No. 91.

On the parables of the treasure hid in a field, of the pearl of great price.
Matth. XIII, 44-47. "Again, the kingdom of heaven is like unto treasure hid in a field, think when a man hath found he hideth, & faying then of goth & selleth all that he hath & buyeth that field. Again, the kingdom of heaven is like unto a merchant seeking goodly pearls; who, when he had found one pearl of great price, went & sold all that he had, & bought it."

These parables, so concise & so beautifully expressive, are both designed to convey & enforce the same truth, & therefore should be considered together. By these fine comparisons, our Saviour intended to teach, that the religion, wh. he was communicating to the world, was the most important & valuable possession.
This is the great gain of truth, this is in brief the lesson, enunciated in these parables. The kingdom of heaven, be it as in many other places, means try; try is the richest treasure ever communicated to man; it is that treasure hid in a field, at which a man, when he finds it, he will, if he be wise, make any sacrifices not may be necessary to acquire it; it is that pearl of great price, the gem, at a man, who understands its value, will part with all means and treasure. Our Lord, doubtless, when he delivered these parables, had a design to reform the situation and prospects of his disciples. He wished to encourage and animate them in the great work before them, by representing the high peculiar importance of the instructions at they were to convey to mankind, with all the toils and all the difficulties of their office. Surely stood in need of some strong excitement, by which they found in the representations, which could make of the most the nature of the case, why ask, what must be the reward for encountering persecution and shedding death, for bearing the heavy passions of the multitude, for standing exposed to the more each, and the constant suite of less misgivings, of restless, hostility of the highest order, for undertaking the unseemly task of casting down that prejudice, and shattering that bigotry, that would naturally rise upon arms against a religion that took away all foolish mysteries, all imaginary arms, all pride, disputations, and substitute all false, unblemishable, mighty truth; if for all this they ask what would be their reward and encouragement, the more total, not merely that their recompense was so high, not only that God was looking on them and approving, but that they might see their views of heaven, even when the images of trouble were darkest of heaviness; this, though enough, was not all, this office itself was full of recollections and remembrances. It was the glorious office of proclaiming to men the truths of heaven; it was like the mission of
about doing good; it was a mighty effort, under the guidance of God, to make man more happy, to help on the great moral efforts which was designed to produce; it was to teach a religion, which contained most high & holy truths, the importance of which is commensurate with eternity, & a religion which was to be to the world what the treasure hid in a field, the heart of great force. And was this not in the nature of the object, much to make them in their efforts to effect it? Was it not a noble & exciting object, that all these toils, sufferings, were but to swell the triumphs of the Redeemer's name, to spread the light of hope, & hopes of the Gospel? We can hardly suppose a prospect that should raise a more intense excitement in the mind of man; you can hardly doubt, that it was with a view to supply this living encouragement, to impart this triumphant spirit, that our dear Saviour, in the parables we are considering, gave so beautiful a view of the sublime importance of the religion, which he was to promulgate.

But the instruction furnished by these parables does not stop here; it reaches to us, it has lost none of its force by the lapse of time. Let us attend to the thoughts suggested by the several parts of this comparison:

1. The first idea & power in these parables, is that all men are continually after happiness & good of some sort or other, that whenever the eye should be pleased, it should find them engaged in the pursuit of it--the kingdom of heaven is like unto a man seeking goodly treasure. And this is true; men are constantly seeking after happiness; & too often alas! they scarce, when these pleasurable and temporary objects, amidst all the noise, & contention, of the world, is there one question, which may be distinctly heard, which fills the air, rises above the other confusion & discordant sounds; the question is: "Who will show us any good?" It is the natural dictate of the heart, the grand enquiry of man.
bings. Mankind's endeavors are constantly directed towards accumulation, which leads us to seek happiness in the possession of goods. Wealth, in its various forms, represents happiness. But happiness in wealth is often fleeting, as the man who lacks it is often envious of those who possess it.

The pursuit of wealth often leads to a life of struggle and competition. The desire for more often leads to a ceaseless quest for more. This pursuit can be likened to a never-ending race, where each person is striving to outdo the others. The object of this endless battle is often unclear, as it is not always clear what happiness truly is. Is it the accumulation of wealth, power, or status? Or is it something more abstract, such as knowledge, wisdom, or spiritual fulfillment?

The object of this constant struggle is often obscured by the veil of appearances. The pursuit of wealth can be a means to an end, but the end itself is often unclear. The accumulation of wealth often leads to a life of leisure and comfort, but it can also lead to a life of strife and conflict. The pursuit of wealth can be a source of happiness, but it can also be a source of unhappiness.

