Lastor and Leople.

TWO EDGED PROVERBS.

I .- " EVERY MAN FOR HIMSELF."

"Every man for himself" is the world's motto, and its practice too; "No man for bimself alone" is the Christian's mottoblessed indeed would it be for the world and for themselves, if this were carried out fully into practice slso. The truth, however, is in nowice affected by the imperioction of those by whom it should be carried out; it rotains its own majorty and beauty in spite of its evil surroundings, just as the sun retains his aplendour in the heavens though the earth is shrouded with fog which intercepts his beams.

So then, although Christians so poorly set forth this truth that there is but little of it seen in the world at all, we must believe in the truth itself, "No man for himself alone," and that this is one of the great laws of the Divine life.

Now, this is not a flesh-and-blood truth. Flesh-and-blood have their own way-or wo may say, its own way-of guiding its life. "Every man for himself," says Fleshand-blood; or, if you like to have the same idea in a handy form, "Take care of No. 1," "This will carry you through the world," says Flesh-and-blood, "this will make you happy, this will keep you out of no end of trouble; if you take this maxim as your guide in life you will have all you get for yourself. You won't have other people's troubles to bother you, and you will be saved no end of worry and loss. You can be like the hedgehog, with all the soft wool inside for yourself, and with all the prickles for the world outside; and when you roll yourself into a ball, few few people will care so much as to give you a kick, and even if they do, it will do you no harm. If you have a good warm fire yourself, you need not trouble if others are cold; and if you have a good coat and a good dinner, why should naked or hungry people trouble you? if you are all right, why, let them get all right too, as best they can." "And I'll tell you," says Flesh-andblood, "another good result of following my maxim. You can go ahead, and no mistake. 'Every man for himself' means to push, and squeeze, and serew, and elbow, and kick, and jostle, and pinch, and run amuck against every one in your way, and make every one stoop down, and you go leapfrog over them; no matter who is left sprawling on the ground, so that you come in first. There is no knowing what you may lose if you are troubled with scruples. Go ahead at any price. Every man for himself, and No. 1 will be sure to win the day. You may blow the whistle if you like, for if people will get out of the way, nothing is to be got by entting them in two; but if they won't, then so much the worse for them; you turn on the steam and go shead; if people will be cut in two or mashed up in feelings, or pocket, or comfort, or anything else, it is no affair of yours, 'tis all their own fault for not doing as you do-looking after No. 1.'

It seems rather a ticklish thing to meddle with either of the folk who represent these worldly and selfish principles. How shall one handle the hedgehog, or how escape being run over by the man running amuck?

I cannot do better than meet such people on somewhat of common ground. They say they believe the Bible, and I believe it too: so we shall just see what that old Book says about such things.

It is somewhat unfortunate for you, my hedgehog friend, that amongst many ugly photographs which I find there, I have some upon you, taken to the very life. There are many beautiful faces and forms there, but there are many ugly ones too, and, really, after looking at them all. I doubt whether you are not one of the ugliest of the lot.

There is a full-length of you in Luke xii 19. You were thought worthy of being taken from top to too. If that is any comfort to you, you are welcome to it, for I don't see much for you anywhere else about. I can see in your face all about you. You have had a wonderful harvest; you were rich before, but are much richer now; you are actually juzzich to know what to do with your goods; and now you are quite happy; you have solved the riddle, you will keep everything for yourself, you will be a hedgehog with plenty of fur; but though you are for yourself, God is not for you. So far from it, He is against you: and if only we had a likeness of you after He said those words, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" I think we should scarce look at it for the horrid contortions of the face, its woe, and agony, and despair, and rage, and helpless, hopeless misery. After looking on such a picture, which of us would commit such an outrage upon truth as to write under it, " He took good ears of No. 1?"

It would be quite impossible for any one volume to contain portraits of all the members of this unhappy family; but the Bible has several most useful specimens of them, Amongst those far back we find one in

I Sam. xxv. This man was very great, so far as worldly goods were concerned; he had plenty of sheep and goats, and better than all the sheep and goats put together, he had a first-rate wife, a woman of good understanding and of a beautiful counterance. With him No. 1 was everything. I dare say he did not care the least for "the woman with good understanding and a beautiful countenance," compared with himself. Well, he came to grief in what I might almost call a ridiculous way. His wife gave away or as he would put it, he lost—two hundred loaves, and two bottles of wine, and five sheep, and five measures of parched corn, and a hundred clusters of raising, and two hundred oakes of figs. To put it at the very outside, and make the best case we can for him, £50 would have covered the whole; and when he heard of this, as he thought tremendous less, his heart died within him, and he became as a stone, and ten days afterwards he died.

