No. 139-

On the miraculous cure of the leper.
light. They assume a more important appearance.

We then view them as manifestations of divine power, coming close upon the teaching of x, to sanctify and confirm it. They supply the only thing that was wanting, to render the instructions incomparably more valuable and important, than those of any other teacher. And certainly, was it not the circumstance of what just spoken, that most of this greatly汉堡

into the attention wherein the deep interest of a mind accustomed in every degree to moral considerations, which it the time especially must enjoy? A noble new moral to a mind of heart prepared to think with it, to feel truly. He was no

temporary, fleeting, conjectural mortality; it was no mere

stage of flatter or adulterated principles; no, it was founded all that the ages of the genera of that time had been experi-

enced, and to truth was sought with. He who reflects on the

abuse of prerogatives, not the stubs of joyful practice in the

ministerial hand, in the nation, in the minds and they just to

get their hands over to the common people, I say, the most,

subjects, criminal views of some of the once men among the holy

canons, will be surprised to learn from a peasant of Judah such

instructions. For purity, for purity, for purity as through principles, For

directly simple wisdom, have cast in the shade all the

structures before since. Jesus spake his mouth a strength in

them, what? not like the Pharisees, how they might talk

the injurious, or bitter away the spirit, of set aside the

meaning of the word part of this law, a compromise for

the neglect of it by a minute attention, to the eternal

part, and like the wise men of other nations, did before

express to their, as speculate in morals as celestially printed

as it was a subject of no concern. Moreover, first and

time marks that a new teacher had arisen with new

highs, nobler views, than had before been given. "Behold

the king of kings, in this is the kingdom of heaven,

showed a different merriment from that, to all the world

had been accustomed. + When you follow the course of this

wonderful address, you see how it goes to found a system, makes

virtue wise to take their characters from the nature, how

it enforces the fruits of superficial, extrinsic, righteousness

such as that of the scribes' Scribes, how it legislates

upon external conduct only, but upon the affections of

the heart, "I makes the word content to the truth of

grew as fast in the sight of God as the actual appear-

ance of it. " how it works that honest, purest, strongest on
The acts of divine power are due to the divine action alone, furnishing no warrant that the power of God does not begin with man, if that is what he says. He said on the name by the authority of the Father, descended in this height, in the miracle of this ch., acquire a new importance from the conveyance in which they stand. When Jesus descended from the main text: do you ask, the space this man who is this man's wisdom. Whence all this authority does he proclaim this new act of power? If the space this ch., 34. It's question is answered, the acts of such a human power. Which is there related, made the things of God, proclaim in language not to be mistaken. This may be seen, in whom I am well pleased. But it is time to turn our attention to the instructions.

As for this latter miracle be free. It begins thus: And behold there came a doxology: from thence, from whom? of them with, them can't make one clear. Here we are to remember, that when the doxology in said to have fetched up. It may be. We are not to understand that he did them divine homage. The ruin in the original form of this is translated; means are such things, at least in this place, yet shall have been rendered. To did them presence, if we believe before time, not the account of them. The same remark.

Evidence of mean to this end. Like direct the socket to trust in his love his father. God, be a beautiful specimen of simple of present devotion it gives. Now the while is bane.

ified by making serious fire, the all in all, when you consider their texts in the sermon on the mount, you cannot nc. the people more astonishing to his doctrine, pious such doctrine as does not meet their ears before.

And so at the end of this admirable discourse, present out from that follows, there might be room for the question, by what authority are these things taught, by what authority does the teacher exculcate to claim our contentment confidence in what he has said? One might have said, con

