15—28, ST. MATTHEW. 175   
   
   
 make thee ruler over many things: enter thou into the   
 joy of thy lord. Then he which had received the one   
 talent came and said, Lord, I knéw thee that thou art an   
 hard man, reaping where thon hast not sown, and gathering   
 where thon hast not strawed: and I was afraid, and   
 went and hid thy talent in the earth: le, [4 there] thou   
   
 hast that is thine. % His lord answered and said unto   
 him, Thou wicked and slothful servant, thou knewest that   
 I reap where I sowed not, and gather where I have not   
 strawed : \*7 thou oughtest therefore to have put my money   
 to the exchangers, and then at my coming I should have   
   
 received mine own with usury. %Take therefore the   
   
 a not expressed in the original.   
   
 Gen. i. 81; ii. of which His faith- (xix. 28) “the bank” (exchange).   
 fal ones shall in the end er Bee ere was a saying very current among   
 Beata Rev. iii. A motes the early Fathers, “Be ye worthy ez-   
 the identi the praise ant Rortion changers,” which some of them seem   
 him who a been faithful less, to attribute to the Lord, some by some   
 those of the first. The words are, as to be taken this place, it is   
 has been well observed, “not, ‘good and just ible it may have been: but it   
 successful servant,’ ‘ and faith- more likely itional, from some   
 fol servant :’” and faithfulness not a] phal 1. Suicer discusses the   
 depend on amount. 24, 25.) This was a way and expressing think that it   
 sets forth the excuse men are per- of the two parables i. Matt. and Luke.   
 ually making of human infirmity and But, in the interpretation, are   
 mability to keep God’s commands, when these ? The explanation (Olsh.,   
 they never apply to grace which might and adopted by Trench, Parables, p. 247)   
 enable them to do so—an excuse, as here, of their being those jer characters   
 self-convicting, false at heart. who may lead the more timid the useful   
 where thou hast not sown] The employments of gifts which they have not   
 connexion of thought in this our Lord’s energy to use, objectionable as not   
 last parable, His first (ch. 3—9), answering to the racter addressed—   
 is remarkable. He looks for fruit where he was not timid, but false slothful:   
 He has sown—thie is but not beyond —and (2) nor to the facts of the case:   
 the power of the soil Him enabled—this for it is impossible employ the grace   
 is man’s lie, en himself in idle- given to one through another's means,   
 ness, I was afraid] See Gen. iii. without working one’s self. I rather   
 But that pretended fear, this insolent take it to ‘If thou hadst really   
 speech, are inconsistent, and betray the afraid, &c., alothful thou art, thou   
 falsehood of his answer. thou hast mightert at least, trouble to thy-   
 that is thine] This is also false—it was , have provided that I should have   
 not so—for there was his lord’s not been defrauded of the interest my   
 his own labour, which was lord’s—to be money—but now thou art both slothfal   
 accounted for. 26, 27.) Luke pre- and wicked, in having done me this in-   
 fixes “out of thine mouth will I judge justice.’ Observe there would have been   
 thee,” —viz. ‘because, the tion no praise due to the servant—but “that   
 between us, that absolute power on my which is mine” would not have lost its   
 part over thee,—if thou hadst really increase. The machinery of religious and   
 thought me such an hard master, thou charitable societies our day is very   
 oughtest &c., in order to utter ruin. much in the place the exchangers. Let   
 But this was sof thy real thought—thou the subscribers to them take heed that   
 wert wicked and slothful.’ thou they be not in the degraded case of this   
 knewost, &c. is not concessive, but hy- servant, even his excuse had been genu-   
 Rethetical ;—God is not really such a   
 faster. the exchangers, in Luke