The Scriptures give us an account of au-other also who came to grief by this princ. plo of "Every man for himself," and "take care of No. 1." In this instance the foolish man was an erring child of God. You will find about him in Gon. xiii.

Lot went with Abram, and had flooks, and herds, and tents, and was so rich that the land was not able to bear Abram and him. Abram gave Lot the choice of the country which lay before them, and he, thinking only of No. 1, never caring for the interests of Abram at all, chose all the plain of Jordan, which was well watered everywhere. He got amid bad company in Sodem and Gomorrah, even though he vexed his soul with their unrighteous deeds and the end of that matter was that he escaped with just the clothes upon his back and even that was of the great patience and mercy of God. When God's people will act on worldly principles and go in the world's ways, they must expect to take the consequences. They cannot escape because they are the Lord's. On the other hand that is all the more reason why they should be chastened, and find out that the trafsgression of God's commands can bring with it nothing but sorrow. Many of the Lord's people have experienced this. Jacob, and Eli, and David, and others, indulged "self" in one form and another, and they all came

to grief thereby. Sometimes we have to answer a fool ac cording to his folly, and take a man upon his own low ground in argument, and show him that even upon his own princi-ples he is wrong. Perhaps we can do no better now than act on this plan with regard to our friend who thinks he is so well able to take care of himself.

And first of all, don't think, my friend that you and I have not some common standing ground. We have. I am just as fond of "No. I" as you are. I take the greatest interest in him. I assure you I would go a good bit out of my way to serve him. I wouldn't hurt him on any account whatever. I am always thinking of his true interests, and trying to help him up when he is going up, and to pick him up when he tumbles down. So we have at any rate enough in common to make us have a talk together, and even this is something towards understanding one another.

And what is more, I take a very strong religious view of this matter, and believe that God intended every man to take great care of all the real interests of No. 1; and that No. 2, and 8, and 4, and 40, and 400, and 4,000, must come only in due course after this No. 1.

But the point on which you and I will probably join issue is the word real. What is a real interest? what is our real self? what is No. 1 at all? I dare say you would be very much astonished, if I were to say to you, What you believe to be yourself, to be No. 1, is not really so at all; you don't even know what your real self is. However, not to enter on that point at present, I shall just proceed to show you why this seifishness which embodies itself in the cry, "Every man for himself," and "Take care of No. 1," is not likely to come to any good, but very certain to come to a deal of harm

If following out your idea of these words, you are for getting everything for yourself, and consulting only your own ease and pleasure, and have no sympathy with others, then mark this first of all—you are unlike Christ.

Now let me tell you, my friend, that this is very serious. I do not suppose that you don't care that No. 1 should go to heaven, or that No. 1 should be happy for ever and ever, or that No. 1 should be beautiful and rich by-and-by, with a beauty which shall never fade, and a wealth which never can be lost. You want No. 1 to have a share in all the good things going in that land where Christ shall be King. Well, I say, if you want all this, you must become like Christ. Christ died for you, not to let you be eafely selfish, but to make you like Himself. He so lived as to show you that there was a nobler "self" than what men call solf. He gave Himself up for us all; He His own self bare our sins in His body on the tree; He counted not His life dear unto Himself: He sought not His own glory: He lived for others; He found His plea-eure in helping and blessing others; and He expects that you will seek to be like Him. Indeed, if you don't get like Him, you will never be fit for living in that bless-

ed land where He reigns.
All the little pleasures which you used to make so much of, you would not now care for; all the little privations and pains you would not now feel; the great real No. 1, the No. 1 which God made to have to do with eternal things (and with things here only as preparatory to them), has now nothing; you made it as unlike Christ, as unfit for heaven as you could, and if you were admitted there, you would be miserable; you would be so unlike Christ, and so unlike all the people there like Him, that I don't think you could ever stay there; and then I think you would say (though it would be too late to mend the matter) that you had made a great mistake—that when you cried, "Every man for himself," not for your real self at all; that with all your selfishness and miserableness, you

your senselies and miserationess, you never really took care of No. 1.

I would remind you, too, that in your sense of taking care of No. 1, you are breaking God's law. Now no man can breaking God's law. Now no man can for the best literature at an early age. The break God's law without suffering for it; more gold the less brass.

and any man who willingly and determinately makes breaking it the habit of his life, must expect to fare accordingly. Et. Paul tells us (Rom. xv. 1) that "we that are strong ought to bear with the infirmities of the weak, and not to please corselves;" and one of the signs of the bad times given us in 2 Tim. iii. 2, is that men shall be lovers of their own selves. We are not our own, we are told, we are bought with a price, and therefore must glorify God with our bodies and spirits, which are His. We are to lo k, not every man upon his own things, but every man also upon the things of others; we are to bear one another's burdens and so fulfil the laws of Christ.

