

and suffer. The favorable glance of every eye, the smile of every face, and the accent of every tongue, may greet the ear; but cannot steal away a man from himself, save him from the keenest self-reproach, nor shield him from the fires which rage within. The éclat of greatness is as powerless to remove the agony of guilt, as a drop of water to quench a conflagration; nor can it efface from memory the apprehension that the hallelujahs of to-day may yield to the rage of crucify him to-morrow. But goodness is a fountain within, and sealed, which, should an outward storm reach, it can only ruffle. The failure of friendship, the frown of foes, the reproaches of malice and the gloom of danger leave this fountain sealed. "There is no fear in love," "Our rejoicing is the testimony of our conscience." "Who shall harm you if you follow that which is good." "Nor any other creature shall separate me from the love of God which is in Christ Jesus." Listen to the wail of greatness in the hour of sorrow;—"I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more." And what said the son of Jesse, the man after God's own heart, in the day of his grief? "It is the Lord, let him do with me as it seemeth him good." "Great peace have they that love thy law, and nothing shall offend them." "The good man shall be satisfied from himself." In trouble like a ray of light, he still shines on the agitated sea. Be good,

3. Because it elevates us to the brightest resemblance of God. When the Redeemer heard the young, lovely, rich Ruler in Israel reduce goodness to the level of a common thing, how speedily he corrects him. "There is none good but one, that is God;" as if he had said,—there is nothing more rare in your world, nothing more sacred in the universe. A beam from this source of excellent glory, radiates us into the likeness of God. To be perfectly, absolutely good is to be God; and to be truly good, is a ray which makes us resemble him. *Agathon* (goodness) was one of Plato's names for deity; and from a surer source we learn, that God's glory is his goodness.—As the sea is one mass of water, though distinguished by different names according to the shores which it washes, so divine goodness has different names according to the objects of its influence. When it pardons the penitent, it is Mercy; when it supplies the indigent, it is Bounty; when it succors the innocent, it is rectitude; when it commiserates misery it is Pity; when it performs promises, it is Truth when it bears provocations, it is Longsuffering; when it confers happiness without merit, it is Grace. A rational being may be great without any of these in that case he is utterly unlike God. A man may have few elements of greatness, yet be rich in these traits of goodness, and so exhibit the image of God. When Peter gives a graphic description of our Lord's history, it is in few words,—“He went about doing good.” Go ye and do likewise. Be like God. Be good,

4. Because it is the highest walk of usefulness. The law of heaven is,—“no man liveth unto himself.” Greatness may make self its center, and often does. Instead of being beneficial, it is powerful to do evil. Hitherto it has done more evil than good. It has sified the world with sorrow. All has been green before its tramp; ruin is spread out in its rear. Greatness without goodness is the curse of the possessor, and scathes all, over which it extends its malign influence; under the direction of goodness, it is the light of the sun in the heart of its subject, and renders the objects of its influence blessed.

Perhaps no man needs to pray for greater influence than he has, but every one needs to pray that all his influence may be bathed in this element of goodness. The gay plant attracts notice by its colors, but goodness is like those flowers whose fragrance perfumes the air in unseen odors; useful without knowing it, and often accomplishing its ends with all the ease of instinct. Its quiet victories shed no blood; its constant operations multiply its power; its benign effects are as lasting as the soul of man. It is a ray of moral beauty from the God of love. It meekly turns to its source, and draws all objects on which it reflects its borrowed and efficient ray to the source whence it derives its own. There is as much touching truth as historic simplicity in the beautiful passage,—“Barnabas was a *good man*, and full of the Holy Ghost and faith; and much people were added to the Lord.” Sundered from the Lord, man is a piece of helpless misery. The sea-weed, wrenched from its native bed, agitated by every ripple, and thrown a hopeless wanderer on the crest of every raging wave, is a faint emblem of man as he surges over the sea of passion in this his short and angry day. Restored to God, knit to God, added to the Lord—how noble, peaceful, happy and powerful! “I can do all things through Christ which strengtheneth me.” I have before me a happy home, and shall soon be a glorious transparency.—“Glory revealed in us.” And is it goodness which renders us useful in the high field of operation? Who then would not seek his influence to be baptized in this Christian element,—“All goodness.”

Influential we *necessarily* are. There is no escape. We cannot act alone; we cannot perish alone; we are not saved alone. Each has about him the gravity of perdition, or the attraction of salvation. It comes with hoarse murmur from an ancient page of holy writ,—“Jeroboam the son of Nebat who made Israel to sin;” and in sweet whisper from a page more recent;—“Abel though dead yet speaketh.” As then you deprecate perdition with the accumulated guilt of drawing others with you; and desire salvation enhanced by the thought of “turning many to righteousness;”—**BE GOOD AND DO GOOD.**

He who says there is no such thing as an honest man is himself a rogue.