

says, ' If any man will come after Me, let him deny himself ;' the root of sin, then, must be self-seeking. In a word, the whole testimony of scripture is that the great crisis between the old life, under the governing principle of sin, and the new life produced by the Holy Spirit, is the point at which man ceases to live for himself and to seek his own. This, then, is the real principle of sin, its one root ; and this is Müller's answer,—it is *selfishness*.

And selfishness, in its outcome, what is its first product ? Is it not covetousness ? For selfishness takes two forms, the lust of human approbation, or ambition ; and the lust of sensual pleasure. But the love of money embraces both of these, for money is the representative of them both—it is what can buy for the selfish man what he most covets, the guarantee to him of the fullest satisfaction of his selfishness. Hence, if the eradication of sin from our nature is the immediate aim of the Gospel, provision must be made in its system, its organization, first and last for the strangling of our selfishness.

What provision is made for this ? I have already answered the question. The way, and the only possible way, to root it out is *by acts, ceaselessly repeated, of unselfishness*. Giving, that giving continually upon which our Lord so much insists, giving from pure and unselfish motives, giving in such a manner that self can derive no nurturing food in return, this is nothing else than the Divine instrument for the salvation of the soul.

My brethren, what I have now said may seem a strong thing to say, and yet time permits me little more than to leave it in its nakedness. To my mind, to illustrate it from Scripture as it might be illustrated