

matth. 18. v^s 22-35. When his friends
after he had called him for
men in general think themselves
sufficiently instructed in morality
but for the most part their
views of it are very partial &
partial - the duty of forgiving
injuries is universally acknow-
ledged, but few are aware to
what an extent it is required
of them. Peter tho' a good man
needed much instruction on
this Head - he wanted to know
how often his brother sh^d
sin against him and he sh^d
forgive him; he imagined that
he was not called upon to
exercise the Spirit of love &

frequency upon all occasions
towards his brother, but our
St. received his judgment by an
explicit declaration, and pointed
out the grounds of his duty in an
instructive Parable. The Kingdom
of Heaven says our Lord is likened
to a certain King, w^h w^h take account
of his servants, and when he had
begun to reckon, one was brought
unto him, w^h owed him 10,000
Talents, but as he had nothing to
pay, and was apparently in
deep distress, the King had compassion
on him and forgave him of
Debt. but the very same year
who had just received a Remission
of all his Debt, met a fellow servant
who was indebted to him only
one hundred Pence, and laid

hold of him, and demanded pay-
ment of it almost Requir. The
poor Debtor begged for a little time
and he w^h pay him the Debt, but
he would not allow him the small-
est indulgence, but cast him into
Prison till he sh^d pay of Debt.
The Parable he had himself received
had made no good impression
upon his mind - as he had received
a Remission of a very great Debt
it was his duty in gratitude to
his Benefactor to have forgiven
his fellow servant a small
Debt. His conduct however did
not pass unnoticed by the King
for when he was informed what
he had done, he called him and
said unto him ~~Thou wicked~~
servant I forgive thee all of

from of words before as we are
led to consider of Intent. 2. the
Necessity. 3. the necessity of
Christian forgiveness -

1. then we are to consider the Intent.
Christian forgiveness does not interfere
with human laws. It does not forbid
Governors and magistrates
to execute ~~the~~ since they are
appointed of God on purpose to enforce
the law. Rulers says of A. are not
a terror to good works but to
the evil. They are the ministers of
God to thee for good, ready to
execute wrath upon them that do
evil. now do they does Christian
forgiveness prohibit the ^{just} exercise
of Authority in Parents and masters
but it must extend to all offences how
ever numerous, however Heinous.
we are called upon to forgive one
another. seventy times seven

says our Lord one day. He here uses
a definite for an indefinite number
in order to enlarge our minds as to
full extent of Christian forgiveness.
Christian forgiveness must be more
than in word. we are not says to him
one. to say to anyone who injures or
offends us I will do to him as he
hath done to me; I will render to
of man according to his work.

Like the Chap. 12. 3. & the f. f.
The Parables of our f. were never
intended to bear to of same point in
every particular. Some admit of a
broad and some of a more limited
Application. Some are to be inter-
preted solely in reference to of
Principal Idea contained in y. It is
of great importance if we sh. read
y. under this impression. If we
endeavour to accommodate all
of Parts of the Parables of our f.
to of main scope, we shall read
their beauty and deduce many of
most fatal Errors. This observation
is particularly to be attended to in
considering the Parable before us
It will instantly remove all of
Cavils of have been raised against
our Saviour as if minister of his

And it will enable us to collect
much useful Instruction from
valuable Portion of Gods word.
And the f. commended the unjust
Steward &c.

In treating from this Passage we
shall first consider of wisdom of of
unjust Steward. 2. of the commendation
of Gods Children —

1. The unjust Steward had frequen-
tly betrayed the trust reposed in
him by his f. and master, and
was now accused of wasting his
lords goods. and in consequence
of it he was now about to be
discharged from his Stewardship.
It is in vain for Persons however
cunning, and wise to do evil, to
enlist always to escape their
Deceit. Dishonesty may be
practised for a while, but it will

generally defect its friends. This
thousands have found to be true. Many
and have acted with dishonesty &
have betrayed their trust, but at last
their sins have found ~~me~~ out. Why
Meyland had hoped to derive pleasure
or profit from his Servantship, or
from his unfaithfulness to the discharge
of his Duty. but in the issue his unfaith-
ful conduct involved him in the
greatest Disgrace, Poverty & Distress.
no sooner was his guilt discovered
than it exposed him to shame.
It excited his masters indignation—
he called him and said unto him
how is it if I hear this of thee give
an account of thy Servantship
for thou mayest be no longer
a Servant. what must he have
felt at of moment he was informed
of this and was convinced

if his S^r was acquainted with his Disgrace
& Conduct. In stead of being truly pensive
and endeavouring to obtain a Recon-
ciliation to his S^r he contrived in a
measure to remedy if evil he had
brought upon himself, by adding one
wicked act to another. As soon as
he had received warning to settle
his Accounts and to quit his Place
he began to say what shall I do?
how shall I get a living and support
my Character if I? I am not
able to work. I have never been
accustomed to it and to beg I am
ashamed. After living in the manner
I have done. he never ceased to
inquire what he sh^d do, till his
inventive mind had suggested a
Plan. having now lost the power
of his present fund, he could have
no hopes of obtaining another
situation of trust and confidence