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choice, of prize the treasures of learning above all other treasures; they seek to become acquainted with all that has been and all that is; they devote hours of days to painful study; they explore the recesses of nature, study the works of Mind and Body; they drink deep at the springs of knowledge. If the mind continually enlarges, it takes it self to receive new light, new joy. And this is their happiness; this is their good and health. Others there are, too few alas, who make their happiness consist in doing their duty to God and man, who feel that they are fired in this world for some purpose, that they have nothing to do but to strengthen graces to ascend in solemn, holy, to regulate and express it; they are active in doing good, because they are largely in doing good, they fill up the measure of their duty, their willingness to help others, to serve others. This is the key to the mystery of happiness. Some seek happiness in riches, in indolence; this leads us to the consideration, what the eye offers to the men, whom it thus finds; it offers to lead them to the knowledge of enjoyment of substantial good, of real happiness; it is, as expressed in the psalm, "the treasure hid in a field," or the pearl of great price, "the one pearl of great price." In our weakness and wanderings, Jesus calls to us, "I am the way, the truth, and the life." I am the light of the world; be that light with me, and walk not in darkness." The entrance to the sanctuary of truth, the most important...
living, an animating truth, strikes upon us: the way to Heaven is made plain, luminous; we lead us straight to the mansions of Bliss. We have now a certain due to guide us through the byways of self-righteousness, so near we can avoid every pit & fast place, are furnished with all necessary lights, & proceed to meet a bright day. Look to Jesus for the supply of all your wants, all your, who thirst after the knowledge of truth, are who are seeking goodly goods, here is the one pearl of great price, sufficient to enrich you for eternity. Study his instructions in the writings, & the following have left to us, improve your knowledge in it; from day to day, trust in its declarations with ever-increasing confidence, it cannot, it will not lead you into error, it will conduct you to your highest end. You will find rest for the heart, rest under the condition of weakness, rest against the violence of passion, rest under the consciousness of sin, rest at the sight of the coming per

plenty in the course of things of human misery, are 

amidst the great folly, & uncertainty of every thing 

casually. Where lies in the disposition of mind, produ-

ed by religious impressions, shall man seek to find 

this rest? In what school of wisdom, in what tem-

ple of virtue, in what seat of honor, are we to seek 

what benefit above all pleasures & pains, in 

what rank, in which of the classes of mankind, shall 

we search for it? Does entirely of the 

wise & the ignorant, the higher & the lower, the rich & 

the poor, the king & the slave, the wise of the 

world & the foolish, the sinner & the saint, after 

this sphere? With what eagerness of expectation 

do they strike into this path & then unite that of 

some is hater, affected by every short & faint 

wound does the arrow by the way that they went, feel 

ing & ashamed of their cruelty, of folly, of 

at last in the eternal complaint, all & all, a 


operation of Spirit. But Jesus has brought back 

dearth, that peace, in which mankind had mistaken, as
it were banished from their dwellings. How what it announces to us, as we are travelling through the world. Whom, when we consider of our infiniteness, he not therefore cast down. God, open sovereign Father, requires nothing of you, that you are able to perform. He lays no burdens that are too heavy for you to bear. He who has, faithfully employs what he has, will be ever receiving more. You have the Almighty for your overduty, of whose strength is mighty above all expectation, even in the feeble, but both eyes rely on him. In this world, precious treasure when a child; hereafter, if thou dost retain the simplicity of innocence of childhood, thou wilt arrive at membership in heaven.

"Does the consciousness of past sins of failings disturb thee, does thy mind in displeasure is the foundation of the judge of the world; then accept the glad tidings, wh the Son announces to the penitent transgresser. Rejoice that God, thy sovereign by day,

is also thy Father, that he is gracious and merciful, slow to anger, and of great goodness; that he forgoes the obedient of returning sinner, remits his punishment, restores him to his once bestowed favour, will grant him grace instead of justice. It was to remove thee of this, that he raised up a sanctified this Son of thine. I am so done away by the decree to this precept, by following his injunctions, inquiry as remembered no more, acknowledgment between God, man is thus procured by him. But because of the deceitfulness of son, rescue thyself from once again to shameful dominion. Maintain thy organic freedom, and double thy zeal in goodness, dutifully, till be love of gratitude to thy gracious Censor; of the faith, fall into the end, then should the former transgressions be remembered no more, of their serious consequences shall be forever removed.

