

forms his Hebrew brethren that this Son of man is Jesus, verse 9, the "sower" of the first parable, he who scattered the good seed in his field, and he who sowed the mustard-seed in his field. "The *first* (representative) *man* is of the earth, earthy; the *second* (representative) *man* is the Lord from heaven," 1 Cor. xv. 47. Whatever treasure Adam received in the way of dominion and rule, he lost it; it can therefore only be the *second* man who found it. The reason why Jesus found, and Solomon *did not find* the treasure ("That which is far off, and *exceeding deep*, who can find it out? Eccl. vii. 24), is that Solomon was a transgressor and Jesus is the Righteous One. For he who could find the kingdom must not only be a man, but a *righteous man*. "He who followeth after *righteousness and mercy* FINDETH life, righteousness and honor," Psa. xxi. 3. "Behold, the days come, saith Jehovah, that I will raise *unto David, a righteous Branch, and a King shall reign and prosper*, and shall execute judgment and justice in the earth. In his days Judah shall be delivered, and Israel shall dwell safely. Jer. xxiii. 5, 6. That the Lord Jesus is the finder of the treasure, is indicated by John the Baptist; "The Father loveth the Son, and hath given *all things* into his hand," Jno iii. 35." The Apostle Paul also unites his testimony with that of the Psalmist, when, quoting him, he says, "Thou hast put *all things* under his feet," Heb. ii. 8. He who has found a treasure, knows where to lay his hand on it, hence, when he needed money for the tribute, he sent Peter to procure some, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, *thou shalt find a piece of money*," Matt. xvii. 27. When the Lord needed a beast of burden, on which to enter the capital of his dominions, in His capacity as king, he knew where to find that which he required. "Go unto the village over against you, and straightway *ye shall find an ass tied, and a colt with her*," Matt. xxi. 2. When the disciples had toiled all night on the lake of Galilee, and caught nothing, Christ teaches them where they might ob-

tain what they sought. "Cast the net on the right side of the ship, and *ye shall find*," Jno. xxi. 6. When the treasure is opened, the Lord has promised some of it to the conqueror. "To him that overcometh, will I *give to eat of the hidden manna*." Rev. ii. 7. He is Lord of the treasure as well as the finder thereof. Among the precious things of the treasure, is *redemption*, which Jesus also found. "He entered in once into the holy place, *having found eternal redemption* for us," Heb. ix. 12. He purposes to make use of the wealth so acquired, not for himself, but "*for us*," believers. The next announcement of the parable is, "Which, when he found he hid." The verb is in the past tense, not the present, as it would appear to be, in the English translation. This is of importance, because all the other verbs being in the present, it marks *the point of time at which the occurrence related in the parable, took place*. The act of hiding was at that time past; the rest of the parable was transpiring, or yet *future*."

[In the interest of truth, the Editor has felt constrained to depart from his usual course, in relation to the subject selected by the Rev. Mr. Burton, on which to base his sermon of the 29th ult.; he has drawn largely from the expository pamphlets of Mr. Govett, which are the result of a life's intelligent research, and which throw great light on the parables. The Editor hopes to resume the exposition of the parable of "The hidden treasure," in the next number of "PULPIT CRITICISM."]

There are four subjects of permanent interest, on which the Almighty desires the people of God to be informed. 1. The partial and temporary blindness of Israel, to be followed by their final and universal conversion. Rom. xi. 25. 2. The relation of the Old Testament history to believers under the New Testament. 1 Cor. . 1. 3. The spiritual, or inspired, and the relation of the gifts of the ancient Christian Church to ourselves. 1 Cor. xii. 1. 4. The disposal of the dead and living saints at Christ's return, and the comfort to be administered to those who mourn over their departed brethren. 1 Thes. iv. 13.