structions, it is true, are of the present of most hand, taking given as such a code of instruction, or else in the factting elevation what our teachers have reiterated. However, but is all the merely this opinion, save me to place some more confidence in it, then, in the close of any of the teachers. Are these grand instructions after all? But the search of the sort of human meaning, still he exulted, and said that this wisdom is from above? These doubts of these openings are answered I believe. By the miracles. All are relative immediately after the sound of the sermon on the mount.
may be applied to all these cases, in which those who came to be healed of their diseases, or to which persons for whom are said to have worshipped him: it is not meant, that they paid him the honours of divine adoration, but that the manifested the external signs of profound reverence in respect of those who naturally inclined towards them, those whose character of piety we have an extant opinion of, when we want to secunite... Have made this remark in passing, incident to the doctrine of each expression as this there is no reason to suppose that worship, meaning by that term, are commonly use it, divine worship, is to be paid to any other being, than the one supreme God. himself shall taught us this truth, when he told the disciples, it is written, therefore shall worship the Lord thy God only shall thou serve. 8 the mouth of the book of Revelation says, 'I had heard as seen. I fell down to worship before the feet of the angel who had done these things: then said he unto me, see thou do not: 7 can thy fellowservants, 9 my brothers, the high priest, worship God.' This thing throughout the West, that divine worship, no doubt, also to the one time Jehovah, said 1:2 the Jew, of me. I, J. C. - Our Lord never claims for himself, there acts of adoration, prayers, that by example, I prevent what is, the Lord thigh. Let my people, alone did he pray; thus, the love of the one alone would become his followers prayer. No matter if we believe in the body of the Deity, we cannot consistently have any other object of worship than the One great supreme. For when we admit inferior objects of our worship, once began to pay our homage to any created things, become平等, there may be the same reason for all to fall into all the reins of those of a great being is such worship as is but to proceed. The disease does not say, '2: 7 doth, wield, then cannot make me clean.' This address applies in the part of the很深, a through expression of the miraculous power of J. C. Because he derived this bassearm on certain to tell. Probably he had either seen the miracles as a, head of them from this, so it may be, he believed it to be the Messiah, is of course expect to him an unwieldy, have no achievement of his countrymen. The fear of this disease man, may, still be an example to us. We must to x, with such confidence in his powers of protecting relief; do shall we present ourselves before with unfounded confidence in his powers of good. We must to faith, the feeling that he needs help; towards
are we to cast God, reckoning that of ourselves we are helpless as the broken reed. This accounts of this trusting, humble, unquestioning spirit, that our salvation is often an unmeaning cold, that we derive from the thought of our dependence on God so little of that strength that behooves mortifying our flesh which ought to desire. We do not, like the heathen, conscious of our want of greatness, voluntarily present ourselves before the All-wise, with that prayer of faith, "Lift them up, then can it grant us the desired blessing." We must be afraid of our own desires God, as it were, before we will think of seeking Him. And when we do at last turn to the remembrance of His name, it is but too often as doubtfully, as if we did not believe that He had the power to help us to strengthen. We do not bring our hearts into these exercises of the mind, in the way we address to approach to God: the consequence is that the soul degrades her work of resigning cherish, feelingly as a family, she is not made to learn the comfort of death, and sustains her own death, but endeavors to cheer herself along with hopes of her own controversing, poles but half planted to the earth, where she professes

