

# Pulpit Criticism.

A WEEKLY SHEET.

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A human skeleton, about as faithfully represents the aspect of a healthy man, as do the grim, gaunt, traditional and unintelligent presentations of Biblical truths, which prevail in this nineteenth century, represent the verities of the Bible. The transcendent sublimity of the undertaking on the part of the king of the universe, to "empty himself" (Phil. ii. 7, Gr.), of the glory which he had with the Father, to "take on him the form of a slave, and be made in the likeness of men," and this, "to accomplish a decease" rendered necessary in order to meet the governmental requirements of the courts above, and with a view to a limitless reign of righteousness, and beneficence on earth; if heard of at all, in those commercial institutions, the churches of the day, is mentioned only to be assailed: such ideas are not dream't of in the philosophy of average pulpits. Given, the corrupt practices of eighteen centuries, and erroneous teaching is one of the consequences; we will, however, resume the consideration of the parable, to which attention was invited at the above named Church, on the 29<sup>th</sup> ult. They who have read the previous number of the "CRITICISM," will remember that we stopped in the attempted exposition of the parable of the hidden treasure, at that juncture whereat the treasure had been hidden; we will now pass to the period which was transpiring at the time the parable was delivered, or was at that time future; There has never been but one man who could hide a treasure, and be blameless. So soon as Jesus had found the treasure, John the Baptist and the twelve are severally sent forth to proclaim "Repent ye, for the kingdom of heaven hath drawn near," (Matt. iii. 2, and x. 7.) But Israel refused to believe and repent; the treasure of the kingdom, therefore, though found, and proclaimed, is covered up again; it could not be displayed in the midst of unbelief. The turning point in the narrative which records this most momentous event will be found in Matt. xii. 28. where we read, "But if I cast out demons by the Spirit of God, then the kingdom of God is come to you;" immediately afterwards follows the intimation, that it will be necessary to "bind the strong man," before proceeding to "spoil his house;" then (v. 31) we have the blasphemy against the Holy Ghost recorded, and subsequently (v. 38) the demand for