He saw it probable therefore if he
might soon feel it Pressure of want
and Distress. In this trying situation wth
his Dishonest Conduct had brought
him into, an artful Plan for supplying
his future wants Speedily struck
his mind. He determined to make all
who were indebted to his master
accomplices in his iniquity. He
therefore called all his masters Debtors
one after another to him, settled all
their respective accounts, by remitting
to every one a considerable Portion
of what they owed, and by this cunning
artifice debauched his Lord, at last
and secured the Friendship, and
bygone Recommendations of the
Persons whose Debts he very unjustly
forgave. These Debtors w^{re} not done
to oppose him, lest their own

Dishonesty sh^d be revealed by him.
He w^{as} able afterwards to make
access to any of his Proposals having
once made them Partners to him
in his guilt. He cared not how
much Sir he contracted, nor how
many he corrupted and ruined. His
object was to secure an home till he
was provided for. He was aware of
if his Lords Debtors allowed him
to settle their respective Accounts
without giving his master Credit for
what was due to him, they must
provide for him, when he lost
his Place and was turned out
of his Stewardship. This Contrivance
was well adapted to if things ^{and} prospered
This Device was commended by our
St. Luke tells us the Commended
of unjust Steward because he had

had done wisely, for if Children
Christ himself seems to be of them
who gave of commendation. It was
not the dishonest art of he commended
but the great Injustice and awful
brand of he commended it. This
unjust Steward manifested at this
time. The very Epithet of he gave
of Steward, when he called him an
unjust Steward, marked his
Disapprobation of of act. The
Text itself explains the ground of
our Lord's Applause, he had done
wisely. not honestly, he had in of
most awful way made a Provision
for himself against the time when
he sh^d be in need. The Conduct of
of unjust Steward admirably
illustrates what our Lord intended to

show by it. viz. the unhardened folly
of of our Children it was of St. thing
to be considered. The Children of this of
says he are wiser than of Children of
light, they are indefatigable in
pursuing their temporal interests.
but of Children of light ought to be
more earnest in pursuing their
true interests, as the things of time
bear no proportion to those of
eternity. Real Christians are called
Children of light because they are
enlightened by God's word & Spirit
They have been brought out of spiritual
darkness into of marvellous
light of of Gospel. We were some
times darkness. They see the vanity
of all things of are merely temporal
and visible; and of vast in broken
of those of are invisible and eternal

The things they are seen are temporal but
they know what a strict account they
must shortly give of their stewardship
to the great Lord and Judge of all men
and the necessity there is for the most
strenuous exertions to ~~the~~ improve
every hour in securing an everlasting
glorification. They know how much
more important are their interests
more honourable their work
more certain their success, and
more glorious their reward.
They are seeking an house not made
with hands, a city whose maker &
Builder is God, a Kingdom of cannot
be moved, and unknown of
righteousness of faith not away.
They should therefore surely be more
concerned about their souls than
others are about their bodies
and labour more for if we get by
endureth to everlasting life

than other for if we get by perishing
It must be owned however if of children
of this I discover more wisdom in
the prosecution of their interests than
the children of light. They seek God
more earnestly, what amazing
quickness in conceiving, sagacity
in maturing, and promptness in executing
his Plans did of unjust steward
manifest when his Lord told him
that he was to be dismissed for his
treachery. His first inquiry is what
shall I do - He immediately says
I am resolved what to do - I have
made up my mind how to act
I have settled my Plan. that
when I am put out of my steward
ship, they may receive me into
their houses - To be called every
one of his Lord's debtors to him

the whole of them, and submits to
them his dishonest Plan for perverting
himself and ^{you} and defrauding his master
he asks them one by one how much
they are indebted to his master. They all
give in their Accounts. one owed
£50, another £20, another 100, he
desires them to sit down quickly
and all of them to write down
that they were much less in debt
than they really were to his master
and the money that they agreed
to defraud his master of, they
will divide amongst them. or
at least they will provide for the
Steward when he lost his Place
So this they all agreed. This worldly
man is generally found it easy to
put forth the whole Energy of
their souls when they come to be

prepared to difficulties. And but
where is the Christian if displays
such wisdom, and order in his
Pursuits of heavenly things. How
rarely can the spiritual man thus
engage himself in his work, alas
what backslidings to duty, what
Languor in performing it, and what
Readiness to disengage himself from
it. Does he often feel. Happy indeed
and of Christian be who could equal
in Zeal, labor & Diligence for obtaining
the Glories of Heaven, that the men
of this ^{old} generation to obtain the things
of this life. But there are few who
do this. Christians have to oppose the
tide of corrupt nature, while others
have only to commit themselves to
its impetuous current. The best of
men are subject to like Passions

