No. 122...

The parable of the unjust judge & the widow.
Luke 18: 6, 7. And he said, "Now that the sun was set, lest any judge send to him, though he be long with them?"


If we look back to the last part of the introduction of the preceding chapter, we shall find that the narrative has an intimate connection with the subject of which has been treated in the last chapter. The author had been speaking to the disciples of the distress and destruction which impended over the nation, and the events of the last days in which the son of man was about to gather his disciples round the destruction.

He foresees that it would be as his previous assertion, and it was, a period of terrible distress, that his little band of followers would be like a flock scattered on the mountain, in a storm. Against this time of darkness he prepares them by announcing the signs, by
it should be attended to, that his disciples in fact escaped the destruction or obliteration which was impending upon the rest of the chosen people. But it does not stop here for it would be a time of trial and persecution to them, a time when they would sorely feel the test of their faith. In God's attachment to the cause they had espoused, they would cast them on a troubled sea, where before the storm was over, it was possible that their faith might be shattered and sunk. In the midst of all these difficulties, he sees fit to place a parable just to emphasize and fortify their minds against that storm that threatened them, to place a covering of constant trust in that God who was a father to his Father's people, and so the same phrase, He who was a like his Father, the Father who would not desert the cause of that religion, is brought in to proclaim the cause of righteous. This undoubtedly was the object of the parable. It was intended to supply a powerful moral, feeling motive to perseverance in times when they would strongly tempt them to morose, by teaching them to oppose unqualified confidence in the goodness of God. It was to teach them that they must always to bring not to faint.
we can early conceive that it must have had a strong tendency to animate and support the disciples in the ex-
proaching days of obstruction.

Each is the plain simple meaning of this parable.

If we consider it in its application to the disciples of Christ the first time it was delivered. But to me it may be considered in a more gen-
eral point of view, as involving principles important at all times. We have not now, it is true, to procure our minds for such trying and harassing conflicts, as the
first ones were obliged to encounter. Thanks to God, our
religion now has the kind of sheltering and peaceful
world we are not called to lay down our earthly
happiness in our lives in its cause. Still the lesson of
unserving trust and confidence in God is one, whose lesson in
as ever abundant occasion to learn. Is the parable more
considering inculcates this duty, more especially as it
is presented to us in the exercise of prayers to God?

For the representation which is here given of this subject,
I shall now call your attention.

We may first to a difficulty with which the interlocu-

man, yet because this widow troubled me, I will a-
venge her by altering the course of the money."

He was able to avoid his imputation, if not from the
tendency of his duty, that he at least administered justice.

comes the inference. "He said, hear what the unjust
judge saith: shall not he avenge his own oath, who
cry unto him day and night, though he be long with
them? I tell you, he will avenge them speedily. Is it a
prostitute or corrupt judge whose heart is set aga-

the principles of mercy and justice, can by dint of mere
entirety of impurities, be wrought upon evidence to
execute justice where distress have you not abund-
dant my ample reason to suppose that a Being of

finite goodness, of unfettered purity, of boundless num-
will of his own free volun
tion invidicate the
cause of true compassion on the sufferings of his faith-
full servants? If a bad man can be moved to do his
duty, shall not an infinitely good God even without
authorization be faithful to his own choice to uphold
his children when they are about to fall over their
burthen? Such as the argument of this parable is.
ten of this power, it has sometimes been embarrassed. 

ask what, it is a question at first to almost every mind; for that is that this passage of scripture has been supposed to imply that the Deity, like the unjust judge, may be prevailed upon by the force of importuning sincerity to consider favors with kindness otherwise withheld! The unapproachable judge, as we have already observed, administer justice to the poor widow, only because he was a friend, that is, the second time, he, permit me to mention centennial iniquity. And shall we suppose that anything like this happen once with regard to the divine mind? Shall we suppose that the Deity may be moved not with incessant solicitations, but, in the present instance, is to be changed in the plans of his providence varied by the earnest endeavors, by the often repeated prayers of his creatures. But if the case were the case, the world would soon be plunged into confusion forever: yet cannot be the easeless way, who hath taught the men of old that the world would never be heard for this much speaking? World in any part of his instructions have been healed in doctrine. He would make the throne of the Almighty such a doctrine, as to be shunned by the breath of man, and would lay harm.

