

commands, *because he commands it*, is as distinct from the lashings of conscience and that servile attention to orders, from a sense of duty, as the affectionate regard of a child to its parents is distinguishable from the unwilling and partial obedience of a slave.

These two witnesses are more creditable and responsible than the longest experience ever told, which substitutes any thing else as evidence of christian character, than what is found written in their testimony by the beloved Apostle.

### *External Evidences of Christian Character.*

1. By this shall all men know that you are my disciples, if you love one another.—*Jesus*.
2. If you know that the Lord is righteous, you know that every one who works righteousness has been begotten by him. 1 John ii. 29.

### *Internal Evidences that a Person is a Child of the Devil.*

1. Whosoever hates his brother, is a murderer; and, like Cain, is of the wicked one. And no one that hates his brother has eternal life abiding in him. 1 John iii. 12, 15.
2. He that works sin is of the devil. 1 John iii. 8.

### *External Evidences that a Person is a Child of the Devil.*

In this the children of the devil are manifest: whosoever works not righteousness is not of God; neither he who loves not his brother.—1 John iii. 10.

### *Infallible Evidences of Self-Deception.*

1. If we say that we have fellowship with him and walk in darkness, we lie. 1 John i. 6.
2. If we say we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8.
3. If a man say, I know him, and keep not his commandments, he is a liar, and the truth is not in him. John ii. 4.
4. He that says that he is in the light, and hates his brother, is in darkness even till now. John ii. 9.
5. If a man say, I love God, and hate his brother, he is a liar. iv. 20.

Such are the personal evidence laid down by the infallible pen of this distinguished Apostle of Christ. He who is inquisitive to ascertain whether his heart and life be right in the sight of the Sovereign Judge of all, or whether he be a child of God or of the devil—a hypocrite or self-deceived, needs no other treatise than the catholic epistle of John.

The question of personal interest in the salvation of God, is incomparably the most interesting of all questions. Were a person master of the sequence of men and angels—could he, in the lofty strains of David and Isaiah—could he, in the glowing and seraphic strains of heaven-taught prophets, set forth the glory and excellency of the salvation of God—could he describe, with supernatural power and beauty, all the glories which the new heavens and the new earth will unfold—the eternity of bliss, the exceeding and eternal weight of glory which awaits all the