LABORERS TOGETHER WITH GOD

We are sowing daily sowing. Countless seeds of pool and ill, Scattered on the level lowling, Cast upon the winds hill; Seeds that shik in rich brown furrows, Soft with heaven's gracious rain; Soeds that rost upon the surface Of the dry unfielding plan

Seeds that full anid the stillness Of the lovely mountain glen Scods cast out in crowded places Trolden under foot of men; Seeds by idle hearts forgotten, Finng at random on the air Seeds by tattiful s mis remembered, S or n in two as and love and prayer

Seeds that liv unchanged, anquickened, Lifeless on the teening mould Seeds that have and grow and flourish When the sower's hand is cold, By a whisper sow we blessings, By a breath we scatter strik. In our words and looks and actions Lie the seeds of death or life

Thou who knowest all our weakness, Leave as not to say stone ! Bid Thine ange is guard the forrows Where the precious grain is sown, Till the fields are crowned with giory.
Filled with many ripening cars Filled with fruit of life cternal From the seed we sowed in tear:

Check the froward thoughts and passion, Stay the hasty, heedless hand, Lest the germs of sin and sorrow Mar our fair and pleasant land. Pather, help each weak endeavour, Make each faithful effort blest. And we enter tuto rest.

Contributors & Correspondents.

GOD'S HIDDEN ONES.

BY THE REY, WM. COCHRANE, M. A., BRANTFORD, ONTARIO.

It is literally as well as figuratively true, that in many periods of the church's history, God's people have been hidden ones. Duing the fearful persecutions of the first three conturies, the little band of Christians lived from year to year in dark sepulchral cham-bers scooped out of the solid rock. Apart from the world of living men, and under the busy streets of Rome, the Catacombs provided at one and the same time a hiding place for the living and a resting place for the dead. Here, by torch light, they sang hymns of praise, and engaged in the most solemn acts of worship. Here generation after generation of sull ring saints were prepared for the glorious rewards, awaiting those who, through m ich tribulation, enter into the kingdom. During the period of the dark ages elso, when spiritual darkness and mental torpor overspread the world, the Waldenses were similiarly hidden from their eruel persecutors in the Alpino valleys.
And during the terrible bloodshed of the
covenating period, the best of Scotland's
sons and daughters sought refuge from a
brutal soldiery in dark raymes and under frowning precipices, where human foot had never trod. There the sounds of prayer and praise were often heard under cover of the night. There strong men wrestled with God for the deliverance of their down-tradden country, and there upon the lenely moor, once and again, their warm blood dyed the heather. There these hidden ones of God traditions are supported by the lenely moor. "with the stars sailing overhead as silent witnesses of their devotion and their wrongs," and "the night winds sighing round the mountain, or howling through the rugged glen, walting the relic of their praise in circling strains to heaven," held communion cling strains to heaven," held communion with their God and defied the rage of man.

The Psalm in which these words are found speaks of the Israelites as "t d's hidden ones." In many respects they were so. Their whole history as a nation is marked by instances of God's protection and unfailing goodness. The Psalm is supposed to have been composed in the reign of Jehosaphat, when several of the Canaanitish nations, not yet exterminated, conspired for the overthrow of the Jewish Commonwealth. It reminds God of his relation to his coven ant people and calls upon him to vindicate their cause in the dispersion of their enemies. To language indicates long silence on the part of Jetavah; a holding back as it were, from intertering with the designs of craity he 'Hold not thy peace. and be not still O God. For lo thine enemies make a tumult! and they that hate thee have lifted up the Head. They have taken crafty counsel against thy people, and consulted against the hidden ones. . . At the same time the writer never loses his confidence in the power and readiness of Jehovah to grant the deliverance sought. and confound the troublers of lus servants. Accordingly, ere the Psalm closes he scome to realise the answer to his prayer, when they shall be scattered like stubble before the wind, burned up as the flames consume the forest, and affrighted with the tempest of God's wrath. Then it shall be seen, says the Psalmist, that Jehovah rules the earth. and will to the utmost defend his "hidden