"Are you dismayed at the sight of the endurance unhappiness, reproved by the diverse scenes of misery that
present in the world. The religion of Zoroaster taught you to live in the consideration of the present, your life, your love of your dear. In truth, when thoughts engange as far above our thoughts, the heavens are above the earth, leave it to him, thus, that the world may live, shall be governed, and the ends of his creation obtained. It is absurd that the purposes will not fail, if that his ultimate end is nothing but perplexing. Hence, judge not by the form of things, but by the moment of change, and you are enabled to endure. Remember, that this life is but a circumstance in the whole of our being, but the comprehension of the whole, that is, theroad a partake in eternity. Never forget that you of real immortality, that an unchangeable, everlasting, immortal heritage is allotted to the righteous. For above this transient scene of vanity, consider yourself as the division of the future city of God. Thus does Jesus present to us his happiness to those who seek after him; for he supplies all at points of our hearts, thus does he give us life, joy, and presence. John.
action by such a proposition at such a time. This of
phius principally to the disciples of x, who were not only
to profess its laws to all other & defend it, to carry
it abroad, & to suffer it to die in its cause; of the
representation in the parlour x perhaps intended to
signify to them that they must be prepared to
sell all that they had, to part with their
interests, & favorite objects, if the cause in which
they were engaged required it. At the present day how-
ever, it requires of us no sacrifice of innocent acquisitions
enjoyments; we are not obliged to forgo the comforts
of life, in order to be followers of x. Our religion does
not compel us to regard this world as a state of
sufferance, a sterile waste, a land of wanton misery.
Though it be not designed for our permanent abode,
yet it is furnished with many accommodations for
advantages for the easy enjoyment of men; it makes
it the road to everlasting glory. Our beneficent
creator has placed us here, like the first par-
cet of our race, in a fruitful garden, richly stored
with many objects for our satisfaction & delights.

"We cannot see:
"Where universal love smiled not around,
"Sustaining all geniuses in all their sons.
"From seeming evil still deriving good.
"And better hence again, y better still,
"In infinite progression.

Still there are sacrifices, or why now at all times call
upon us to make; it calls upon us to sacrifice with an
unshrinking hand our riches, of our bad passions; to sell
all that we have; of every pleasure, of every
endearment, of every passing feeling, to substitute in
their place the virtues of virtue, who are taught by
the grace of a redeeming life, in the life of Jesus of Nazareth.
To secure the meek soul of gratitude, we must cast
away all the false treasures of sense, when we have hap-
fier; we must throw down all at the foot of the cross,
Deign of him, whereas none is kindly entertained.

+ Morris

We have now briefly considered the
instructs, that may be deduced from the parable of
the treasure hid in a field, of the pearl of great price,
as far as they regarded the characters of $X$, does the scripture also
have seen that they teach the supreme
instance of our holy religion:—if we would be happy, then, let us cleave to it, for we shall find it will yield
treasures, that will grow richer, brighter through eternity,

Jan. 1824.

Thus, it is incumbent on us, as believers in, to apply the parable of the subject now before us to ourselves.

We delight, I trust, in honouring the memory of our Master, not
only at this table, but in our thoughts and hearts, but as
remembers that it is he, who has bestowed upon
us the hidden treasure, it is he who has given us
the pearl of great price. And it was in con.
ing rerum, that he laid down his life, that he endured that death, which are meant

to commemorate in the ordinance he has established.

At home, Feb. 11, 1824—afternoon.

At home, during lecture, May 22, 1828.

At home, during lecture, Feb. 25, 1838, evening.

And it is our care then to use the treasure, to give
the period this, bestowed, as the gift of many lust
friends, as the source of the only balm of those conso-
ing virtues, which are the match of the most can-
cents, and are reserved in heaven for the hea...
Other, who act our Saviour of the good of our L. J. B. - do the world, we raise our hearts, beseeching thee to lead us to the fountain of true everlasting happiness. We thank thee for that religion, which is so a feast of great price, a goodly treasure; O may we be duly sensible of its value. May we have all our false treasures and come to him, who is the way, the truth, and the life. May our hearts be purified by the influences of the Gospel of Christ; may our souls be filled with the spirit of the Blessed Jesus. Enable us to live as those, who act for eternity, to whom the Father hath communicated bright polished lamps filled with immortality. May we aspire to that unchangeable, indecaying, and incorruptible heritage, which is allotted to the righteous. May we lay aside every weight; O may we rest.

Bless us, Lord, in an everlasting peace.