, Thou art of the evil one, & thou hast faith in the prince of this world, who is now in you, & he was convincted by the godly, & he was convicted by the spirit. This is a commandment of the godly, & he was convicted by the spirit, & he was convicted by the spirit, & he was convicted by the spirit, & he was convicted by the spirit, & he was convicted by the spirit, & he was convicted by the spirit, &...
none of the Jews have manifested so much confidence in me, as this Gentile centurion. From this instance of the faith of faith of one, whom they called a heathen,

Jesus takes occasion to discourse of the assurance that salvation would by no means be confined to the Jews, but that from all nations, from the east and west, many would come, and sit down with His disciples in the kingdom of heaven, having also children of the kingdom, as the Jews deemed themselves had been cast into outer darkness, should be excluded from this happy and glorious society. It was customary with the ancients to represent the gos of a future state under the image of a feast, and the participation in these gos is represented by sitting down to the feast with Abraham, Isaac, and Jacob. These distinguished patriarchs of great men of the old world, while many of the descendants of these venerable men, notwithstanding the pride they took in their ancestors, would not be shut out from the privilege of communion with them. After announcing the good news, he desired the centurion to prepare his house that he might find the ground of his faith in the recovery of his

servants, accordingly. The Evangelist, that he was healed in that same hour,

and now, truly, from the history of this miracle let us see what instruction may be obtained.

1. We may learn a lesson of faithfulness toward our inferiors. The good centurion did not think it beneath him to attend to the wants of his servants, one whom he esteemed an outlandish heathen. He had none of that unfeeling Bretanness, nor the artificial distinctions of life are but too apt to create. He thought it no shame to open his house to one, whom the chances of the world had placed far below him in every station; the spirit of compassion induced him to go to Jesus with an earnest petition, that he would erected his own humane fences for the recovery of his great men, of the old world, while many of the descendants of these venerable men, notwithstanding the pride they took in their ancestors, would be shut out from the privilege of communion with them. After announcing the good news, he desired the centurion to prepare his house that he might find the ground of his faith in the recovery of his