and say, "I receive the acknowledgment of this office to man? This we are next to consider. He put forth his hand, and touched him, saying: 'I will be thy clean.' The manner of this action, as well as the act itself, is some of He; it is not without a meaning that I put forth this hand to touch the leper. There was a degree of the mercy and condensation in this, which we can only appreciate only by considering the circumstances of the leprosy. Unto the disease with which was visited, was one of the most heathen's terrible in the catalogue of diseases so, greatly regarded in much the same way as the plague is now. It afflicted the whole animal kingdom, wherever it</second_page_break>
all intercourse with society; so that it was with difficulty he could obtain the common offices of civility of affection. For every one, who touched him was supposed to be thereby polluted. When our unwise, that made the worst: in the condition of the man afflicted with leprosy we see at once that there was something peculiarly good in gracious in approaching for his hand, in touching the leper, when he was about to heal him. It was not only a benevolent act, but a benevolent manner of doing it... Unless any other circumstances, to have seemed fitted the hand of touched the man, might have been nothing; but to do it to one under the sense of justice and there had a meaning defiance, not must have been felt. And from this, might the let us leave the one so good deeds to do them in such a manner as to deserve more valuable, acceptable than the case in themselves. None, who has observed life with the least degree of care, can have failed to remark how much depend on manners. It may be such, as to make a man doubly grateful; it may be such as to make him feel all the value even convert into a piece of unkindness. Aunt of bread given in certain manner, spirit, may under aspect, all than a splendid present given in a different manner, spirit. This charming grace of manners resembles acts that, with the shoe is said to leave upon some feet, it is told there are few hands destitute enough to get this without spilling it. One cannot but regret, that the most benevolent intentions should so often be rendered useless, perhaps worse than useless, by the ungracious mode in which they are carried to effects. If our love did not think it unnecessary to increase the value of this kindness by a simple word, surely we ought never to feel ourselves authorized to neglect so important a part of the work of benevolence. The expression of our love, said, when the exacting humours arises pain on this occasion, is remarkable. When the justice is deeply. We shall be then, therefore, to have much to the address, of grandeur, which is often ascended by the passion in the beginning of seven, "If you will, let the night, and there was light." There is however, this difference, that the former, in the latter case, was the un-
source above... The effect followed quickly upon the command for immediately as we are told, the leper was cleansed. We cannot say, then, that supernatural power, such as often accords in this way, operates whether it was by setting the natural causes at work or giving them a new impulse of force, or whether it was by the action of an influence wholly out of the course of nature. But whatever may have been the mode, the astonishing display of superhuman energy was a splendid confirmation of the divinity of the mission. No miracle performed was a voice from heaven, a sign that God was there. We cannot imagine a method better fitted to draw the attention of mankind, whether to the subject, than that the laws of nature should be set aside by one, or altered in their course, for the benefit of one. God has a more direct proof that the Author of nature, who established those laws, was choosing to give a solemn human trial to one, whom he had created. And we may observe, this, as of most of the miracles of Christ, that they were not mere displays of power, but mere likewise acts of kindness on the part of; at the same time the phenomenon addressed command. We will, I think, then draw, not only a striking evidence of this divine qualification of appointment, but also did a deed of great kindness in assisting the sick, by alleviating the sufferings of the poor leper. It was an annunciation of mercy of powers, the one spreading peace throughout to the whole case, I mean, the other proclaiming the hand divine that the same who prescribe him who gave him health and strength.

The concluding part of this narrative well deserves attention. After the leper was cleansed, he went to him, see him till the man, but by the way, threw them to the priest, and gave him, as a gift, that others commanded for a testimony unto them. For this same reason, why gave he the command, we shall find shown for the benefit of the man, whose disease he had cured. According to the medicinal law, any one who had been subject to the leprosy should be cleansed. As cleansing must be examined by the priests, why him, himself, and be cleansed from that leprous disease. Not the miracle, which we are considering, was not found an miracle, as we find by the record of it in Mark's gospel, but therefore command him, the man, without the least doubt to bring to Jerusalem, lest if he should stop, he should stop, every one that by his wonderful cure, the report of it should reach the ears of the priests before he should arrive, and they judging wrongly.
as they did, the name of Jesus, should endeavors to
draw the reputation of the miracle, by exercising their power
of deciding, or declaring the man to be still unclean, or think 
he would lose a large part of the happy effects of the greatest
act of power, by not only curing this西安者, for he would still
be considered in intercourse with others. In order to prevent 
these consequences, it behooves not to delay, "see that all no 
man, but go shew, shew them off to the priest," and
all the advantages of the saviour's restoration would be ac-
quired to the scene. There is another use, which may make 
of this part of the narrative. It shows that our Lord was 
earnest to discover, enjoy, and to use, the observance of those
truths, forms, the ceremonial law of his country, at least as
far as it could be done innocently and consistently. After creating
the supraman power with such he was about, in cleansing
the leprosy, he does not grant him a dispensation from the stabi-
listed usages on such occasions. But takes particular care to in-
struct him to observe the usual ceremonies of the law. Taking
this, as well as in other things, the example of our Saviour, is
worthy of all imitation. We owe bone to the glory of the sanc-
torums and national usages of the land in which we
lie, so far at least as they are innocent. Now can it be true,
that since, for a moment, suppose that virtue is to be sacrificed to
custom, or that integrity is ever to be offered up the
chains of the world's usages. But there is a point, which belongs
to go to the opposite extreme, a fierce disorganizing spirit
that longs for the destruction of everything established. It
finds the very root of its enjoyment in lauging at what others
wish to maintain. This destruction is caused by the spirit
contempt of religious institutions, manifested in some, who
have cast off all restraint of religious scruples, and it in-
cites, until not one, a total want of the spirit of a number
of the feelings of a good citizen. This man does no more,
as to have due to the power himself, should retain entirely
enough to respect the established forms and ceremonies.
Of this, in rest, he has by reasoning, as by his voice brought
himself to believe that he is under no obligation to observe
the Sabbath, still a regard to decency should restrain from
whatever there, who wish to be part of the, by his labors con-
sciences, or by holding up to decent esteem those, who
demn it a duty to worship God (to listen too the instructions
of this word). And so with regard to the acts of obedience,
religion, they who think of no value in binding authority
should not openly own their contempt for it, in such a manor, as to their ridicules for them, who still proceed
in this valeullyaly dancing. It is a certain mark of
a corrupt mind, to make a beast of neglecting des-
spring, in satisfying what public opinion has made con-
sider, and innumerable find their besty, highest, helps to re-
aining of delusion.

