

right, and truckles and panders to error and sin in high places, — then I would say, Be careful how you trust such a man. In short, we have reason to fear for our own and others' characters just in proportion to our departure from the true, transparent model of an Israelite indeed.

2. *The subject affords us an illustration of complete Christian sanctification.*

The grace of God, when it first visited the Christian, found his character, if not absolutely opaque, yet so much so that even the light that was in him was darkness. That grace sent the power of eternal truth into the chaos, and rearranged the purposes and the affections, and made the soul capable of transmitting more or less of uncolored light, so that ever since the false colors of the world, the flesh, and the adversary have been disappearing. But it is not till perfect transparency shall be produced, and guile, with its train of unholy passions, shall have disappeared, that the believer can enter heaven. O, how great a change must still pass upon most of us who profess religion, if we ever reach that holy place!

3. *Finally, how important for our success and usefulness in this life is a perfectly guileless character!*

Jesus Christ is described as one who *did no sin, nor was guile found in his mouth* — as if that was the crowning excellence of his character. Indeed, an honest man *is* the noblest work of God. And there have been many such — Israelites indeed, in whom was no guile, though not absolutely free from sin, as Christ was. Hours would be requisite merely to mention the names of such, whose memory the church holds dear; and volumes would be needed to describe their characters. I will refer to only two examples, and that briefly.

It is probable that the world has never seen such an ex-