

THE WHOLE HEART REQUIRED.

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"Thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy mind, and with all of thy strength." This is plain language: it is not necessary to refer to Bible dictionary or commentary for an explanation. Way-faring men, though fools, need not err therein. To love God less than this is to live beneath our privilege, and refuse to do our duty. God does not ask for a half-heart. He does not say, after you have bestowed your best affections upon your earthly friends, "Give me the reserve." No: he does not take up with the dregs of the heart's affections. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

And yet,—sad the thought!—if we have any right to judge, our churches are flooded with half-hearted professors, whose daily walk, conversation, and dress show conformity to the world. Is not the Prince of glory disowned in the house of his friends? To come up to the privilege and duty of love to God with an unholy heart would be as utterly impossible as to walk on the waves of the sea without sinking. There must first be a cleansing from all filthiness of the flesh. All roots of bitterness must be extirpated, the man of sin must die, or we can never fulfil the noble end of acting in the sphere which the Creator of our being designed we should. We have not an unjust Father. He does not issue a command that we have not the ability to perform. No: praise his name, he has made ample provision in the gospel, and offers us abundant supplies out of his immense fulness. "There is a fountain opened in the house of David for sin and uncleanness," and it is near at hand; we have but to go to the cross of Christ, and we are at its very head. Entire consecration prepares the heart; faith takes hold of the promises; God through Christ will do the work effectually.

It will not be a lengthy process. The promises of God are all in the present tense; with him it is one eternal now. The way of faith is too simple for some; consequently they are never able to scale the golden mount, but grope their way in the dark valley of sin and unbelief, "ever learning, but never coming to a knowledge of the truth." Strange that believers who have entered into the first life will thus doubt God's word and power!

How sweetly and easily Jesus can save us with all upon the altar! But it costs mighty struggling with the flesh and blood to get all upon the altar; but when once there, and bound by cords of unwavering faith, the fire of God quickly descends and consumes the sacrifice, and the soul is lost in wonder, love, and praise, feeling within a burning zeal to do or suffer all of God's holy will. May the time speedily come when there will be less quibbling Christians who, "going about to establish their own righteousness, have not submitted themselves to the righteousness of God!" Notwithstanding persecution and opposition beset all whose feet are in the high-

way, the number is increasing. Many are now lifting up the standard, and unfurling the banner of holiness, declaring to the world and believers that the blood of Christ cleanseth from all sin. None but those who have entered into the second life can come up to the privilege and duty that is enjoined upon every son and daughter of God, in loving him with all of the "heart, soul, mind and strength." When oh! when, will the church come up out of the wilderness of unbelief, arise and shine in the beauty of holiness?—Guide to Holiness, 1867.

A NEGRO LOVE FEAST.

At the close of the communion services, an hour was allotted them for relating the dealings of the Lord with them. The scene that followed can not be described. We will, however, give a few expressions taken down at the time from sixteen successive testimonies:

1. A Very Aged Sister: "I rise first, 'cause I least of all. Jesus keeps me poor old woman through dis hard winter. He take care of me, good as anybody."

2. An Old Lady: "Forty-three years I been on dis journey. Glory be to God for de good care on de way; de travel of my soul am to cleave unto de Lord."

3. Aged Woman: "I'se happy today, but what is dis to what I shall be—only as de dim starlight to de sun straight overhead. We riding de storm now, but soon be in port. Glory to Massa Jesus."

4. A Decrepit Old Woman: "I feels encouraged today. I'se girded up my loins to run de race, and I'll habe de prize, if I habe to crawl on my old hands and knees ober de hard places."

5. Aged Lady: "Five months I been afflicted; but Jesus been with me, when I could not get to you. Now I come to lay my shoulder to de gospel wheel anew. I'se been lifting forty-seven years. I'll see de old wheel roll yet, tank de Lord."

6. Little Trembling Sister: "Glory to Jesus. Glory, glory, glory! My tongue can't talk, but my heart can say, Glory to Jesus. Glory, glory, glory!"

7. Middle-Aged Man: "I remember bery well when God, for Christ's sake, forgib my sins. From dat day Jesus been my portion, my treasure, my all."

8. Young Man: "I nothing to say 'bout reckon so, or may be so, I know dat my Redeemer lives. I know, too, He neber feed me on food dat made me sick. I'll be round Massa Jesus' table till get fatted for heaben; all up hill, but Jesus at the top. I want see how it look up dare."

9. Young Woman: "I won't stop to tell you 'bout de road I come along, but I'm here—I'm on de rock. I'se an old-fashioned, noisy Methodist. I'se going to see de hundred and forty thousand, and help um shout, Glory, glory, glory to de Lamb."

10. Man About Fifty-Two: "I seek de Lord when a little boy—fader a sinner; moder a sinner. First, I go into de garret and pray little easy. I know nothing—say almost nothing—sometimes wait an hour like a Quaker, till de Spirit set my tongue going. I keep close to Massa Jesus two or three years—He feed me well, and I get

to be a big stout boy in 'ligious things. Den He help me to pray down in de kitchen with the old folks, and when my own fader and moder turn children and ask me to learn dem to pray, den I on Quaker, but roar it out quick and loud. Children, Jesus can make you pray like de bishop."

11. Old Man: "I very poor man; my paper good for nothing here, 'cause I han't got myself—but my paper good in heaven 'cause Massa Jesus 'dorse it for me. He stood s'curity—His purse neber fail. Bless de Lord Jesus Christ."

12. Woman of Sixty: "I'se a poor old slave woman when God turned my darkness into light; but when de dungeon open when de chain fell off, I felt like a little gal, and dis old cripple mighty spry on de foot yet."

13. Man of Forty: "When I left de Debil's army, I join Captain Jesus during de war; I'm on the march today. I neber surrenders. When de wind blow hard, I stiek de closer to de old flagstaff. Keep de colors flying, bredren, keep de colors flying, ebery sojer hab a crown by-and-by. Glory, hallelujah."

14. Middle Aged Man: "Eber since Jesus turn my night into day, I lobe de day best. I going to de land where dere is no night."

15. Little Boy: Mother told me Jesus died for sinners—little boy sinners. Jest a little while ago I believe it. Now de boy here, but Jesus take de sinner. I lobe Jesus 'cause he make me feel like I'll fly."

16. The Steward: "I'se looking for de 'good old way de prophets went.' I see it. In it. Firm footing here. I'll go to glory in dis path. Yes, I'll go through glory up to heaven, and rest with Jesus, whar glory will go through me."

These are but a few crumbs from the colored lovefeast. We reckon there must be a powerful revival in any white church in the city before sixteen successive testimonies will be heard indicating so much true piety and clear perception of Christ revealed in the soul—a present Saviour from sin.—Selected.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

"It is much more easy to profess holiness in a general way than to carry it out in particulars."

"Whenever we try to give happiness to somebody else, we can't help keeping some of it for ourselves."

"There are two things in which we should thoroughly train ourselves—to be slow in taking offense and to be slower in giving it."

"Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. He who seeks happiness as his chief object gets nothing. He who seeks to be right, gets that and happiness besides."

The Bible would be a dead letter if no person believed it nor embodied its teachings in their lives.