Now, if we will not do these things, but

think of ourselves, and ourselves alone, or of ourselves so chiefly as to practically exclude all others, then we are breaking God's law-we are sinning not only against the instructions He has given us, but against the whole bent of His nature. His law is only the outcome of His nature; and is it can it be good for any one to put himself into antagonism with God? "No. 1" will soon find that he will come off second best in a trial of this kind. Ah, it is a bad taking care of No. 1, a poor way of looking after its interests, to bring it into conflict

Lot in Sodom.

Lot did not call upon God. He was covetous in his choice. Whenever a man has made a choice without calling upon God, he has made a mistake. If he had followed God; God never had led him unto Sodom. How many times are we led into darkness because we will not let God lead us. I suppose he said, "I know that Sodom and Gomorrah are bad places, and that om and Gomorran are Dad piaces, and that it will be bad for my children, but I am not going into them to live; I am going to live outside of Sodom." When you see a man pitch his tent toward Sodom, you will soon hear that he has got into Sodom. There, he has got in! Undoubtedly he said: "My business has taken me in there. I want a good many things that I cannot get any good many things that I cannot get any where else. I have to do my marketing there. I know it is bad for me, but I must attend to my business. I find that there are more advantages there, and I think that I will just move in," and in he goes. I have no doubt but that they would have told you that Lot was a long-headed man, and that he had got on wonderfully. But now there is trouble in Sodom and Gomor-rah. Now the news comes to Lot's nucle Abram that a battle has been fought, and that Sodom has got the worst of it, and a great number have been taken, and among the number Lot and his whole family And now his uncle musters all his forces and he goes out in pursuit, and he retakes and brings back the souls that had been taken, and among them Lot and his family. And now you would have thought that Lot had had enough of Sodom; but he goes back. Lot us bear this in mind, that if we are going into Sodom, and are going to take Sodom's name, we must also bear Sodom's judgment with it.

Lot was no doubt an officer. He held a high position. Let us just bring this down to the present time. If Lot lived now he would have been called the Hon. Mr. Lot, of Sodom, and no doubt Mrs. Lot would have been looked up to, and no doubt Mr. Lot would have been sent to Congress. He was a very influential man. He had been in Bethel, and he had met the God of grace. But he was an earthly Christian. Many a man comes up from the country, and before he comes you can see him speaking in the prayer-meeting. He comes up to the city during the war, and he makes a great deal of money, and it turns his head. You then find him out riding upon the Sabbath day. I know a good many earnest Christian workers; they are teachers in the Sunday School: but soon they get to be very successful, and they do not have time to teach in the Sunday school; but you will find them on Sunday driving their fast teams. Well, there is Lot; he brought in something to Sodom, of course, but he has more than tripled his fortune. He was has more than tripled his fortune. getting on smazingly. His children are not quite so pure as they were when he was with Abram; but they are wiser. They have got a good deal of culture. They are at the theatre three or four times a week. They like to attend it better than they did the church. The church is a good thing; but if you want to get enjoyment you had better go to the opera or to the theatre; that is the place where you can enjoy yourself." He was a successful man in the eyes of the world. But if you want to see a successful mr - you must not look at him at one period of his life only. You want to see not only the beginning but the end. Now we see that this man the end. Now we see that the man has been in Sodom twenty years; and yet he did not have a single solitary conversion to record. He had not led a single man to God-to the God who sent his angels to him. -D. L. Moody.

A REMEMBRANCE of God's omniscience is necessary to a right observance of the moral

Entireness, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will trust thus far and no further, is none. It is only Doubt taking a nap in an elbow chair .- Julius Hare.

THERE can be no question that the mod ern literature for hove is not what it should Many of the stories published for them confound vice and virtue, and throw a glare and glamour over things which are in reality untruthful and impure. The staple reading of our boys is stealthily undoing what parents and teachers are trying to do for their growth and nurture. There is no eensorship of the press in this country. Pub-lishers will print almost anything that people will buy, and hooks that appeal to the spirit of adventure in boys, and excite their passions by dramatic and highly colored representations of recklessness and rowdyrepresentations or recurrences and aurustian, are naturally more popular and profitable than books that are instructive in characteristics. actor and wholesome in influence. Parents cannot be too eareful to discourage the reading of such books, by creating a taste

A Bible History.