open to be assaulted at the point once more by the various fancies of using metals, the forms of Deity, of one may dare to be so to speak, to be forced to recite to himself. A mere ignorant of unworthy representation than this could not be formed. Above the thousand insects, when in a few hours flutter away their lives in the beams of the sun, and give some one of them to be consumed with the severity of speech to be rendered capable of consuming its ashes. I then imagine it, consisting, to direct by its course; the affairs of government among men of the concerns of empire; - so you have made this supposition, you have some conception of the situation, in other words, when he thinks of his works, I respect them, the purposes of God! Shape them to his own fancy. He can mean, by this comparison, to imply that man is near the case of notice of the All: for his providence are never, is not blown by day or field, or fire by night. But will not an substantiation of the making good of God, to imagine that the more importance of this case should in any degree affect the measures of government? Thus in the to place an aphorism in his own
direct on man, till they are drowned by pusillanimity. Does He appear in mitigation of oppressions, unmercifully in the punishment of thompln's vileness, only because He is required to punish it by his creatures with all their forming prejudices still clinging to them? And after all, there is a contradiction in the very nature of the thing, that this should be the established method of providence in the distribution of its favors: for two men equally good and pure may with equal sincerity offer up their prayers to hear the one that an event may come to pass, the other that it may not; while you are presenting any earnest entreaty for one thing, your neighbour is offering his equally earnest for just the opposite thing: can one of these two at least, the impartiality must be without effect. In short, the supposition is opposite to all others. If what else does not maintain, than that the Infinite Being, so entangled in the universe, has given up the affairs of the world to be directed by the prejudice of his creatures, if his innocence, only when He is exasperated by soliciting of avarice entirely? Do His blessings never
But in the place, it may be asked, if the Lord does not teach that God may be sought after by simplicity, what does it teach, unless encouragement does it for us to pray? I answer, that it manifests a far better doctrine, if it instructs us, that the All-wise, the uncovering goodness of the universe is infinitely more conducive, out of his own free uncoerced goodness, to promote the welfare of his creatures than man endeavors, even the most earnest supplications addressed to them, to be kind and friendly to each other; that if an unjust judge can be persuaded into good acts, how much more shall He, whose nature is goodness, without persuasion confer the favors we need... This, instead of discouragement to prayer, it suggests to the most ardent motives to that duty. It is true, no earnest entreaties bend the persons of the Most high; but then, The efficacy of prayer is not upon God, but upon ourselves; if this be allowed, the conclusion that help to whom we pray is ever denied, even without our interceding to do what is best for his creatures, must be a powerful motive to the exercise of all these expressions of affection, so highly heart felt gratitude, or reverence, trust in hope. The end of prayer, if prayers is not to escape on God, but in ourselves; it is not to soften you; him, but to make ourselves better, that we pray. Keeping this constantly in view, we shall find nothing in the immortality and infinite goodness of the All that should be an objection to the offering of petitions to Him. Praying is devout truth has a profound influence on us, the prayer, it is therefore, that the duty is so earnestly enjoined upon us. "Pray," says the great Baptist, "as earnestly, as if God himself were to be moved by your prayers; yet so as to remember that the change is not to be made upon Him, but in you, as when the boatman longeth, hold the helm when the hand he draweth the boat to it, or not the helm to the boat. Prayer first tell you to receive the mercy, both naturally, as it executeth its designs, after it is received, morally, as it is a condition on which God hath promised to give it; when you pray, you tell God nothing as before he knew not better than you, but you tell Him..."
that in confession, petition, all be well hear from you own months, before be will judge, you seek for the -ness, as you are to bring for the, who cannot bear, in the offices of devotion, with the feelings, which keep ever going to that same; duty must be improved or make better by it... it is in the very nature of the exercise, if it be sincere, to often subdue the heart, to bring it near to God. For consider what are the acts of a hot heart. To begin with, ambition, as an expression of the divinity we have for the reception of the Spirit, who does not see, that to dwell on the bright excellencies of the divine nature, to ascribe to it all the best parts of your own heart, and attributes of grace, we can form a connection, to contemplate being here to our common source of the shining, we are told by the Father of all. To do this frequent feeling think it cannot be the right or a simple day to be bright in your own heart and the most divinity in your soul; may be made, when once you are bound with the feeling of thanksgiving. We must give thanks to God because we suppose that He

