

God's Hidden Ones.

Psalm lxxxiii. 3.

GOD'S people are called "hidden ones," and of all the names by which the humble earnest Christian is known, I know of none more likely to cheer his heart, and increase his faith than these:—

1st. It implies the safety of God's people. The perfect law of God shelters them. The hope set before them in the Gospel has become a tower into which they have run and are safe.

2nd. It implies the concealment of the Christian. The world admires what is great, high, prominent and imposing, but the godly are for the most part hidden, unnoted, unknown. They are not appreciated.

3rd. It implies God's appreciation of his people. *Thy* hidden ones. They are his property. *Thy* hidden ones. Not a mass, but separate units—ones: I, thou, he, she. Oh, the glory and the grace of this definite reference to me. Here is the idea of value. Nobody troubles to hide what is counted worthless. It either has intrinsic value, like gold, or a circumstantial value, like an

old letter, or a lock of hair. Believers in Jesus are dear to Him, precious to Him. He hides them, guards them, keeps watch over them.

4th. These words imply the ultimate manifestation of God's people. People do not hide things to be forgotten, people do not hide things to be destroyed. They are hidden to be brought forth again. The jewels are hidden in the casket till they are wanted. Then they are brought out to flash upon the breast and adorn the brow.

Hidden ones. Hidden for a little—until the revelation dawns. Said a venerable old saint, who was hidden in a work-house, "Oh what a change! Out of a poor-house into heaven!"

The Two Builders.

Matthew vii. 24-27

IN these *two* builders we have the *Doer* and the *Dreamer* in religion. The one rears an unsubstantial pageant, the other an imperishable deed. I have met in the course of my travels with three distinct dreamers. There is the *Rationalistic* dreamer. To him religion is a system of ideas, and no idea represents reality. There is the *Sentimental* dreamer. He will talk to you for

hours of the presence of God in nature. I do not laugh at that, but religion is not that, it is more than that. There is the *Pietistic* dreamer. There is a form of church-going piety, which does not influence daily conduct—people whose religion is an impersonated sigh.

There is no salvation for the dreamer. Rouse your imagination. Heaven is peopled by *doers*. In that country the Lord of the kingdom hails His new citizens with the cry, *Well done! Well done!* How much thou hast to do! Begin a life of faith, prayer, self-conquest! Let the inner work begin! Then begin the

outer work!—schools, tracts, visitation. Work! Press on!—*Paxton Hood*.

It is as much our duty to be strong and of good courage for the Lord, as it was Solomon's, or Joshua's. A timid hand strikes but a feeble blow.

TO EMBRACE the whole creation with love, sounds beautiful, but we must begin with the individual and with the nearest. And he who loves not deeply, intensely, entirely, that which is near, how should he be able to love that which is remote?

THE GOSPEL ALPHABET. No. 13.

I will rain Bread from Heaven for you.—Exodus xvi. 4.
He satisfied them with the Bread of Heaven.—Ps. cv. 40.
My Father giveth you the true Bread from Heaven.—Jn. vi. 32.



In some way or other the Lord will provide; It may not be *my* way, it may not be *thy* way; And yet in His *own* way, "the Lord will provide."

At some time or other the Lord will provide; It may not be *my* time, it may not be *thy* time; And yet in His *own* time, "the Lord will provide."

Despond then no longer; the Lord will provide; And this be the token—no word He hath spoken Was ever yet broken; "the Lord will provide."

I am the Bread of Life.—John vi. 35.
I am the Bread which came down from Heaven.—Jn. vi. 41.
He that eateth of this Bread shall live for ever.—Jn. vi. 58.