I have noticed that children are very fond of reading stories. Now, if they would just think so, they would find many incidents in the Bible far more novel and interesting. Besides, these incidents are truthful, and teach the most useful lessons we can learn. You will find such a one in the twenty-fourth chapter of Genesis. Yet, lest von should fail to turn to and road it. I will here give the substance of it in my own way. It relates to the procuring of a good wife. I will divide the story into parts, the first being

A PIOUS FATHER.

I doubt not you are favored with such a father. If so, you enjoy a great blessing and one which should influence you all your life, and lead you to follow his example. For he assured he loves you, and above all things desires your welfare and your salvation. Such a one was Abraham. So eminent was he in piety, that God gave him a special call, and established with him and his children a special covenant, and conferred upon them especial blessings. He is called to this day the "Father of the faithful." His character and life are a walnable study to all; especially to parents.

Many incidents ought here to be given, if
we had room, to show his faithfulness.

After a long, eventful, and useful life, when he "was old and well-stricken in age," he still loved his children, and did for them what he knew was best and pleasing to God. Like a careful father, desired that his son Isaac, who was faithful to him and yet unmarried, should have a good and pious wife. This was a very important matter; as indeed, it is to every young man.

AN OBEDIENT SON.

Isane was deserving of a good wife. I presame he had grown pretty old already; remained with his father attending to his interest and obeying his authority. He was, not like too many young men we see these days, who are anxious to get away from home, thinking they can face the world with ut their parents' counsels, and erre little about their happiness or interest. He did not seem to be given too much to company; or that he was ready to engage himself to any young woman he might fancy without regard to her piety or without the will of his father. This disposition was very fortunate for him, and God blessed him very richly for it, He became much like his father in piety, and was the means of perpetuating the covenant made to him, by reason of which generations of the him was blessed and saved. after him were blessed and saved.

HOW HE GOT HIS WIFE.

Now we come to the novel part of the incident. But we must not forget to speak of another character—a faithful servant. Isaac's father had such a one. He could trust him to do anything he told him. Neither was he a mere ignorant laborer. He possessed intelligence and shrewdness to accomplish to the best advantage what-ever he was intrusted with. Hence Abra-ham was not afraid to sond him on an im-portant errand; for he knew he would at-tend to it wisely and honestly.

This faithful servant was intrusted to

find a wife for Isaac. Abraham, after exacting a promise of him or oath to be faithful, told him to go into another country, into Mesopotamia, to bring a wife for Isaac from thence. The reason of this was that Abraham's relatives lived there. They were a better class of people than the idoi-atrous people around hen, and had some knowledge of God and reverence for Him. The servant at first thought, and very naturally, too, that the young woman whom he might wish to bring home for Isaac might not be willing to come with him. But Abraham said God would send his

angel before him, and he would have no such trouble. Then this servant got ready; taking ten camels, and, I suppose, food, victuals, and a great many other things—such as he thought he might need, and went to Mesonotamia. When he got there, and reached the city of Nahor, he stopped with his camels outside of the city at a well. Here ne made his camels kneel down, for it was about evening, near resting time. But now he was where Isaac's wife should be looked for, and what should he do? Why, like a good servant, he prayed that God would help him to do his duty and accomplish his errand. He knew the young women from the city would come cut about that time to get water from the well. Hence he asked God to point out to him the one he should take for a wife to Isaac. The one who should let down her pitcher when he who should let down her pitcher when he should ask for a drink, and say, "Drink, and I will give thy camels drink also," she should be the one. Now who should this fortunate young woman be? Here she comes with pitcher on her shoulder, and answers the description exactly. It is Rebekah, the daughter of Bethuel, who was Abraham's brother. This is the one; the matter was decided. The servant asked who she was, gave her presents of jewelry (I superseyoung women then, as now, were fond of jewelry), and asked whether he could lodge at her house. In true politeness of manner she invited him in and made he welcome, running before to her house. Here the servant told his story and his errand to Rebekah's brother Laban, who treated him very politely. Rebekal's brother and mother seemed to see that God had directed this matter, and did not object to her going with the servant and becoming Isaac's wife.

To make our story short, Rebekah left her mother and brother and went with the

servant of Abraham. It was evening when they came near the home of Isaac; and he was taking an evening walk in the field and meditating; I should not wonder if he was thinking of his expected wife and wishing she might come quickly. At , sure enough, he saw the camels coming in the distance. Rebeksh, when she saw him, alighted from the camel and put a vail over her face. The servant told Isaac all about his trip, and whom he had brought. near was now, no doubt, made a happy man. He took Rebekah and led her to his father's house. It is said "he loved her." Now I would like to say more about this happy couple, but must leave you to read the story of their lives.

