

dignity is a narrow insolence! This pride is the pride of Lucifer!—more properly called vanity. This contempt of the world is bigotry, and will destroy whoever possesses it; and so far as he has influence, the good cause with which he stands connected. The experience of all the wise would address all such—

“This pride I know will bring you low;
A thousand times I’ve told you so.”

What a difference between this character and the truly great and magnanimous man! The one is open and free to all—has no good that he would not love to impart. He is ever ready to render an account of his actions; for his character is never more bright than when fully understood. Affable and simple in his manners, he is seldom assailed by the hatred and animosity of the bigoted, the jealousies or suspicions of the ignorant; or, if thus assailed, he rejoices in the future triumph of truth, and shows the true greatness of his character by calmly waiting the sober decision of his assailants. He loves the light and rejoices in it, and fears naught but the danger of offending against truth, the rights of his fellow-men, and the laws of his God. In order to attain to this elevation of character we should remember in our intercourse with men, that our actions are liable to different constructions; that different men look upon them differently; that all men do not reason, and few reason correctly; few discriminate between things that differ; and therefore, we owe it as a duty to truth and to the rights of our neighbour that we so act as to secure our principles against the misapprehensions and consequent perversions of weak minds. It is to this end that our Lord has enjoined—“Be ye wise as serpents and harmless as doves.”

We are called to zeal; and zeal or earnestness of temperament is, without doubt, the greatest of mental accomplishments. He who is without it never effects any thing, unless it be by accident, in which case he deserves and can receive no reward. But zeal illy tempered and mixed with ignorance of human nature, often defeats itself. For example: some men often do and say the things they approve from no higher motive than because others are present who oppose them. They look upon this as devotion to the truth, and to do otherwise would be a desertion of it. The result is, that very truth is brought into reproach and contempt for their zeal in opposition. This is wrong. The motive is low. It is a perverse and uncharitable use of truth. It is causing “*our good to be evil spoken of.*” It is the extreme of dissimulation. The medium, therefore, is the true ground—the medium between a hypocritical dissembling, and an arrogant obstinacy. Any man who sacrifices truth to interest—who basely deserts the cause he approves, will always reproach himself more than the truth he deserts, in the estimation of the world. I never knew an exception to this rule. Our brethren, removing from the west to some of the more fashionable circles of the Union, and where we were known as a religious people only through the misrepresentations of our enemies, have deserted the cause they had espoused. But in all these instances, they have suf-