

has become so common a case that it requires rare powers of mental analysis to see, in even the best of our public men, virtues that are not impregnated with egotism. It has gone so far, and confidence is so shaken in civic virtues, that an author tells us it is hard now-a-days to get a man to believe that any other man can or does act from disinterested motives. There is much truth in this ; for if we take men as we meet them, we shall find that they are rare specimens, indeed, who, in their calculations, will ignore their own interests.

Disinterestedness, on the contrary, is synonymous with unselfishness. The disinterested man is the one who, in his efforts to help others, leaves self out for the moment. The element of generosity must enter into this quasi-definition ; for without generosity the human heart pulsates but feebly ; and we must be generous enough to forget ourselves if we are to think of others. Charity is a virtue of the heart.

There are generous, unselfish men who are moved by mere natural virtue, and who, without hope of reward, sacrifice their pleasures and interests for the sake of others. Such men merit our praise, and writers in all ages have not been sparing of it. But there is something higher ; there is the disinterestedness that is quickened by supernatural motives. When God's grace asserts its influence on generous, unselfish souls, we are in the presence of the material that martyrs and saintly heroes are made of. The great law of Christ, which commands us to love God and our neighbor, and forbids all that could wound that love, is always present to them, and they observe it in a heroic degree ; thereby ignoring their own interests in their desire to promote God's glory calls fit it ; and God's glory and their neighbor's