

infirmities, but called on all men to examine His life and pronounce upon it according to their consciousness of what was right or wrong.

Even when assailed by His enemies from the presumed standpoint of Mosaic law concerning Sabbath observance, He hesitated not to turn from it and appeal to the innate sense of the eternal fitness of things realized by all men. You all think it right to attend to the needs of dumb animals, watering and feeding them on the Sabbath. Ought not this woman to be loosed from her infirmity on the Sabbath-day? To this appeal the people responded readily, seeing it harmonized exactly with their inner consciousness of what was right and proper. "All His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him."

"Which of you convinceth me of sin?" implies this same challenge to judge His life by what they intuitively knew to be right. So, also, in the answer to the officer who struck Him, the same standard of right is recognized. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" Jesus demanded no judgment of charity or sympathy or consideration for His professions of godliness. In pronouncing on the rightness or wrongness of all His acts He demanded righteous judgment, nothing less and nothing more.

He also acted up to this standard in judging others. Although the very embodiment of mercy and love, He permitted them not to warp his judgment concerning the quality of actions in others, but ever pronounced *righteous* judgment upon the actions of both friend and foe.

Just so we are called on to comport ourselves and judge righteous judgments in every case, and call for similar dealing from others with reference to ourselves.

It is as much unrighteous judgment when sentiment or pity warp us in one direction, as when resentment or personal dislike drive us in another, and we are under as great obligation to judge righteously when the actions of those had in reputation for piety are concerned as

those of men who make no claims to holy living.

Righteous judgment is needful in every case, not only because it is right in itself, but also because it is beneficial to all concerned. For in its absence we can neither secure righteous living for ourselves nor help others thereto.

But let it be well understood that the righteousness of our judgment on the actions of others will in nowise interfere with any other graces of the Spirit, nay, it rather affords the opportunity for their exercise. Christ-likeness means, like Him, recognizing sin in chief priests and Pharisees as readily as in publicans and Gentiles, where it exists, and not permitting the profession of piety in the one to condone sin, any more than consideration for demoralizing surroundings in the other. At all times the acts must be measured by the one standard of right, and pronounced on with exactitude. To make the slightest change in the verdict because of general saintliness of character or high position in Church or State, or in public estimation, is, in its essence, the same as the sale of Romish indulgences so justly execrated by all Protestantism. We write thus lengthily and strongly, because of the knowledge of a prevailing tendency in the churches to depart from the teaching and practice of Christ in this thing, and we have observed three streams of evil flow forth from this unrighteous fountain. (1) It hinders true, honest dealing with sinners in Zion; (2) it tends to counteract the work of the Spirit as convincer of sin, and (3) it makes church members the easy prey of designing hypocrites. Therefore, in the hearing of all, we would emphasize the words of Jesus Christ, "Judge not according to the appearance, but judge righteous judgment."

NEITHER the persecuting hand of men, nor the chastising hand of God, relaxed ancient singular saints. Believers resemble the moon, which emerges from her eclipse by keeping her motion, and ceases not to shine because the dogs bark at her. Shall we cease to be professors because others will not cease to be persecutors?—*Seeker*.