

them than formerly, and less difference between them and others. I could then find some very good companions among the non-professors, and began to think them almost as good Christians as my brethren. If I found myself fatigued, or the least indisposed towards the close of the week, I made it a point to *rest* at home on Sunday, or to take medicine on that day, so that I might not lose my time from work; or, if I had any business abroad, I was sure to start on Saturday or Sunday, so that I might gain one day in the week to my business, and would flatter myself that I could very profitably spend the day in meditation as I travelled along.

“Thus matters progressed, until I could absent myself two, and sometimes three, Lord’s Days in succession.—When any of my brethren would inquire why I was absent, I made some excuse, and told them to look to themselves. I soon felt displeas’d with them for their exhortations and admonitions and would sometimes ask who made it their business to watch over me. I began to censure both them and their profession, and would ask them if they were the only true church of Christ in the world. At this time I had given up all secret prayer, and in my family I only prayed occasionally. This soon became a dry sort of business, and I finally left it off altogether.

“I found good company in the people I used to call the people of the world, and soon preferred their friendship to that of my brethren, who became displeas’d with me, and at length excluded me from their society. I then threw off all restraint, and for many years have never seriously bowe’d my knee to God. I am now often tormented with the recollections of the past and the anticipation of the future; yet I have no desire to return, and, indeed, I am literally without God and without hope in the world.

Such narratives, with some slight variations, may be frequently heard, if persons who have apostatized from the faith can be induced to communicate the full history of their apostacy. “Let him who thinks he stands take heed lest he fall.” And let all remember, that, immediately after Paul admonishes the Christians not to neglect the assembling of themselves together, he next speaks of final apostacy from the truth. It is better never to have known the holy commandment, than having known it to turn aside from the way of righteousness. A Scotch proverb says, that “apostacy begins at the closet door.”

MULTUM IN PARVO.

A Christian on being urged to write in an Album, “if it were but *two lines*,” inscribed this distich—

Can “two lines” teach a lesson from above?

—Yes, *one* shall speak a volume—

GOD IS LOVE!