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On the parable of the talents.

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Matth. xxv. 29. — "For unto everyone that hath shall be given; and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

We now proceed to consider these parts of the parable of the talents, which remain to be noticed. And among these, the passage which I have just read is very remarkable, both on account of the fine principle which it brings to view, and the strong impression which it now stands to leave upon the minds of the great mass of readers. At first sight, it appears to introduce a maxim so pregnant to our ideas of justice, that more shall be given to these, who already have abundance, than such as have little, that little shall be taken away. But the difficulty lies wholly in the peculiar turn which is given to the phraseology. The import of the passage, according to the original, is when taken in connection with the rest of the
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at a point in society, where there existed a look to think, direct & accept. Nor if he uses this influence well, of he lends it all to the cause of virtue & truth, if he is good & humane, kind & prudent, if he exerts only the best good of those, theenerate greatest harm, if he but he prunes it, his influence as harm as that as a tourist seeing faith, streams, with flow & educe, spread, potential as the flow, then will that influence of which comes decay as increase, it shall given into him shall have more along dance, all men will love, yearn, feel, in one, who take this great Master lives to do good, all will obediently submit to the guidance of one who consent, let only he may be most useful, & thus his sway over the minds of himself constantly increase, inspire them that hath, it shall be given, on the other hand, place a bad man in the same situation, give him this station, influence does he, his power will be tyrannical, cruelly unjust, he will seek only to aggrandize himself at the expense of those who are greater, more, is less unjust, he will not regard with bounties, the tears of the distressed, the sighs of modest virtue, and the involuntary errors of the man, desiring. what will be the consequence? His influence will daily diminish, he will be despised & feared, all confidence & affection will be withdrawn from him, he can strike no cord, that will vibrate to the heart around him, his influence as produce effect, the same entire loses the power there succeed, the same same without, disgraced, affected, & thus from him is taken away that which he had. The same principle applies to the cultivation of the mind. If the mental gifts & he centers upon us are improperly directed, as they should be not only the wrong, the happy effects in the acquisition of knowledge, but the gifts themselves are enlarged & strengthened. Who does not know that the memory, understanding, & judgment may be constantly acquiring new power by the strenuous exertion of these faculties upon these objects? The flight of the mind is vast or small, or more or less, as it proceeds, it takes its strange swing to long encountering it, to him who uses the mental powers well, of small the given, or of he abundance, or less the other hand, he does not only as the image of God, to live it to become divine or shall find mental weakness or change, then by the diminished strength of the powers shall be more manifest, to done to the negligence of the individual, from him shall be taken away even that which he hath, how much respect to the more affectionate, the more they possess, the more powerful & affections do they become. His disposition for nature's deeds, his
kept in constant evanescence, it will every part the deeper expand more widely on the mind, till it becomes a ruling, pervading force. When the spirit of charity, wisdom, love of doing good are constantly in the match for opportunities to do their favorite work, they are actively hourly coming to the one to whom the sufferings of others, the more he is imbued the spirit of the Gospel, or does on the states of men suffer, the more he will find himself bound to proceed in the same good course, from whom well his moral genius, the more he is to have strongminded people, thus it will be necessary to him he shall have abundance. Not so with the men who intellectually neglects to cultivate his mental sensibility, the capacity of doing good with God has given them. He shall find that his respect will be like a suit, the better it is the more, of at any time he is exposed to a sense of duty or of self, perform some good deeds, though conscience may loudly urge, yet probably he will rush back again to the haven of his moral haven of action, by long absence, that his being perhaps he is this is taken away from them, even that one had. Once more, no men may apply this principle to the extinguish of a doctrinal preconceived spirit. Those affecting, as the heart, the mind may be warmed or even smitten by your unwise, the man who habitually raises his soul to in the offices of prayer & peace, who, like many others, deepening his impressions of dependence on the love of carry out to him. He receives some portion of his time, to take away his soul from the beat of turmoil, the petty cares which ages of the world, places it under pain & distress, influences, when it may converse with God in the tranquility of solitude; for, in the habit of uselessness, without the least idea, to seek for exercises in find it every day more easy & delightful for the purpose; because he has this capability for devotion will increase along with his practice of it, his mind will expand itself to greatness, exulting in the character of God, to larger reception of his love. If the legal, lives, the more of heaven will be long drawn to earth. Someone enough, so it may be said of them, who possesses such an ideal sentiment of devotion, who will be given to them, who have more abundance. While he who suffers the necessities that would lead him heavenward to give cool of the weary, will find it a most delightful thing to call on the help of the spirit of devotion; because he has into practice devotion, he will like the power of being absent, of his own, undergoes a show, but once, lethargy, that middle in the death of every friend feeling. I have mentioned these instances more might be mentioned to illustrate the truth of the concern the note every in that impressed what the thought, it shall begin.
He shall have abundance, but to him who neglects to improve his gifts shall be taken away even that which he hath. We find it to be a general law, of God's moral government, a law which diminishes the strength of the improvement, the increase of weakness the neglect, good conduct to our habits, mental, moral, religious habits, the habits by exercise of soil, acquires strength, agility, firmness; so does the mind, or does the heart, so does the soul. It is the voice of conscience, we should listen to it, as to the voice of God, and judge, according to what you have, as you should have more, better talent, disposed to the talent as you now possess, given that shall be taken from you.