We may enlarge the original application of the term, and regard it as descriptive of all God's spiritual Israelites. By so doing we shall arrive at a conception of the bless-edness of those who are Christ's "hidden "Phila is the money striking." This is but one of the many striking terms of endearment applied in Scripture to the Church and people of God, indicating how tenderly they are cared for and how highly they are valued by their Redeemer. They are his peculiar people—his peculiar treasure—his jewels; they are precious—kept—set apart. Each of these terms denotes some special aspects of the believers character and condition as related to his Lord, while collectively they embrace all that he needs in his Christian experience for the perfection of his happiness and the advancement of his spiritual and eternal

Among other truths the words suggests the following:—Believers are hidden from eternity in the purpose of God. "Whom he did foreknow, he also predestinated to be confirmed to the image of his son; whom

page of the New Lesingent Serphures, and specially in the apost-die writings. Fore-known, predestinated, called, ordained to eternal life—chosen in him from the foundation of the world,—such are the terms used, in speaking of the safety of God's peopeople, Wa may quibble as we may at such to temporary and being our reason to statements, and bring our poor reason to explain them away, in accordance with other theories—false and unscriptural—though more palatable to the human heart, but "the foundation of God standeth sure, the Lord knoweth them that are his." Electing love from eternity determined that through the affering and death of Christ his sons and daughters should be brought i his sons and daughters should be brought home to glory, not because of any faith or holiness forescen in the circular, but according to the good pleasure of his will, wherein we are accepted in the Beloved. And in order to carry out this eternal purpose, God entered into covenant with his son;—the son unclettaking to assume our son,—the son undertaking to assume our nature—to due, and by exercoming death glorify the perfections of the Godhead and most all demands against the sinner, and tood the Lather accepting the sacrifice and perfect righteousness of Christ as payment in full of all the debt incurred by his fallen, but clear people. Such are the teachings of Scripture on this point, and thus we are wearened in course that believes are which warranted in saying that believers are "hidden ones -- hidden from all oternity in the purpose of God. His love for them never had a beginning, and never can have an end. Long before angels sang creations praises, or stars beginning the sky, or the land of promise spanned the sky, or the land record in the book of life, the names of his children. Herem lies the safety and certainty of the believ as future. The cove-Herem lies the safety and nant of grace cannot be broken. The purpose of God cannot be annulled. Those says Christ, that the father hath hath give me, no man can pluck out of his hand. Heaven and earth may pass away and generations come and go, but the "hidden ones" of God are eternally secured in the posses sion of their covenant rights.

Thus hidden in the purpose of God, be-lievers have by faith bid hold on eternal life. They have fied the refuge to the hope set before them in the iospel. Faith is the act of the soul, whereby Christ becomes all in all to the awakened sinner, whereby be seems a hiding place in the city of refuge, and obtains possession of the purchased in-heritance. It is spoken of in scripture under different figures, but in every instance oneness with Christ is implied. It is not the clinging of the tendrils around the support, or the clasping of the ivy to the ruin, so much as the vital union of the tree and the branches, implying country of interest and life. Christ dweli in the believer and the believer in Christ. They are one as the Father and Christ are one. Their life is hid with Christ in God. They live because He with Christ printing to provide the state of the christ printing to the christ pri with Christ in God. They have because He lives. All their spiritual power and vitality is derived from Christ, through the operations of the spirit. They had put on Christ and are conformed to his mage, and are thus so closely related and united to him that we can scarcely think of the one without remembering the other.