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some call us to fill various offices to sustain various
front parts, in the great arrangements of society. One
man desires to govern, control, y govern, others to follow
obey, some to give impulses, others to receive them.
From this arises the whole structure of wealth, a contrast
by gain a hard and put it in a position by personal labor, the
third, enjoys a humble condition. Now these differences
are the material result of the course of things known
many rise and fall in the plan of providence. They
would never be complained of, the same of our best
things are derived from them. But while we acknowledge
enemy claim the wisdom displayed in this frame of
the structure of society, but as we look at them, we ask
for no elevation or in any move chance to be placed. If
casualty beyond the reach of what kind of sympathizing
and feeling, may make the bond of society. The idea
that in all the enjoyments of pleasure of influence
case, is but too apt to become encrusted with a cold
in the condition of the master. The master forgets that he be-
also the same class of beings, with the servant,
who gains his daily bread by ministering to his wants,
by bending to this ordinance. Remember as he does on the old
help of leisure, his master once had. Almost before they
are borne, he forgets that affection pressing upon his
servants, with as heavy a hand at least, as upon him
self, that sickness has as little a portion of pain it
writing misery for him as for his unaffected lord. After
the end of plentiful stores of earthly good does not
necessarily imply the want of a feeling heart. As
thought into the Roman centurions, yet we remember
not the inequality of outward condition, but we cannot
compassion on even a servant languishing in sickness.
And it is the very death of every thing good and generous
in society to build up a wall around the whole
around us as have happened, to move, to enfeebles
of humanity is duty to call us out of these bounds.
house around ourselves the warm and comfortable one
with the master, or have ourselves in the bright days
of prosperity, to desire others who have been denied
the means of being as well guarded against the hollowness
of the pleasant terms of life. Let us rather imitate
the noble and kind creature, let no difference of exter
mal condition interest us, shall the awfulness of charity, let us remember that God has retained some of his own
in such, by his gifts and the high might. Our service, the
laws of the master, hyatt and the order of the servants, but
that is seen in those high places might. Now streams toward
half. All beneath them. Let us then have an ever
up to the end of the redemption. However, let the station
may be, to heart that can be downwards in it. Our
father, as well as, and it is all abroad in its ever said.
There is a world where the rich is the poor needs together,
for that is the Maker of them all. One takes but a
few steps, before we once in that world.
2. The next point to which our attention is directed is
the humility best of the circumstance. I am not worth
only to be useless. I am not worthy, that then should
come under any roof, but let the need only. My
servant shall be healed. Who does not admire the ex-
pression of modesty, of humility? It has nothing extern-
gate or overtaken. But is terrible, sincere. It
is evidently not affected; humility, no loud, articulate
shout of testines, proffering to be from in self-esteem;
while it is aching to be admired. It bears every mark
of being the proclamation of the soul in the presence of
God's holy excellence. He was evidently conscious of
a most unbounded reverence for the character of him,
if he doubts he has seen or known much of this mighty
wonders of God, his ears, and heavenly breathing. The
humility with all be approachable one. One is not a comm-
by, tremulous feeling, but the beauty of the heart its
moral greatness. We thought it a consideration of our
hearts to exchange for the enter his house. Then we
rendered them a times of more progressive manner, then
of the landlord entertained them with magnificence. By
this we are taught the duties of being humble, one
may be our station as pretensions, of praying at
note profound regards to the high and the qualities of
moral excellence. Whereas we ask for blessings
God, it should be, as the circumstance being to us, as
with a sense that we are not worthy of them. On
sentiment of humility before the Deity. Should accure
from us, not only others and stated acts of prayer of
horror, but in the daily course and conduct of his
led with the confession of our, not of our, solely with the sweet that leads to our, goodness of our, for our support. The best clasp of our feeling must have been moving from our, heart, if every proud thought is not brought into captivity by a sense of our dependence on the All. And it is not only with regards to God, that we are called upon to be humble. We cherish a lovely expression of our, earth. Those sentiments are called into action by our intercourse with our selves, man. The distance at, at, we stand from the Most High, it is true, presents hardships; but for coming every, experience thought of kindness, though our relations to man can never present us with such. Ennobling motives to humility, yet it is full of lessons not, teach us, that pride is not, not, man. We are too much disposed to count in the meritorious services, whose acts have performed, as imagine our have performed, for others, forgetting how such the wheel comes round, if we ourselves want something in the way of kindness or assistance from them, and otherwise were just boasting. We are apt to rate too
high our talents, self-sufficiency, while we are
swelling ourselves up in our fancied importance, we are
ever taught that the world can do without us.
Humility is in that the fault resides, as well as a
true virtue, a vice as it is on the side you will. No man
is so likely to have his merits highly estimated by
others as he who thinks little of himself, while
on the other hand, every one delights to place a blame
from him the value his own services, even if
they are in reality great. After all that can be
said of the best of mankind, we are mutually-dep
endent, each one after all receives probably as
much as he communicates. Nothing is so graceful
nothing so attractive, as humility in the intercourse
of life. And by this I do not mean, that we are al
ways to be making exalting speeches about
ourselves. I should ever much suspect the humility
of a man who seemed to think himself very hum
ble, or who thought more of himself than he ought
to think. But the notion which I mean is that we
shall display itself entirely in the general demeanor
of the present, in this usual habits of thinking, speaking
decently, under the influence of such it goes down
the hill into the valley of humiliation, without be
ing sensible, that he is lower than his neighbors.
3. The last thing, where we shall observe in the account
of this miracle, is the representation given by our Saviour
of these memorable words, "Then unto you, that have renunc
come from the estate of woe, I shall sit down with Me,
and Isaac, in the kingdom of heaven."
This is not only
by some to be a prediction of the universal diffusion of
the same, ushers here point to the glorious time when
the business of the poor, should be transmuted, and
there should be an inexpressive from all nations to the
pursuit of simple truth of faith. But it seems more con
stant to the union of the passage, to consider it as a
declaration that the rewards of a future state of sal
vation should be confined to no particular nation, but
it would ever bless the faithful of good, whereas this
may be found. It was directed in its original sense to
that, against the exclusive tenets of dispersion of the Do
arch, who made them observe that all the farmers of heaven,
both here and hereafter, would be appropriated to themselves.
But no man now considers the containing a general principle that the universal is of linear principle. It is true that the laws of God are not universal, and the reasons of any religion of country, that whereas there is pure and unison that there is no change in the future world. If we see how the present earth members shall be gathered to swell the scattered of God. As we observe, as an eighth section in that, in every nation, we who have the fear of the Almighty, righteousness, are accepted of them. How can it be beautiful, moral, is this view, as it exhibits the action of the Father of the whole human race, and, that the Father of a small part only, as it teaches us that in every dispensation, enmity and the human mind has been cast, the powers have just faith that shall usher into event in the celestial paradise. The means of improvement, especially of religious improvement, with the different members of the human family, to the world, are very different. What we consider as the only true object of religion is embraced by a comparatively small part of mankind. Yet, though