2. That part of the parable, which claims our attention, is the conduct of one of the selfish servants. When called upon to render his account, he says, "I know thee, that thou art an hard man, reaping where thou hast not sown, gathering where thou hast not strewed. Yet, they have taken out the corn in thy barns, and the wine in thy vats, and have sold the corn and wine for the money that is thine..."

He did not venture to lay the blame on his master. And yet, this was but a natural process. When his turn came, could he be trembled? Conscience told him that he had been wicked, doing in his ear that question, where is that one righteous, thy master entrusts objects to thy charge? He knew that he could not give such an account of it as an honest, upright, and just man. As often as his master, in chiding him, was moved with the feeling of soberness, brandish all blessings, or always occupy the heart of a master with distress, such a conscience, that he might never be found, and yet be called by the name he now bore, he would not take the blame upon himself, but be ready to ask indulgence to change it when his employer, if callously himself, were his master. His master of wisdom, of discretion, of justice, of conduct. While he might do business with his master's money, if increasing it, he had been squandering away his time in sullenness and care. Were this case or his knowledge too well to listen to the call of duty, it was better that he should all the better manage his stations to get rid of blame. And thus it generally results, those who have not improved their opportunities as the might, somebody besides themselves, they imagine, is always in the way. They are very ingenious in making excuses, in showing that had it not been for some unhappy circumstances, they should have done very well; in fact, they can find nothing else to blame, they will find fault with the service.
I complain that it is unreasonably severe. Nay, men will even attack the hands of God to prevent that he demands too much of us, rather than not find a refuge for themselves. But this is not only one of the most monstrous but one of the most foolish attempts to take a advantage, upon which does not belong to us. The service of God, as far as it respects, is perfect freedom. What he requires of us is adapted to our capacity and ability. He has not enjoined a single precept that he has not given us the power to obey, nor command a single duty, in which he has not enabled us to perform. We are constituted rational free agents, if God has placed us here amidst the means of the discipline, that one may choose the good and avoid the evil, that one may voluntarily enter into his service, renounce the means of darkness, nor pretend that man labouring under a moral inability to engage in the service of his Maker is to say, that God contrives his own evil, that he first creates man so that he is wholly unable to do his will, and then requires him to do it. That with us, man may rejoice as in a day of rest, and the other huddle as much as he may, in its power i.e., law and government. Though if this were a correct statement of the

nature of God's service, then the excuse of the child of

servant would be perfectly valid, as God - whatever

once be it spoken - would of necessity where he had not

been, where he had not strayed. We may after

do, by our indulgence in service, disable ourselves for the service of God, as it occasions us the performance of these duties, not the divine law requires of us, but He who forms us and put upon us this curse of inability. God never created a man being, and then him into the world, and required them to go through a certain course of duty, without giving him the power to do it, or his requirements to be always in exact for

position to this power. And this circumstance renders the

excuse of the childless servant still more unreasonable and

presumptuous. He that received but one talent, the service

required of him must have been in proportion to that one

so much would not have been collected from him from the

servant, as he had ten talents. To pretend therefore

that he knew his lord was a hard man, that he was

afraid, and went i.e., hid the talent in the earth, was in the

highest degree base and criminal. And the same plea is as

base and criminal with us, but we are unreasonable, ungrateful,
goodness. — Here it is no ground for us to build upon no case for our misimpressions, but that of the selfish heart. When it will fail us at last, suppose to be but a refuge of lies.

3. We may now briefly take notice of the halfe-centime phenomena before those, who had improved their talents. "You have spent much on me, and have been fruitful in certain things. I shall make them rulers among many peoples, and will cast them into the joy of thy land." Here we have a very general description of the reward of the righteous in a future world. And it seems to be evidently implied, that the future state is to be a state of active exertion. Yet the degree of happiness enjoyed there will depend very much on the character formed here. Heaven is probably not such a scene, as it is commonly represented to be, where the saints will spend an eternity in doing nothing but being happy. Indeed these two things are hardly consistent with each other. Heaven's happiness cannot go together. The mind, whether it be in heaven even on earth, must have objects of active exertion, or it will be miserable. For it is said, that the future state of felicity is not statical.

