

element of selfish feeling. The love of man was the principle of his life—the beginning and the end of his ministration. Are we not told to *walk even as our Saviour walked*—to make his example our rule of life? And is it not true, that the Apostles of our religion, warmed by the spirit of their Master, went about doing good—spent their lives in works of self-denial, recommending themselves as ministers of Christ, *by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left?* * To call such men selfish, is to desecrate our language, to blind our moral sense, and to insult all the better feelings of our nature. A man may be saved from the commission of crime through fear—he may do his duty through the hope of reward—but, as the will is ruled mainly by the affections, he cannot go on consistently in the right way unless they be enlisted on the side of his duty: and until he reaches that condition, he is not for one moment in a state of safety, nor do his principles resemble, even in degree, those exhibited by the high examples of christian love.

Coming down, however, to men as seen in common life, we find that selfish passion too often triumphs over all their better feelings, and desolates the moral aspect of the world. There is no fear that they will ever be too kind or generous: now, at least, all fear is from another quarter. Still it is not true that they act exclusively on a selfish rule. They cannot destroy all those kindly elements of their nature which lead them to mingle their own

* 2 Cor. vi. 6, 7.