Such a affair of the touchst of the sixths of the
years, and in that new condition. This is certainly, much more
we may admire of genuine instruction by both in the conduct of
the injured man, as in the manners of the act, in the
questions. The humbleness of the one, as the high-
ness as our evidence dignity of the other, from a picture, and
were all the sense could do, the can not trust in a reality in it. From the whole, let us begin
so to every effect of the benefit of kindness, how
disgusting for the moment may be the object in all one good
excuses are expanded. We demand not to ridicule a base delici-
sy, because the discharge of our duty, would carry us away
resolving of last time scenes, to shrink from it, take only the
pleasant part to. In the office of imparting her first sympathy
we cannot sometimes but think of all the wise, rational
men, who have exhibited, but never shall be dismayed. Our
fall again, spirits is discouraged. Not even. The health,
leap of the cause, from communicating which
so we seem, however powerful should frighten an angel
during what a good nation. And yet if, the one cannot you
there is a remedy worse than that of the body; it is the cur-
ry of the soul. - that state of moral disease, in such cases
is remanded as clearly, in such a description, a desire for good
objects are accepted, in one, throughout, is the heart is given
as a prayer to all the dynamis of the passions, and from
which, if any. Such cases there are in the moral and
as dreadful, as disgusting, as were the symptoms of the fever,
the physical world... but those who have suffered themselves
to sink down into this degrading state of moral eminence, in
remember that there is found in the sacred fountain of healing
relieving... to that fountain alike, with that great that
of the time. If of them, with, there can't make me clean' does
they have drank deep, if they do not spring to not ever
believing life, from the midst of the place shall issue a rose, going
to them, 'I will be ye clean',

Caled. 1822.
Other, as the head upon the heart with a fountain of wisdom & instruction, enable us to en
trust thee to improve by the lessons we are there taught
us. May we contemplate all the actions of our Saviour's life
with profit, with a devout spirit. May we see in His
miracles the tokens of thy divine power, and hear the voice
proclaiming this is my beloved Son, in whom I am well pleas
ed. Give us the grace to come to thee with the prayer
of Peter. Wash us, if thou wilt, then cannot make us
clean. May we feel our weakness, go to the eternal
fountain of strength. Enable us to imitate the un
measured benevolence of our Lord. Like him may we
never be deterred from the great work of doing good.
if anyone be disabled to do it in such a manner as will
bestow extensively useful. May we have a spirit of mis
sions, to use all the means of promoting religion,
with them bless those means to our edification.

At home. March 10th, 1832, forenoon.

At home. Jan. 29th, 1835, afternoon — violent snow storm.

At home, Friday lecture, April 30th, 1830.