

ary, a rigid discipline of six years is necessary. It means daily rising at five o'clock, with two half-hours of meditation in silent prayer every day, to make the truth of religion more vivid, constant examination of conscience, that the mirror of the soul may be kept bright; a yearly retreat of eight days in solitude without any conversation with any one; and three years of study of philosophy, dogmatic theology, etc., to cultivate our practical judgment of sin and its remedies. With this training, the missionary is well prepared to go out on the road. A painstaking scrutiny of the Catholic methods at certain periods would lead one to think that the Church relegated preaching to a secondary place. I admit that there were times when there was a great deal of display and very little preaching. But such methods have always, in the long run, resulted in a decay of the faith. A priest is taught, since he is not so much an apostle to the genteel as to the Gentile, to so love the people, as the surest and most direct way to their heart. It is a fatal error to confine our ministry to the higher classes of society and to think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes. And, furthermore, would you acquire an unlimited sway over the people, would you be their idol, their uncrowned king, then lay aside your love of riches and the luxuries of life and go down and live among them. Be poor as they are poor; give your money to charities; take the coat from your back and give it to the tramp that asks for shelter; divide your last cent with your humble neighbor. Do this, and then speak and act, and you will be beloved, blessed, and worshipped."

The Sin of Worldliness.

In a timely sermon Rev. Dr. Russell Cecil, utters a warning note in which he voices the sentiments of all who are alive to the extraordinary prevalence of the blighting sin of worldliness at the present day: Says the doctor. "In every age the Church has had to contend with some powerful form of opposition which threatened her life. At one time it is external persecution; then internal dissention, next priestly tyranny and corruption; atheism, skepticism; excessive worldliness, which act and react upon one another. A godly life depends upon a close and intimate communion with God through Christ. It is the prayer of faith, the loving and devoted service, the self-sacrificing subjection to the will of God which develops the divine life in the soul. Growth in grace depends upon the tribute of the choicest treasures of a man's life and heart to the honor of God. Vital godliness, like a flaming fire, must be fed with food sufficient. But worldliness interferes with godliness. Worldly Christians do not love prayer, nor service, nor subjection to the will of God. Their choicest hours, their best moments, their most expensive outlays are all consumed in the service of the world. Their vital energies are exhausted in a vain attempt to meet the demands of society. They run a fruitless race with folly, and burn up the oil of life in an exciting chase after earthly treasure. God does not want the charred remains of a life consumed in the fires of passion, excitement and folly. The worldly Christian comes to God with a body dead from exhaustion in the service of the world and the devil. His oil is consumed; his gold is expended. He brings the poorest that he has, his wasted energies to the house of prayer. Divine life in

the soul is checked and smothered with worldliness. Let not the flattering lips and the light visions of fancy deceive you. No pleasure or pursuit is innocent for a Christian where God is not honored. Many pleasures are harmless, many recreations are beneficial, and many trades are honorable, and in them we may freely engage for rest and profit. But we must remember that the devil has charge of a great many of the affairs of the world, and when we engage in such pursuits and pastimes as are clearly wicked, where God cannot be honored or ourselves benefited, we are only enjoying the devil's pleasures and accomplishing his work. Spiritual life cannot abide in the heart filled with the love of the world.

Christian Giving.

In the matter of Christian giving says a contemporary a personal obligation rests upon every one. This fact is not infrequently overlooked by Christian people. They think of their neighbor with his larger means as one who ought to give forgetful of the fact that the same obligation rests upon them, although their possession of this world's goods may be very limited. The New Testament injunction is, "Upon the first day of the week let every one of you lay by him in store." No exception on account of one's pecuniary condition is made. This sense of personal responsibility is one that should be prayerfully cultivated. The natural man is prone to be very selfish, especially in money matters. He thinks of his money as his own and that its chief use is in the promotion of merely personal interests. This spirit of selfishness, unless due spiritual vigilance is exercised gradually grows upon one and the sense of obligation to give as the Lord has prospered fails to suitably impress us. Richard Baxter once said: "My rule has been to study to need as little as possible for myself: to lay out nothing on need-nots; to live frugally on little; to serve God on what He allowed me, so that what I took for self might be as good work for the common good as that which I gave to others; and then to do all the good I could with the rest. The more I have done this the more I have had to do it with. When I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for. When of improvidence I was led to use too much on myself or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present and trusted to God for the future, then I wanted nothing and lost nothing."

Toronto Bible Training School. Last August we called attention to the Toronto Bible Training School, starting in Toronto of an interdenominational Bible Training School, the great design of which was to be the training of those for Christian service who could not pursue a full collegiate and theological course of study. A most successful term of this new institute has just closed with an enrollment of 30 regular students in the day classes and 130 in the evening. The studies in charge of the Rev. Dr. Stewart, resident instructor, have been mainly Biblical and the students for practical training have been engaged in mission work in the city. It is interesting to know that seven different denominations have been represented by the students attending, and their preparation is for service in the mission field at home and abroad. The term for 1895 opened on Jan. 3rd, when the new students were welcomed. There is still room for one or two. Tuition is free and the school is supported entirely by the free will offerings of Christian people. Forms of application and all necessary information about the school and home may be obtained from the Secretary, Mr. Wm. Ferguson, 55 Walmer Road, Toronto.