This is the completion of the believer redemption, the consummation in his actual experience of what was purposed in eternity. Brought to see his wretchedness out of Christ, he has sought and found true peace in believing. He is no longer afraid of the condemning terms of the law, for his surety has met its demands. He is no longer ter-rified at the thought of guilt, for he stands clothed in the righteonsness of Christ. He is no longer careful to defend himself against the accusations of God's holy law, for he has committed his case to an all prevailing Advocate and Intercessor. He no longer fears death or the grave, for having died with Christ, and risen to newness of life, he shall eventually rise with Him in the resurrection of the just. Thus, "hidden" in Christ, he can triumphantly say, "who shall lay anything to the charge of God's cleat? It is God that justifieth,—who is he had a lay any layer. that condemneth? It is Christ that died, yea, rather that is risen." "The Lord is my light and tay salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

Believers are also hidden during life from the observation and knowledge of the world. This arises from a variety of causes. The large proportion of God's chosen ones are poor and obscure, so far as regards their social position. Not many of the wise and mighty and noble are called. God hath 103011 the poor of this world, rich in faith, be heirs of the Kingdom. It seems to be the will of heaven that the pearl of great price should most frequently be found by those who are destitute of earthly riches: and although their labors in Christ's cause may be abundant, and their sacrifices vast, u proportion to their means, their actual acimplishments are unknown to the world It does not recognize the marks of true discipleship—it knows them not, just as it knew not Christ. They are also hidden, beof their natural temperament and disposition. They prefer retirement, they seek seclusion. They have no relish for what the world calls "fashionable society." They instinctively shrink back from the no tice and regard of men. The mountain-top and the valley—the closet and the family prayer-meeting, are their familiar haunts, and not the more public assemblies of their fellow men. They are timid, diffi-dent and reserved—sometimes beyond what the cause of Christ demands, and what their own growth in grace requires, but otherwise they cannot be. Sensitive plants, they close at the approach of the rude material world, and thrive best in lonliness and in the shade. They are still further hidden and unrecognized because of their insignificant numbers compared with the mass of ungodly men. They are, and always have been, a little flock. In the days preceding the floodNoah and his family alone of all the untedeluvian world, maintained the worship of the true God, and the practice of piety. Not even ten God-fearing men could be found in Sodom; and in the days of the Saviour, how few there were that followed the dissiples, and esponsed

he did predestir to, them he also called; His cause! It is even so still. Looking at and whom he called, them he also justified; men in general, and taking account simply and whom he justified, them he also glou- of the surface of society, low little vital refled." The purpose of God in the case of Figion scena to exist. One is almost led to and whom he justified, them he also glouded." The purpose of God in the case of depair, like Ehjah, for the existence of true redigion, and the success of the Gospel proya a dectrine, that her on almost every page of the New Testament Scriptures, and appearably in the apost-de writings. Forest ter are well known to God. Their number known, predestimated, called, ordained to will astenish Gods own servants in the day of reckoning and recompense. Not only from Christian lands, and from membership of Christian churches shall the elect "hidden ones" be gathered, but from the weird, dark and benighted regions of the globe, and the far-off lands of the sea.

Finally, God's children are "hidden," while in the world, from the more terrible calamities and judgments that fall upon ungodly men. In many cases, it is true, that believers suffer greater trials than other men. The wicked flourish, while the Christian is lashed by the storms of adversity. It is not by exemption from suffering that God's "hi den ones" are known, but rather by the accumulation of their griofs and sorrows. "Whom the Lord leveth he chasteneth, and scourgeth every son whom He receiveth." But sufferings in the case f a good man are real blessings; while the judgments that come upon the wicked are the outpourings of God's anger. From the latter God's people are wholly exempted. In the night when the destroying angel passed over the land of Egypt, the houses of the Israelites were spared.

The seal of the covenant, the blood of the Paschal lamb, marked the inmates as the special favourites of heaven. And so it is still, when God's scourges and plagues pass over the world. When the antedeluvian world was destroyed by the flood. God put Noal in the ark and shut him in. When the wicked Sodomites would have dragged Lot forth to certain death, the angels drew him in, and smote the men with blindness. When Pharoah and the host of Egypt were drowned in the waters of the sea, the vast army of the Israelites passed through on dry ground to the other side. Although Providence is often mysterious, and God's dispensations are frequently inscrutable to saint and sinner, there are nevertheless striking differences which all men recog nize. Centuries ago Solomon declared this universal law of the divine government when he said, "I know that it shall be well with them that fear God, but it shall not be well with the wicked, neither shall he prolong his days which are as a shadow," and the longer westedy the philosophy or Providence, the more are we convinced of the impartiality and rectitude of God's dealings with his creatures.

