

that the Lord hath said will we do." They seemed to be *willing*, but when it came to put that will into action, they failed—like a painter who has a beautiful picture in his head, but he is too idle, or slothful, or weak; to put it on canvas. The language of a good conscience is—

"I did not stay nor linger long, as those that slothful are,
But hastily thy laws to keep, myself I did prepare."

Are you willing thus to live, thus to practise, day by day; then you are a grown Christian and no babe.

(3) A good conscience, further, makes a *thorough* Christian. *Willing* to live in *all* things. People may be willing to live a good life, but to live it only in some things. Many would be Christians if they were allowed to settle the conditions, to arrange the terms, to pick and choose among the commandments. Adam stumbled here. He was willing; *willing to obey*, but not in all things. Israel was willing to follow the Lord, but not in all things. Herod heard John and obeyed, but not in all things. Ananias and Sapphira gave up a great deal, but not all. The young ruler came very near following Christ, but he stumbled at the "all things." A good conscience makes one willing to live a Christian in all things, in duties divine and human, of charity and piety. The conscience, though a good conscience, may have flies of infirmity alighting on it, but it is made impure if one fly be allowed to lie and die and putrify in it; Universal and Catholic obedience is the touch-stone of a good and bad conscience. "I can do *all things*," said Paul. What is your position in this matter? If in all things you strive to live as a Christian, then you are a *sound* healthy Christian, and no *hypocrite*. "Search me, O God, and know my heart. Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

(4) A good conscience still further makes a *noble*, lofty Christian,—willing to live *honestly*. *Honestly*, here is not simply for a man to pay his debts, and to deal justly with his neighbors in money matters. It is all this, but much more. It is a word that comprehends as much as any other adverb in the New Testament. It means a thing done in the highest style of excellence, in the best fashion, in a noble, worthy, admirable manner. Some people are content with doing a thing any way if only they get it done. Such ways are too common in all professions. And this slipshod way of doing duty as Christians is also too common, and the bane of the Christian church in our day. But such a style of workmanship will not satisfy the good conscience. The tabernacle built in the