

THE HIDDEN TREASURE.

MATT. xiii. 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The finding of a concealed treasure must have been of much more frequent occurrence in an insecure state of society, such as in almost all ages has been that of the East, than happily it can be with us. A writer on Oriental literature and customs mentions that in the East, on account of the frequent changes of dynasties, and the revolutions which accompany them, many rich men divide their goods into three parts: one they employ in commerce, or for their necessary support; one they turn into jewels, which, should it prove needful to fly, could be easily carried with them; a third part they bury. But while they trust no one with the place where the treasure is buried, so is the same, should they not return to the spot before their death, as good as lost to the living (Jer. xli. 8), until by chance a lucky peasant, while he is digging his field, lights upon it. And thus, when we read in Eastern tales how a man has found a buried treasure and in a moment risen from poverty to great riches, this is, in fact, an occurrence that not unfrequently happens, and is a natural consequence of the customs of these people. Modern books of travels continually bear witness to the universal belief in the existence of such hid treasures, so that the traveller often finds great difficulty in obtaining information about antiquities, and is sometimes seriously inconvenienced, or even endangered, in his researches among ancient rivers, by the jealousy of the neighbouring inhabitants, who fear lest he is coming to carry away concealed hoards of wealth from among them, of which by some means or other he has got notice.—*DEAN TRENCH on the Parables.*

Right believing is powerful praying: the knees, eyes, and tongue bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer. Faith can pray without words; but the most elegant words, the praise of angels, is not worthy to be called prayer without faith.—*Shaw.*

WHAT WILL THE WORLD SAY!

How many this has frightened! How many this suggestion of the enemy of souls has prevented from becoming Christians! They came to the conclusion that it was better to endure the wrath of God than the frown of man, and so chose their portion in this life and gave up their hopes of heaven. The choice, dear reader, is now presented to you. You are not asked to forsake father and mother, wife or children, to be deprived of worldly possessions for the sake of Christ, but the very worst you can expect is, that the thoughtless and the frivolous will for a few days be merry at your expence. You would despise them if they laughed at you for any thing else, you would brave their raillery on any other subject, but you have no fortitude when called upon to be valiant for your Saviour. If they attacked the character of any near relative, or slandered the reputation of a dear friend, you would stand up manfully in their behalf, and face such base assaults and jeers. But you cannot do the same for Christ. You have no moral courage. If there was no necessity for openly professing his name, all would be right and you a Christian. This, however, you cannot avoid, and sometime or other, if you hope to enter heaven, you must encounter the idle talking of the world. Why not meet it now? It will soon be over, and they, tired of considering your case, some other novelty will speedily claim their attention. If a confession of Christ was wrong you might dread the tongue of slander; but you know that it is incumbent, and a manly bearing will soon disarm their malice. Let me urge you to overcome this obstacle. God can give strength to endure even bitter persecution for his name's sake. Go to him in earnest prayer, and beseech him to enable you to stop your ears against this suggestion of Satan, to disregard all the world shall say, and to take up your cross and follow Christ.

DEFECTIVE RELIGION.

A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—*Howe.*