after a life of indolent leisure, after having squandered our time and strength in all that is deserving and holy, when we shall be called to give an account of our stewardship, let us not, I pray, imagine, that we can stifle all the knowledge of the idle servant. Now, if we have the best of the best, and this not our own, if we ask, the best of the best is God, it surely as we trust to this resource, as surely will the human mind be conformed: in regard to us, cast ye the unfortunate servant into outer darkness. — May this plan that God is hard in his requirings is utterly false, it is no weak, even by the very purpose of hypocrisy, as the apostle's work. This may prove to ourselves such a system as shall represent the character of God, as director of that household, as attract the affections, engages the devotion of the hearts: men may represent the God, as unjust, revengeful, exacting, of tyrannical; and yet we should never remember that this is our own imagination, that no man God is to be found in the representation of reason and scripture — the spirit too fitted with the attributes of the Deity as commanding perfection.
rest. It is meant, rest from the cares, fears, the vexations of this world, but not from all motion and industry. According to the promise, the direct consequence of being faithful over a few things is to be made ruler over many things; if this implies that the good servant is to be raised to a much higher degree of active existence, than the scenes of this world can afford. All his powers of faculties will probably expand into higher spheres of exercise, of noble employment, will call forth noble efforts. The avenue to knowledge will probably be multiplied and enlarged; the benevolent affections will overflow more purely, more full of the love of God, will come down with all its mighty force: fill the heart, the spirit of devotion will make the heart an emblem, a sacrifice in the altar of the Most High. All the mental and intellectual parts of our nature will stretch forward to continually new acquisitions of new power. But we are to remember that all this is to be the result of consequence only of advancement in this world, it is why the servant has been faithful over a few things, that will be promoted thus to rule over many things; the work of God has been done in this subject is impossible here, a rise in the scale of being a happiness hereafter. The powerful is the motive thus from the Lord to strange existence here. We are drawn that with this existence is connected our future standing and happiness. It is not from indeed to know exactly on what abode, the righteous of God will move through eternity; but we are taught thus much, that by present improvement they will become prepared for the rise to greater stations; receiving by a communication of human powers. The word of God, so dear to the heart of every aspect of future life. It is given one minute description of that state of being, to us we shall succeed in the unseen world. But though we know not particularly what may be the different stations of faithful servants in the kingdom of God, yet it seems reasonable to conclude that they will be as various as their capacities for degrees of improvement. There is no glory of the sun, no splendor of the moon, of stars different from starry glory, so it will be in the resurrection of the dead. The good servants will doubtless rise in proportion to their a
Genius of diligence in this world. But there are none of
the generosities of competition or the passions of rivalry.
The inferior will not raise the eye of envy to those
who have left them behind; nor will the superiors
their elevation look with disdain on the humbled fellows of
themselves. Therefore ideas on this subject must neces-
sarily be general. Yet this we know, that the aged
servants of God will become like the angels in time.
the possession of an eternal inheritance. Now it will
be the concern that shall enclose their bosoms, the
hour of righteousness, of life, of glory, when bright the
robes of victory with al. God shall clothe them, the
this mortal shall put on immortality, this com-
tible put on incorruption, what was made weak-
ness shall be raised in force. I do not yet ap-
pear as what we shall be: but we know that, when he shall
appear, we shall be like him, for we shall see him as
he is. How triumphant is the hope of this thought sup-
plies, a hope without an anchor, which sometimes be lost
in the cold endurance of existence...

This, oh! is the important of impressive instruction

furnished by the present life we have this day considered.

Let us think seriously of the solemn responsibility of this
character, of the new earth. We are the servants of God
of the life entrusted us with talents: how have we served
him, how have we used these talents? Let us not be too
indolent to ourselves, for fear it may cost us a fatal ten-
ture. Let us ask ourselves, with solicitude anxious
what have we done? what has been our care? what is
yet has absorbed our thoughts? has the world been
better that we have lived in it? has the cause of the
true been strengthened? by our hands? has the allegiance
of the Lord, dwelt in our hearts? God grant that the answer
to these questions may not be such as to fill us with
dismay, so that we may be able three after to look up with
joy to a Master, whom we shall have seen with affection
and respect, who comes with sword of grace on his lips of
crown of glory in his hands, who will forget our weak
faith, our labors of love, as he will dispense to the faith-
ful the rewards of eternity. Oh, conscious that we shall
be to them, the charter of eternal happiness, and

They now, as fins, finished that series of discourses...
I proposed to deliver on the subject of our Lord. The subjects, brought before us during this course of sermon, have been of the highest importance, and the impression I shall say, that while I have studied these sacred words, my mind has been more and more drawn to the beauty of the instructions they convey. Strive,Strive that the means to which we have been led may truly be a help to you;

By some good impressions and some views, some good impressions and some views,

I have been lifted at times, and I hope they will have been lifted at many times. I trust they will have a permanence, efficacy, a influence. Let it be an constant aim to give more power by all the means of the world. 

-Identify us, O.G. by thy truth; they need no truer

Jan 1820

O God, be kind to George and all monks, from the reflections to which we have this day been led, may we derive valuable refining influences. Convinced as we are, that their kindest aid is no heavy burden, that then required no unprofitable is unpleasant service, may we aim with zeal & diligence to perform well the facts that are given us to sustain in this age. Knowing that it is in these who improve their talents, it shall be given they shall have abundance, while from the neglect to improve shall be taken away even that oh have, may be be forever in spirit, remaining the he removing the wealth of them who with sent as while it is day. May our talents & opportunities be consecrated to thy glory by being dedicated the great work of doing good in our day & generation. While the three part of our lives may not glorify thee with our bodies and spirits in this time. And may O.G. we may commit ourselves to thee. With thine help, pass over from death to life, and feed from falling. Amen to thee.