God's word declares this righteous principle, and the Christian's experience confirms it: "In the time of trouble he shall hide me he shall set me vpon a rock. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Course, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the indignation be overpast." The entire sincer for the problem is of single property of the problem is of single problem. ninety-first Psalm is of similar import, setting forth the immunity of God's children from the more fatal and alarming evils that belong to the present life. We are told by a living historian that during the great fire which nearly destroyed Komsberg, in the year 1764, a Pastor of that city, ninety years old, test his church, his house, his valuable library, and all his worldly goods. One of his grandsons rescued him from the flames carrying him on his shoulders. When ask ed afterwards by a village paster who visited him, to tell to him, the result of his long and varied experience, he replied: I have just been meditating on the 91st Psalm. have experienced that every statement is contains is true: every promise sure. lived in times of postilence. I dwelt in the secret place of the Most High, and abode under the shadow of the Almighty. I have lived in times of war and bloodshed, he cov-ered me with his feathers, his faithfulnoss was my shield and buckler. I was in danfire, he gave his angels charge over me, to bear me up in their hands. He has honoured me and satisfied me with long life. There remains now only one promise unfulfilled, and for this I am now waiting

"I will show him my salvation." Believers thus "hidden" are the recipients of special blessings. The joy of the Lord is their strength. God's own hand supplies them with every needed comfort, more mysteriously at times than the ravens provided for the Prophet's wants. They know nothing. They eat hidden manna. They possess a name which no man know-oth save he that receiveth it. They enjoy a pence of mind amid all their outward trials. They glory in tribulation. Dying they live; chastised, they are not destroyed; sorrowful, they are always rejoining; poor, they make many rich; having nothing, they possess all things.

If we are of the number of God's hidden one the fact cannot long remain hidden from ourselves. The secret of life is inexplicable, but the manifestations of life are patent to the eye. The spiritual life of the believer is unseen—hidden with Christ in God, but the evidence of its existence may be seen. If the heart and lungs play their part, there will always be found more or less activity in the nerves and muscles, in the features of the countenance and the movements of the body. So, if we are children of God, our feelings, aims and aspirations will all be towards the unseen. We shall daily long for the appearance of the Saviour, whose arms now encircle us, and whose presence will be the full fruition

CHILDREN.

The smallest are nearest to God, as the smallest planets are nearest the sun. Were I only for a time almighty and powerful, I would create a little world especially for myself, and suspend it under the mildest sun, a world where I would have nothing but lovely little children, and these little things I would never suffer to grow up, but only to play eternally. If a seraph were worthy of Heaven, or his golden pinion drooped, I would send him to dwell for awhile in my happy infant world, and no angel so long a. he saw their imposence, could lose his owns

A REDEEMED SINNER.

I had rather, as a forgiven child, with al the prospects of the future opened up into me, wear the evown purchased by the re-deeming love of Christ, than that which is worn by the unfallen angels, because the blessings of a Divine atenement, through a Divino incarnation secured to the soul in harmony with the conditions of the Gospel, reveals the character of God in a way impossible to be made known to those who had complied with all that the law demands; and this places the sinner, penitent and forgiven, upon a platform of experience and personal relationship to God, of a nature so peculiar and so extraordinary as to throw all other stars, glittering never so brightly in the heavenly firmament, into comparational brilliancy of that state which involves the strange anomaly of justice and morey together, the law sustained and the sinner saved .-- Rev. Phillips Brooks,

THE INQUISITION.

PRILIT II. longed to celebrate an "act of faith by the burning of a heretic, in the cities of Amsterdam and London, and his demoniac passion came near being gratified. More than once the courageous Elizabeth barely oscaped assassination, and had she failen, the Catholic Mary, of Scotland, probably, would have ascended the vacant

But England and Holland aroused themselves in desperate resistance to the further encroselments of the Holy Inquisition. The puritans incited their queen, by almost superhuman effort, to stand at the front of the Reformation, and a war with Spain, in its enfeebled condition, was little to be dreaded.

