

Teacher all concur in saying, "either call the tree evil and the fruit evil, or else call the tree good and the fruit good." So then let every one be decided and consistent. Profession and character must be blended. If any one claim membership in the great church of the adversary, he will give incontrovertible evidence of his attachment to the Captain of his Condemnation by corroborating works; and if any one be a christian by profession, let him also prove the value and consistency of his pretensions by imitating Zacharias in being a "blamless observer of all the Lord's commandments and ordinances." Or according to an Apostle, "let him show, by good behaviour, his works with meekness of wisdom."

CONDUCTOR.

ALL SIN IS SELFISHNESS,

We request a careful and repeated reading of the following chapter, taken from Harris' Prize Essay on Mammon,—a work of superior merit and deserved celebrity. We recommend the propriety of perusing it three times and then committing it to memory for future regulation.

"Selfishness, as we have already intimated, is the universal form of depravity; every sin that can be named is only a modification of it. What is avarice, but selfishness grasping and hoarding? What is prodigality, but selfishness decorating and indulging itself—a man sacrificing to himself as his own god? What is sloth, but that god asleep, and refusing to attend to the loud calls of duty? And what is idolatry, but that god enshrined,—man, worshipping the reflection of his own image? Sensuality, and, indeed, all the sins of the flesh, are only selfishness setting itself above law, and gratifying itself at the expense of all restraint. And all the sins of the spirit are only the same principle impatient of contradiction, and refusing to acknowledge superiority, or bend to any will but its own. What is egotism, but selfishness *speaking*? Or crime, but selfishness, without its mask, in earnest, and *acting*? Or offensive war, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. "From whence come wars and fighting among you? Come they not hence, *even of your lusts*?" And what are these irregular and passionate desires, but that inordinate self-love which acknowledges no law, and will be confined by no rules—that selfishness which is the heart of depravity?—and what but this has set the world at variance, and filled it with strife? The first presumed sin of the angels that kept not their first estate, as well as the first sin