

ever since, sometimes I have a little liberty and sometimes a failure, then I think I will quit.

Now, Brother Gold, you see I am no scholar, and if you can arrange this for the press you can do so; if not throw it away and all will be right. May the Lord guide you and all of his children in the secret of truth, is my prayer. Farewell! Now if I am deceived in one of these scribbles, I am in both. I tried to write them as they occurred to me.

Yours, in much affliction,
P. F. WHITE.

BETHEL ACADEMY, P. O.,
FAUQUIER COUNTY, VA.,
June 10th, 1873.

Elder Gold:—

DEAR BROTHER,—As I have been considerably impressed with, and exercised upon the subject which I feel inclined to write about, and indeed have felt so inclined for some time past, I will take the liberty to request you to examine this communication, and, if it meets your approval in every way, so give it a place in your columns, hoping it may not prove altogether unprofitable to those who may read it. In giving expressions to convictions which are the result of experience I trust I am not influenced by prejudice, or actuated by unjustifiable notions, but by the desire to add my testimony to the truth, so far as I have the ability to do. I believe the Almighty has a purpose in all our trials if those trials are such as to prove the Scriptures true. It is our duty, I think, to testify thereto. There are some scriptural declarations which seem entirely overlooked and forgotten by many, when it would be well that they should bear them in mind while subjected to the snares and temptations of the world, and while liable to be seduced by the vain sophistry and cunning craftiness of those who "lie in wait to deceive."

Those unto whom the lines have fallen in pleasant places, and who have not been brought by circumstances in conflict with the enemies of the truth, or been subjected personally to persecution, can have but a very limited knowledge of the hidden enmity existing in the world toward those who, by their course of life, manifest their birth of that Spirit which is not of the world. Consequently, the seeming friendship of the world is received as a reality, and one is allured through worldly considerations into a life of worldliness, which will, however, in due time, bring its reward if the reward be but wounded pride and disappointment. But there is no true friendship from the world for a believing child of God who walks uprightly in his fear, for there lurks in secret in the depraved depths of the heart of all the unregenerate, the spirit of opposition which needs only the force of circumstances to bring it into action, the evil of the heart depending on the condition of life only in its development, for "As face answereth to face in water, so does the heart of man to

man." However severe the trials to which the believer may be subjected in the fulfillment of the Divine purpose concerning him, this spirit of opposition which then manifests itself in persecution, is now the more restrained, but on the contrary, its possessors are emboldened to put forth renewed strength with every increasing trial, and if an abiding confidence in the Almighty be exhibited, their exertions continue with unabating determination to destroy that confidence if it be possible to do so. With vain sophistry they seek to overthrow him, and, when, at times, he is unable to meet their arguments when left to his own reasonings, he is indeed made to realize the strength of their purpose against him, and is driven in his trial to God above, with the soul-burdened prayer: "Hide thou me from the secret council of the wicked; from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words."—They hate with *crud* hatred; they imagine mischief all the day long; they whisper together in secret, and follow *evil devices*. "Let us see," say they of the righteous man whom the Lord upholds; "examine him with despitefulness and *torture*, that we may know his meekness, and prove his patience, and prove also what shall happen in the end unto him," &c.—As the wicked hate that which will expose their wickedness, and is a source of continual reproach to them, so it follows that the more righteous one is, the more will his righteousness separate him from them. This godly course will bring him persecution, and cut him off from earthly friends, for "He that will live godly shall suffer persecution," and "He that departeth from evil maketh himself a prey." If he be esteemed for his integrity and firmness of character, the opposition to his influence will be proportionate, for say they, "He is against us," "His ways are contrary to our doings: and we are esteemed of him as counterfeits: He was made to reprove our thoughts, and he is *grievous* unto us even to behold." They then make diligent search for his sins, and privily lay snares for his feet, for their thoughts are against him for *evil*, and "the inward thought of every one of them, and the heart is deep." But the Lord will not deliver him over to the will of his enemies, but will enable him to baffle their designs, while he will put them to shame that hate him. Having found that the friendship of the world is but enmity to God, he does not crave its honors, or desire them; but yields a willing obedience to the command, "Come ye out from the world and be ye separate." He boasts not of worldly prosperity, for he has proved it to be but vanity and vexation of spirit. He seeks not earthly friendships, nor do earthly considerations influence his conduct. On the contrary he desires, and enjoys the separation from the world, while he

off' times has cause to utter with fervency, the lamentation of the prophet—"O, that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men." To such a one the path of humility as regards this world, is easily followed; for wisdom directs therein, and her ways "are ways of pleasantness, and all her paths are peace." Forsaken by all, and separated by all that the world approves, he prizes more the evidences he then receives of the favor of the Lord than all the world's applause, while with a blessed reliance upon his word, he rests in the knowledge he has gained, that "It is better to trust in the Lord than to put confidence in men, yea, than to put confidence in princes." Having realized through his trials, the kindness of that ever faithful Friend, he can now unite with the Psalmist in saying "How great is thy goodness which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men! thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them in a pavilion from the strife of tongues. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

nocent, and in whose eyes a vile person is contemned." In such a one will the Lord take delight, and show him his salvation. To him shall the promise be fulfilled. "As thy day, so shall thy strength be," and he shall see his desire upon his enemies. It shall be his delight under the blessings bestowed to show forth the promise of Almighty power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Though his trials have been sufficiently severe to cause him in a dark hour to rail out with bitter complaints, yea, even, when under the resistless influence of the archfiend, to crave the power to hurl the Almighty from his throne; yet, when peace is spoken, he can in that spirit of reconciliation which pervades his soul and sweetly brings submission, exclaim with heart-felt adoration: "Just and true are thy ways, Almighty God! Great and marvelous are thy works, thou King Eternal!"

VIRGINIA WALDEN.

ATHENS, ILLINOIS.

"Who can find a virtuous woman? for her price is far above rubies! She maketh herself coverings of tapestry. Her clothing is silk and purple. She is like the merchant's ships, she bringeth her goods from afar. She riseth also while it is yet night and giveth meat to her household and her maidens.—"