

proverb, and is only partially true. Actions, upright conduct, and integrity of life, speak loud in their own appropriate sphere. But there is a sphere for Christians to move in, and in which they must move, or in vain do they "profess and call themselves Christians," where such actions are mute as the dumb, and where, in fact, they have neither place nor voice. In *practical* religion "all good works" make a joyful noise unto the Lord;" but, in *experimental* religion (in reference to the "kingdom within you") their voice cannot be heard. With my "glory" (the god-like gift of speech) "will I praise Him," said David, "and not be silent."—Psalms xxx., 12. Only the *tongue*, the "glory" of man, can divulge the joyful secret of the obtainment of the "New name and the white stone." Various good works may mark the *hypocrite*, the *mere moralist*, and the *frozen formalist*, as well as the *true Christian*. Works, therefore, uprightness and integrity of conduct, cannot *primarily* constitute a Christian profession. Or

\* \* \* "tell to sinners round  
What a dear Saviour I have found."

Pray has any professing Christian a *right* to be "*silent*" in respect to personal religion, whether of pardon and regeneration or of entire sanctification and a fulness of love? Will any weak and heartless plea excuse from obedience to the rule—"With the *mouth* confession is made unto salvation?" Holy men and women of old "*spake* often one to another," and are not other servants of God enjoying the Spirit of Christ, and salvation in His Name, under solemn obligation, in some shape or form, to echo the cry of experimental godliness?—"Come and hear, all ye that fear God, and I will declare what He has done for my soul."—Psalms lxvi., 16. Surely a "word in season," to *encourage* Christians, generally, to be *declaring* "Witnesses" to His power to save, would be much more profitable to the cause of truth and religion, than this mistaken effort to *minify* the value of the class meeting testimonies—"God is love," "Jesus is precious," "my sins are pardoned," "The blood of Jesus Christ His Son cleanseth me from all sin." For the benefit of those who assign as *their* reason for not attending their class regularly—"O! I don't enjoy it;" "I have nothing to say;" "It makes me feel so uncomfortable"—permit me to add a fact:—At a Total Abstinence meeting, in England, a Mr. Kingdon rose to speak. He began by saying—"I feel very uncomfortable here, I am not a Teetotaler, and your sympathies are with the pledged against the intoxicating cup." One present modestly begged to interrupt him a moment, just to say, that, "He could put the gentleman upon a very short method