

show that the great moral work cannot be too thorough or go too deeply. No statements can be overdrawn, no exhortations can be too great. The truly practical work, one that is alone worthy of respect and attention is the one that goes to the very foundation of all things, lays bare sin in its worst light and builds up human character on the one basis of the knowledge and service of God.

What shall be the result of such knowledge of our sin? Shall we all go around the world conscious of the beams which blind our eyes, and yet able to go to none for help because all others are equally conscious of their sin. Somewhere this circle of the knowledge of sin must be broken in upon. Here is the importance of that great fact, which can never be overstated or overestimated, that He, who told those who would remove others' sins to be deeply conscious of their own, undertook the overcoming and removal of the world's sin without one expression of penitence and rather with every possible declaration of His own holiness and freedom from all sin. He who knew the value of penitence and personal reformation, by following such a course declared that He needed none. He used no such expressions as "I am better than other men," but "which of you convinceth me of sin," and "I do always such things as please the Father." Here then is the point of relief which a sinful world must ever need. Raise the sense of sin to the greatest height, make it universal, and then see the need of a sinless one. The life without mote or beam, the life whose consciousness of sin need not revive as the cry for help reaches its ear, that is the hope of the world. We cannot help each other without that knowledge of one spot of solid moral ground upon which all effort can rest and from which it can exert its power. There is where the lever of a world's salvation can rest. We cry for help to each other, we long to help each other. Blunderingly we put our hands to the task, blindly we strive for other's needs. There is one clear eye and one strong hand in a Saviour who leads us to the Father, gives forgiveness and redemption for sin, and raises the man to new moral life. Without the ability to offer such aid no man would have dared to offer such advice as our text gives, to dampen the ardor of a heart desirous to assist its brethren, to tell a man that he was too great a sinner to help other sinners, to point out the defective nature of moral life which is trying to do something for others; that is the process by which many a man's courage has been broken and his efforts restrained. It seems to give no starting point at all for good work.