

sight ; but let me ask you to take with me one step more.

5. In this divine process of salvation, the difficulty lies in what the apostle so strikingly calls 'the *deceitful* lusts.' They get, in most cases, a fearful start in the work of the formation of character. Now, it seems to me that if we could search down among all those evil propensities and find out their root, the parent of the viperous brood, which if we could strangle all would die ; if we could be absolutely certain that there *is* one evil principle deep down in the heart of every one of us from which as from a fountain all the evil of our nature proceeds, and find out what that one root of evil is,—the advantage to us, in this struggle, must be simply immense.

And this is—what ?

The question has been considered and answered, of course a hundred times, but in our day exhaustively by an eminent philosophical German Divine, Dr. Julius Müller, in his classical treatise upon 'the Christian Doctrine of Sin.' And his answer is——. But before man's word is heard, let the Lord speak and answer this most vital question. And he answers it, gives the same one answer to it in endless forms. First and most impressively when He 'bears witness to Himself,' that His own perfect holiness consists in 'not seeking His own will' or 'His own honour,' but the will and honour of His Father. Sin, then, is the opposite of this ; its principle and essence is to seek one's own and to please oneself. Again, the Lord's definition of goodness is love,—to love God, to love one's neighbour. Therefore sin is the opposite of love ; but love, in its essence, is self-forgetfulness and self-sacrifice. Again the Lord