Byery Day.

The sun with strength arises, And pours his cheering ray O'er field, and flood, and flower, Myery day.

The mighty tide comes streaming Op river, creek, and bay, And girds our world with yigor Every day.

In thankful notes they pay Glad homage to their Maker, Every day. The evening shades come stealing,

And bid us all away To sleep and rost God-given,

Every day.

Excry day

The birds sing high in heaven,

With strength, and joy, and patience, O God, our souls array. To toil, reposing in Thee,

-The Outper

"He Said He Would."

The session of a Presbyterian church had convened for the recoption of members The venerable elders sat around in a circle, the young pastor in the midst. One can didate after another passed the usual exam. inations, until all had been received and had withdrawn. A boy of ton years of age had been sitting thoughtfully near the door. It was supposed that he was waiting for some of those who were in conference with the session; but when they were all gone, and he still remained, the paster appro him, and learned that he too wished to be admitted to the communion of the shurch. He was a boy of studions habits and irre-proschable character, prompt at Sabbathschool and attentive at church, but it was not known or suspected that he felt any special interest as to his own personal salvation. It was natural, therefore, that these men of God should feel solicitude, and these than the second of the even hesitation, as to the reception of one so young, and of whose religious experience they had so little knowledge.

Ho was seated, however, and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been awakened to a sense of his guilt, and led to feel his need of Christ as a Saviour. Then came the question, "What did you do when you felt yourself to be so great a sinner?" And the eyes of the examiners brightened as he said, "I just went to Jesus and told him how sinful I was, and how sorry I was, and asked him to forgive me."

But the next answer brought the shadow

again to their faces, for as the pastor asked. And do you hope that at that time Jesus heard you and forgave you sins?" he answored promptly, "I don't only hope so, sir; I know he did."

There was a confidence in the tone with which the word know was uttered that startled the hearers. The oldest of them raised his glasses and peered into the face of the little candidate, and said, "You say you know that Jesus forgave your sins?"

"Yes, sir," was the prompt, unhesitating answer.

There was an ominous pause in the examination. Such positivism could only be, t was feared, the offspring of presumption. The boy must be resting on some false foundation-"You mean, my son, that you hope Jesus

has pardoned your sins."

"I hope he has, and I know it, too," with a bright smile on his manly face.

"How do you know it, my son?" every eye being intent upon the little respondent.

"He said He would," said the boy, with a look of astonishment, as if amazed that any one should doubt it.
"He said He would do what?"

"He said that if I confessed my sins He was faithful and just, and would forgive them; and I did confess them to Him, and know he forgave them, because He said He would.

The old Scotch elder took off his glasses to wipe the moisture from his eyes, and turned to the pastor. "He's got hold of the right end of it, sir. Flesh and blood have not revealed it unto him. I move

the examination be sustained."

The examination was sustained. The name of the dear boy was enrolled, and he has lived, by an earnest and godly tian life, to attest the sincerity and value of an assurance based not upon frames and feelings, but upon the sure testimony of the Word of God .- Rev. T. D. Witherspoon, D.D., in Christian Weekly.

Without the Wedding Garment.

Look at the gay throng at this marriage feast. Yet among all those guests there is only one whose dross is not in correspond-The lord of the ence with the occasion. feast had provided all that was necessary. The beautiful marriage robe was ready for every invited guest. However many there might be "called," there were dresses for them all. But the poor foolish man is at the table, and has on no such wedding garment. Why? He can, you observe, make no good excuse, and therefore he makes none. He cannot say that none has been provided for him. As little can he urge that he has never been offered any. He is without the required dress because he chose to be so, and in thus choosing he has insulted his entertainer, and condomned himself. What does he deserve who will thus intrude into a King's house, and insult him to his nso a king's nouse, and insuit him to his face by refusing his gifts and disregarding his commands? It is not wonderful that he should be put out at any rate, and never allowed to taste of that splendid supper-How foolish! How sinful such conduct Yes. But there are others for more facilish Yes. But there are others for more foolish and far more sinful who expect to enter heaven, and remain there, having no dress but that of their own fancied goodness, and thinking that there is no need of that robe thinking that there is no need of that robe of rightsousness which the Lord of glory died to secure, and lives to bestow. "IdNORANCE" knocked confidently at the gate of Heaven after having been long persuaded that he was a true pilgrim, but he got no admittance. He was taken thence to the place of the lost, and the "great dreamer" inad to say that from that case he learned "that there was a way to hell even from the very gate of Heaven." the very gate of Heaven."