

mutual compensation, where we must live together, suffer trials, and enjoy blessings together, the egotist must feel that he is a misplaced being. Is there anything more unlovable than the man who is continually serving his own interests? anything sadder than to see him ever regardless of others, and looking only at the advantages that may accrue to himself? Such an one knows not how to do a favor unless there is a corresponding favor in store for him. How little there is of the true Christian spirit in this, is seen at a glance; and how little there is in common with the great Prototype of all virtue who "went about doing good" not to Himself but to others.

It would matter little if egotism were the portion of the few. But most men are naturally prone to this vice, and those who do not struggle strenuously against it lapse into the unenviable category that Emerson so graphically depicts. Egotism runs rife in the land; public men are victims of it. The very natural and civic virtues that men are supposed to possess, and that should make a nation vigorous, are tainted with it. Who would dare assert that it is love of country, or desire for the spread of empire, purely and simply, that moves men to heroic deeds now-a-days, and not rather some prospective title or other, or official mention, or special sign of recognition? Who will say that it is pure charity, or even philanthropy, that is the formal motive of the great benefactions we read about, and not rather the dream of some monumental and lasting bronze or marble, that will satisfy the egotistic donor's thirst for praise and notoriety?

It is the old story; when the Gospel loses its influence on men, the world and its favors drag them down. This