fit to be the universal religion of the world, has not become as yet universal. In a large part of the earth, the darkness of idolatry and paganism still settles on the human mind. Of men most of God with their own hands have made, infamy and sin by our day. Many features in the religious rites of many nations, described herein, are impressed upon the religious creeds. In other parts, infidels have succeeded in drawing crowds after them, I have mingled with some things of truth much of their own crude, foolish imaginations. While we deeply declare the prevalence of these errors, I lament that our holy religion, the best friend of man, is not more widely known to men, let us remember that throughout the world, under every form of religion, there are some, who will be acceptable to God. All men act conformable to the light of nature, have, give the means with that person, don't bless the face of God, I will rest upon them. It is not their faults, that their means are not more abundant, that their light, more extended. Can we suppose that a sense of good God will condemn men for not being them, when they have now
to man. It is the true revelation of the mind of God.

Of the chief Plough, it will be to its ploughman, if
when such right is come into the world, we have love
darker rather than light. We have ample & abundant
means, of our improvement consequently should be am
plified abundance. Let us see to it. That the inhabitants
the banks of the Ganges, the wandering Arabs, or the
wretched Indian does not breathe once up in judgment
against us. But while we feel so acknowledge our
own high & sacred obligations, let us not forget that
others, as well as we, will be judged according to the mea
which have been bestowed upon them, of less has been im
pated to them, less will be expected of them. Let us
which the noble hope that in a future life will meet
the race of the gods of all ages & nations, those who have
enlightened & blessed mankind by their labours & their
virtues, those who have enriched to a Deity with incense
of heart, its service, their duty faithfully, as far as the
duty was known to them. From all parts of earth
such shall come., from the east of the west, from the
south of the north, all shall sit down with the venerable
patriarchs of His people, with His word, Psalms, together shall the more through charity under a fervent light, in a higher sphere of action and improvement.

These, I suppose, are some of the instruction provided by the story of the manner and course of the waters' seaport. I may here reflect on this: in every portion of Scripture, we become wise unto salvation by what we read.

March 18, 1822.

We see what may be learned from a small portion of the sacred narrative: that this reminded us how much may always be learned in the Scripture, if we will but take the pains to open our minds to it. We are very apt to think it enough, if we merely read a portion of our Bible, as in duty bound; but so. This is not enough. Not enough for any good or useful purpose. When we read a chapter, part of a chapter, in the Bible, let us think with our disembodied mind.

What does this teach me? What good lesson do I find here? What duty, what truth, what encouragement, what warning, is here set before me? With such a disposition, there is not a page, that will not become fruitful of instruction. And it is of great importance, this very important consideration, that in this way we shall not only learn a great deal, but that in this way the SCRIPTURES will acquire vastly more interest than they would have, if read in a careless, negligent manner. Whatever basamazingly excites the mind; but what is read much as so many lifeless words, for form's sake, must fall cold and dead when the mind is set. Let us then not only read the Scripture, but read them for instruction, sake, if they are not indeed find them to contain the word of eternal life.
At home, March 31st, 1822. Forenoon.

At home, May 23d, 1830, afternoons.

God of truth and holiness, for the treasures of thy word we offer thee our heartfelt thanks. May that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, be thine in abundance. May we be through the Spirit's power, saved and good. May we learn from the picture of Christ, of how we have not been considering to regard the feelings and happiness. To attend to the wants of others, to retain in the providence then best assigns a home station on the medal, we may learn to come to thee with a deep sense of our unworthiness, with a sentiment of our wants, and of this reason, we thank thee for the glorious promise that the nations of good shall come from the east and west, shall sit down with Ab. Isaac, in the kingdom of heaven, that in every nation he is.

To that glorious assembly of thy saints may we sit, hast be gathered through them in Jesus many in Christ.