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MATT. vii, 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

There are two great facts in the world which we often find it hard to reconcile, but which Christ in His teaching always treats as one, our duty toward ourselves and our duty toward others. Nothing stands alone, and yet everything has its own individual existence. You pluck the flower and rejoice in its beauty and fragrance, and think not of its fellow flowers or kindred plants. But that single flower is beautiful and fragrant because of its connection with the whole vegetable world, it carries within it the seeds that look to a continuation of that world, and that very attractiveness, which it shows, is an incentive to men to cultivate more flowers and to attend to the demands of the vegetable world. And if a single flower thus manifests its connection with its kindred world on every side, much more will each man, important as he may be as an individual, selfcentred as he may be in his tastes and interests, be bound to all the world around him. As he withdraws from it into his own little life and seeks its welfare alone he will lose his connection with the larger life which is essential to him, and as the flower, because of its very beauty plucked from its parent stem, torn from its kindred world, withers and dies, so will the man by isolation injure all his existence. And so Jesus could say, giving in a negative form the lesson of His own wondrous life and the principle of the true existence, "He that saveth his life shall lose it." In seeking the good of others no man will overlook his own best good, in seeking our own best good we shall be helping the good of others. Such is the result of that strange