needs our gratitude, as we do not know whether we are good enough. And when we review our past lives, we have seen the fringe of God has moved our heart, after we reflect that we are now standing amidst the monuments of His goodness, that on a day of our heart comes to us that need not bring us remembrance of the mercy, we then present ourselves to you. Though you own heart to a should be made better by it. To express our gratitude to God, it has a tendency to make us feel more deeply our obligation to him. For that reason, if we are all to express it frequently, frequently. Thus in the coming of our - it is not that God is to be informed, but that our own hearts are to be rendered thankful. We know that in many things we are all often; there is a standard of acts, which for us, we have fallen far below that standard, that as a law established by us, it that law we have transgressed. In in some of us, else has found its way to our hearts, that if us with its pollution. We feel that are now moved far from the Holy One, I have lightly esteemed the Rock of our salvation; given over the feeling of thankfulness; in the spirit of renovation, we confess it lamenter to our woes, we have taken one of the best methods of impressing on our minds with the holiness.


The question, with all the weight of reason, may occasion...
explanation: “nevertheless when the Son of man cometh shall he find faith in the earth.” The question implies that the answer should be negative—“that he should not find faith in the earth.” In order to understand it, we must remember that by the coming of the Son of man in this place, in many others, we are to understand what is called his last advent in the final judgment, but the judgment of human mortals of Jerusalem, which is often called his coming of as my faith in this place are no to understand confidence in the Lord of his promises. The question then will be this: when the calamities promised by the prophets have just befallen, have we taught you that he is ever ready to protect his servants? Do not to be feared that in these times of dismay your confidence in God will be shaken, if you will be taught to despair.

The question is evidently meant for caution promising. When applied in a general view, the instruction it conveys would be this: “neverly are men discouraged by a prospect of difficulties; nay, shall persuade us to put too much confidence in the divine justice and mercy, as to encounter dangers for the sake of their religion.” When understanding all the ex-

hence they have of the injustice and unkindness of each other, yet in fact they generally refer more faith in the policy, prudence of old men, rather than the wisdom, rectitude, and goodness of the Deity, though they differ at the same time to believe that he is the best of beings.”

Let us, then, here again learn, as a general of comprehensive lesson, from this period to trust in God. He will avenge his elect, i.e. his faithful servants, at each time in one manner as may best suit with the designs of infinite wisdom. His is true, as the possess possessing, he may bear long with them, we may yet give good reasons after their complete deliverance. The remembrance of these trials may be necessary to prove their temper to refine their affections, to render their example of patience, magnanimity, fortitude, and self-denial, more conspicuous of beneficial. But the light will break in of the dark, while the beams of the heavens will be seen in brightness of beauty. And until that moment there is above us an in-
Almighty God, of all whose beneficent care extends to the whole universe, who art the hope and refuge of thy creatures, give us, we beseech thee, the true spirit of faith and confidence in thee. Enable us to feel at all times that in thee alone is all our hope and all our strength. May we ever have that disposition which shall lead us to pray and not to faint. May our exercises of prayer, trust in thee, make us better, more fit for thy mercies; may our hearts be elevated, improved by them, be made more humble, devout, grateful; let us remember that their main and best effect should be on ourselves. Sufficiently to give into foolish or selfish wishes, is to imagine that the purposes of thy government are to be accomplished to all our desires. Always remembering that thou knowest what is best; doth what is best, may we give up our hearts to thee, suffer no time of darkness or distress to shake our confidence in the faithfulness of thy promises. Be ever our and Protector, and direct and serve us by the word of thy truth to thy heavenly kingdom.