

## CHRISTIAN SELFISHNESS.

The adjective Christian does not belong rightfully to the noun selfishness, but let it stand. It is more expressive than to say, the selfishness of Christians. One or two incidents may illustrate the meaning. A friend said to me:

"At the prayer meeting last week, one who gave testimony was a woman with a sweet, saintly face. What she said was so gentle and kind, so altogether charming, that I was impressed. Yesterday, after drinking at the fountain, I stumbled in climbing the stone steps and fell, bruising my knee. As I rose with some difficulty, I saw this same woman close at hand, the only person near. But she never approached me, nor said a word of question if I was hurt—just stared coldly at me. I wouldn't have treated the veriest rag-a-muffin so. No more prayer meeting talks for me."

"He discourses beautifully about self-sacrifice, but he always picks out the finest bunch of grapes at table."

"She's very sanctimonious, but she'll work every way to get the first turn to see the doctor."

Who has not heard criticism such as the above.

"Pity 'tis, 'tis true." "The little foxes that spoil the vines."

These instances point to the flaw which exists in many a character. While a man may be equal to great sacrifices for the Master's cause, he may altogether neglect the trifling self-denials called for by every-day life. We need to show to others a Christianity which is not uncomfortable to live with.

There is also a certain exclusiveness, which is not far from selfishness. Were you never in a gathering of Christian people—say a prayer meeting—which seemed something like the membership of a secret order, in which you had no part or lot? There was almost a pride of spiritual experience, a distant air of "stand aside, I am holier than thou," which should be foreign to the follower of the meek and lowly Jesus. The lightest touch on such a theme may appear like picking flaws, but truth is truth, and if spoken in an impersonal manner, it may the more effectively reach the individual. A bow down at a venture sent the arrow to the king's heart.

Let us be closer imitators of Him who "pleased not Himself"—who was on earth "as one that serveth." Let us endeavor to "adorn the doctrine."—*Helen A. Hawley, in New York Observer.*

## RUSKIN'S TESTIMONY.

After our chapters (from two to three a day according to their length,) the first thing after breakfast I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed, from the first to the last I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious, and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound. Though I have picked up the elements of a little further knowledge in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education.—*John Ruskin.*

The whole range of skeptical literature from Hume to Huxley I have left severely alone. Why swallow poisons, and then run the risk of the antidote or the stomach pump?—*Theodore L. Cuyler.*

My faith is that though a great man may, by a rare possibility, be an infidel, an intellect of the highest order must build on Christianity."—*De Quincey.*

"If all the time we waste in dreaming of To-morrow were spent in making To-day richer and more beautiful, there would be little room for discontent."

Not the good that comes to us, but the good that comes to the world is the measure of our success.

The popularity will soon perish unless it is paid for in principle.

"Pleasure pursued is never permanent."