

divine grace has not transformed, will not come up to the standard of Nathanael, in whom was no guile. Many unrenewed men there are whose characters are of a noble stamp, but the simplicity and godly sincerity of elevated piety are wanting.

As to the truly transparent Christian character, the world stand in no doubt, though guile and malevolence, thereby severely reprov'd, sometimes try to make out consummate hypocrisy, where, to unjaundiced eyes, all is clear. They know what such a man's principles are, for he avows them; and they know he will not flinch from maintaining them, even though all others desert him :

“Among the faithless, faithful only he.”

The public are not afraid to trust such a man with their most important interests. They have no fears of chicanery and trickery, because his integrity has been so often proved.

All this does not imply that the man of perfect transparency of character should disclose all his plans and purposes to the world. A pure homogeneous crystal does not show every thing that it contains. Let the chemist subject it to the power of reagents, and he will show that it is composed of several elements, whose harmonious and perfect combination, to the exclusion of foreign impurities, give it a beautiful transparency. So there may be plans and purposes in the mind of the Christian which he does not disclose to the world, because often that would be sure to defeat them. Indeed, every man who means to be useful must have the power of keeping out of sight his yet unattempted plans of usefulness; for if known beforehand, there is malignity enough in a wicked world to thwart them, and their disclosure would do nobody any good. But no man, who means to keep a con-