The phlegmatic Hollanders suddenly grand enthusiasm for the defeat of es. The horrors of the Secret Tritheir foes. bunal awoke within them the sentiment, "Liberty or death." The laboring classes and the master minds united, and, amid the terrors of combat, the gloomy wastes of Holland became as a light—set upon a hill, because its people—had—compelled the re-treat of the successors of Dominic.

Driven back to their native haunts, the inquisitors exercised, if possible, a more savage cruelty than before throughout Italy and Spain. In the seventeenth century, each incoming Spanish sovereign celebrated his accession to the throne by an auto-da-fc. The chivarity and the nobility, fair women and learned men, looked on while the horrid scene was being enacted, and smiled with composure as some miserable victim of the Holy Inquisition yielded up his spirit, and taunts and the cruel torture of the flames. To commemorate these horrible transactions, a book prepared and recommended to be faithfully persued, giving minute details of the dreadful scenes from beginning to end.

In the beginning of the eighteenth cen-tury, the vigor of the Inquisition began to decline. Men whose tongues would no longer besilenced by fear of its punishments denounced the Secret Tribunal unsparingly, until it came to be regarded, by the one applauding throngs of Valladolid and Seville, as the personation of horror and ville, as the personation of horror and crime, and liberal-minded priests mourned over the deeds that covered their Church with deepest shame.

Until 1808, the terrors of the Inquisition east their awful shadows over the dwellers of the Imperial City. No footsteps but those of the priests and their victims cross-ed the threshold of the Palace of the In-quisition. Silently the ill-fated captive languished in torture of body and mind more terrible than death; silently he disappeared from the face of home and friends and no one knew or dared inquire into the mystery of his melancholy fate. From within those gloomy walls the despairing cry of the victims of man's rage and ignorance arese only to the ear of the God who seeth in secret, but who will reward openly. -Ladics' Repository for October.

TEACH LOVINGLY.

The man who never smiles has no divine call to the Sunday-school ministry. The half-hour on the Lord's day is not the only time we teach. A kind word, a loving look, a slake of the hand teaches. Never pass your scholar without. Don't call Jim Peter, when every body calls him Jim. Ask names, and use them. Seek out homes, and visit them. Learn ages, companions' names, as well as those of the parents. If you are interested in your scholars, they will be in you. If you treat them well, they will you. Your manifest love will make them study at home, bring them early to school, and keep them in order while there. A look from you will often be better than dismissal. If you are not well, they will be attentive out of sympathy. If the questions are hard they will listen to the explanations out of respect. If you are absent, little hands will pull the door-bell on Monday. Thus before you commence the lesson, their hearts are in your hands. They have given you what the Master wants, and you as his servant can easily direct them to him. Be in earnest; love always is. Aim at their hearts; love always does. Be personal, because you love each one personally. Speak in tendor tones. You may find a tear on your hand. Good! That mirrors your love, and is more convincing than language. The child who sees that will say in her heart, "My teacher loves me." Teach lovingly, and when the bell rings more hearts than yours will be sorry to hear it.—Christlan at Work.

THE WARNING KNOCK.

Not long ago, a lady guest came down to the breakfast table, and in the course of conversation remarked in a very casual manuer.

"I was knocked up over early this morning.

"How's that?"

"I waked about daylight, and was thinking over the plans of the day, when such a crashing noise was heard at the head-board of the hed, I thought it was a pistol shot; in one instant I was erect in bed, the

next on the floor; but there was nothing

"Why, Miss Kate, you don't think it was a warning for you?'

"Oh! no, indeed; but something a going to happen.'

And something did happen: for that very night the sun act over the Jersey sand flars one minute later than it did the sky before and what's more, the moon did not make its appearance at the same moment next

In a few days after the excellent lady siokoned; and after a brief interval further, I stood by her grave in Groenwood, under the exceedingly impressive offices of the Episcopal Church.

