

edness, and we are unwilling to think this of ourselves, or have others think it of us. You know your inward life is a lie to others. Do you confess it? Not at all; if you do not stoutly deny the charge, you excuse or defend it. This is an almost universal practice. Every man who sins wrongs three parties. You wrong self; therefore confess to yourself. Say with Pharaoh's butler, "I do remember my faults this day." The prodigal, when he came to himself, said: "I have sinned." It is both difficult and uncommon to be honest with oneself; and yet honesty with self is the basis of honesty with others. There is a result of that. If I do not always right, because I am right, and therefore love the right, I am open to do the wrong—when the motive shall be sufficient. No man deceives or defrauds another who does not first deceive and defraud himself. Theft, murder, arson, larceny, fraud or sensuality are in us before they move against others. Tweed was defrauding Tweed before he began to defraud others! You stole from yourself before you stole from others. "Truth in the inward parts" alone will save us.

Second, discuss the thought on higher ground that mere temporalities. A man not true to himself, may still be a good physician or lawyer or clerk, or mechanic or servant; but in so far as he is untrue to his own self-hood, in this higher sense is he untrue to them in the highest claim that soul can make on soul. You must love God, and this is fidelity to self, in order to love your neighbor, which is fidelity to them. You confess to yourself or you will never confess to another; you repent before self or you never repent before God. To what end are you using the stock a beneficent God has entrusted to your care? Are you squandering in rioting and excess, effeminate inactivity or damning pleasures body, health, brain, time, energy, influence, opportunity, thus using up the very capital itself? Is your life outward from God and downward toward degradation? How much of the original stock have you unimpaired? God wants "preferred stock." No watering of it at that board. You have wronged others, therefore confess to them. Sin so distorts and magnifies, that nothing seems real or na-

tural. Indeed, "Sin makes cowards of us all." You entertained false views of your neighbor and did him wrong. When you found out your mistake why did you not confess it to him? Sin gives false views of privilege and duty, makes us secretive and selfishly defiant. Many have suicided, rather than confess a wrong that would have been forgiven. Many a woman has gone broken-hearted to the grave, rather than humble herself to confess a mistake to the man, she loved dearer than life. There are to-day all over this earth outcasts from home, whose conscience goad them to madness, because unwilling to confess a sin to loving parents, who would be glad to kiss away the red-tear-line of sin's burning. More husbands and wives have been divorced and children disgraced by this mad refusal to confess to each other, than any other one cause. My man, have you enough humility in stock to confess to father, mother, wife, child, friend, "I have sinned against thee." You ask some one to take the first drink, play his first card, swear his first oath; you give him the downward push, can you confess to him and try to pull him back again? If all would do it what a reunion of estranged friendships, what a healing of broken hearts, what a rekindling of old loves! Do it, and God's sun of to-morrow will rise upon the world revelling in the delirium of a new found joy. You have wronged God, therefore confess to him. You have failed to meet his reasonable requirements, robbed him of time, means, service, honor, glory; used the capital he gave you upon his enemies, concocted treason and entertained traitors. Doing business on his capital and now denying his claims; you confess indebtedness refusing to pay a first installment by repenting, or the over-due interest by prayer.

Have you manhood enough to desire reform? Men swear, drink, cheat and confess it wrong, yet will not promise to quit it. We "See the right and yet the wrong pursue." What is that but weakness, or cowardice? A fearing to accept the order lest you have not the stock in trade to fill it! You are near to bankruptcy and have not enough of the real grit or true manhood to throw the line of desire on God's tug boat of grace to carry