to others, and when they advance to
wants Heaven, it is by opposing ignorant
nations by taking up their cross and
following ~~the~~ The Kingdom of God
suffereth violence, ~~and~~ if violent takes
by force, says our Lord.
I gain the men of this world not only
but I lose the Chanaanish light in
seeking temporal things more
earnestly, but in following them
more uniformly. They have at
all times an eye to their own
advantage, so that their minds are
continually alive, tho' their thoughts
may not at all times be about
Business yet they can instantaneously
turn them into it. I channel
wherever a Prospect of any advantage
arise to their view, but it is not so
with real Christians. They should
have at all times the Prince in
view. They sh^d be at all

times alive to their best interests
but they are often wholly indisposed
for spiritual Exercises. For the
flesh in them lusteth against the
spirit. ~~How~~ ^{How} often do they bind oaths
even to admit of language of St. Paul
when I ~~am~~ ^{am} I do good or - for if good
if I ~~am~~ ^{am} I do not, but if evil I ~~am~~ ^{am} not
if I ~~am~~ ^{am} do. worldly men also contrive
more ingeniously to obtain ^{all} temporal
things, than the real Chris^t to
obtain eternal things. If a man do
not see a Prospect of advantage
he will devise a thousand means
to attain his End, and will not
give it up till he has accomplished
his object if possible, and if he has
reason to fear a loss, he will try
every expedient to avert, to mitigate
or to remedy the evil altogether

he will rarely lose anything ^{of} his
cunning will enable him to secure
but this is not the case ^{of} John^{son}
How often does he suffer loss ^{of} his
own folly. How often does he see
infallible means of ^{his} spiritual gain
and yet neglect to use ^{them} and also
infallible means of injury to his
soul, ^{and} he is not careful to share
many times but he forced to adopt
if most humbled language
and to confess ⁱⁿ of Psalmist, so
foolish was I and ignorant I
was as a beast before thee, ^{and}
with of wisdom of the Provverbs
Surely I am more brutish
than any man, and have not
if understanding of a man
Thus we see the contrast between

the children of this ^{world} & of children
of light. and how much more the
former ^{are} than the latter. as they
~~use~~ more means, are more diligent
have more ingenuity, more foresight
to obtain the things of this life than
the children of light manifest to
obtain the things of the next —
we would also have beg leave to
subject a word of caution to those
who are disposed to do evil, and to
imitate of example of the unjust
steward. Let not any one suppose
if one fraud may safely be committed
to prevent if consequences of another
this is too often practiced, but it is sure
in the end to plunge of offenders into
greater guilt than and making
God hath warned us in his holy
word in many places of the evil
~~not~~ ^{of} the fruit of guile

It now ye not says It stand to the
Crownth^o of it unrighteous shall not
inherit of Kingdom of G^d. It is improprie
if those who deprand an earthly
master can be acceptable to God. This
is contrary to the whole revealed will
of the Supreme God^d & of G^d. However
the Ingenuity of the wicked may be
admir'd, it will prove folly in the
end. Sh^d the dishonest be so fortunate
to escape detection at G^d present, yet
the day is coming when G^d will
bring every work into Judgment
whether it be good or bad, as all things
are naked and open to him to
whom we have to do. So he
will most assuredly bring to
light the hidden things of dishonesty
in order that every man may
receive his own according to
his works, for of Judge & all

all of earth will be right
we shall now conclude this subject as
advisable advised. Choose G^d for your Mst
master. If ye be Christians indeed & is
of master you serve. Let this Parable
be a duty lesson to you. See how Diligent
G^d is in of service of their master.
Strive to surpass G^d in Fidelity & Diligence
you have more to gain by. You
It now not how soon he may say to
you give up an Account of thy Stewardship
what a joyful word will this be to all
who are ready who have every account
settled, and prepared to meet their Mst.
He will then give them the true riches
he will call them to inherit a Kingdom
he will then say well done good and
faithful be. But what will you do who
have not improved your Talents, who
are not rich towards God. all your
Cunning & Ingenuity to escape
Detection and consequent Shame &
Punishment will avail you nothing
in the hour of death and day of red

you will have no friend ^{to} provide
for you. you have all your portion in
this & all of wealth & of breath can do
nothing for you at the Period we are now
speaking of. you must settle your Account
to G^d. For every year must give an
Account unto him. have you as yet
made any Preparation for his coming
have you begun to repent and to believe
of Gospel. These ~~Duties~~ Duties you will
readily admit ought to be performed.
if they are both reasonable and necessary.
but have you begun them. or have you
determined upon of Period when you
will begin. you know not how
soon G^d may call each of you to give
up your ~~servant~~ ship. If you sh^d not be
found ready it will then be too late
to begin to settle your Accounts. Be
wise in time - now prepare to cut
Delay to meet your God, and
put off your Repentance and
Reformation to longer but more
a more convenient time