The intelligent reader will see in this a mere coincidence. Cracks and noises in wooden furniture are a frequent result from incessant shrinkage and expansion; it is this which often makes the thunder of the ava lanche, the iceberg, and the land slide; bureaus, bedsteads, and tables are liable to these changing conditions from cold, from dryness to moisture, and the repressing influence on some minds, and in feeble conditions of the body may be the pivot of life and death, of recovery or the grave; and it is well that the reader should have a rational view of such things while in health, especially as the weakening influence impairs the reasoning powers.—Hall's Journal of Health.

MINISTERIAL DISCIPLINE IN WALES.

The Christian Union gives the following interesting account of the plan of Welsh Congregationalists to obtain and train young men for the ministry:—

"The churches and pasters in Wales accomplish the task somewhat after this fashion: The platform of the Sabbath-school and the Society, especially the latter, affords ample scope for preliminary exercises. When a preaching gift unfolds itself, the pasters consults the deacens and other members of the Church on the matter. If all are of the same opinion, the pastor visits the young man with a view to ascertain if he has felt any desire to enter the ministry. Should this be the case, the matter is brought before the Church, and a trial is given. The young man is requested to preach before the church at their Society prections a few times. More two as three meetings a few times. After two or three sermous, the Church deliberate further on the subject, and by vote he is either encouraged to preach, and his name placed on the list of lay preachers, or otherwise he is advised to occupy some other part of the great vineyard to work for the Master. "After one receives the sanction of his

Church, he will preach in the surrounding rillages, wherever he may be asked to do so. In the meantime he studies, ither under his paster or some other minister who receives young men to prepare them for a collegiate education. After the preparation, he is recommended by his Church and paster and the windows. tor, and the ministers of the county association, to the college committee, where he is examined and received at three menths' probation, and, if successful, he is admitted to the full course of four or five years, on the college funds, providing himself with very few books, clothes, and a little money,— yes, very little money indeed in many in-stances. The denomination has three col-leges in Wales, namely, Brecon, Camarthen, and Bala. These institutions are supported by the voluntary contributions of the churches. The students, during vacation, make a preaching tour among the churches. make a preaching-tour among the churches, collecting subscriptions as they go. On these journeys, they preach some sever times a week for the space of six weeks or two months. This is hard work, but an officient discipline. The last year of the curriculum is devoted mainly to preaching theology and exceesis. Then comes the call from a church, and that man is no nevice, and no daystick but a trained procedure. vice, and no dry stick, but a trained preacher. Now he must settle down to make sermons and preach them. No rotes are allowed on the Bible, no read sermons. When the Welsh people find a man reading his sercaons, they consider that he is a great deal ning of the next line than he is to impress audience with the importance of the truths in preaches. Extemporaneous preaching is the order in Wales. It is a well-known fact that the Welsh preacher has always a good deal of the speaking power. The Welsh mouth is made to speak, and the Welsh language, with its ch, bl. and r, will stretch that mouth in overy direction.

TEST QUESTIONS.

What are the test questions which every one should put to his own conscience search-ingly before he makes a public vow or con-sceration to the Lord? We would suggest the following six questions to be proposed to one's own conscience. Let this be done again and again with fervent prayer for Divine guidance.

Do I hate sin heartily, and fight against

it daily?
Do I distrust self, and watch my own heart closely?

Do I trust Jesus, and Jesus only?

Do I love souls, and labor to win them to Christ faithfully?

Do I live as I pray, or do I only pray as

Do I care more to please God than to please every other being in the universe? When men or women can honestly say When men or women can honestly say Yes to these searching questions, they may venture to make open confession of their faith in Christ. Until you give this answer in all sincerity, do not ask to be admitted to Christ's visible Church.—T. L. Cayler.

Gerald Massey, the poet, has a rather uncomfortable sort of wife, who has a trick of seeing more than meets—the mortal eye. One morning on waking up at seven o'clock she informed her husband that his mother was dead. On being questioned as to how she knew she said that she had seen the black-edged letter put under the bedroom door. At eight c'olock Mr. Massey himself saw the letter containing the sad announcement put under the door.