

Business and pleasure are the first considerations, and, after their demands are fully met, the fag ends of time for which neither has any use, are offered to God.

The dearest idol I have known,

Whate'er that idol be,

Help me to tear it from Thy throne,

And worship only Thee.

II. The causes of worldliness are numerous. In our case our chief material benefactor is the most prolific source of this evil. The great railway company which has done so much for the opening up of the country, and on which our town so largely depends, has, from the outset, adopted a policy which, without any qualification, may be designated as *grasping*. Enormous sums of money that company was forced to expend in the construction of this great highway from ocean to ocean; and in order to recoup this immense outlay, methods were adopted and actions endorsed by the conscienceless corporation which few of its constituent members could think of sanctioning in their personal business, and if appealed to against any injustice on the part of the company, they would reply that they personally desire only an honest wage for an honest service, but that they cannot control the company. But what influence can the methods of a railway company have on the moral and religious life of a people? Much, every way; especially in this sparsely settled territory where every

interest is so seriously interlocked with the management of the single highway. The people are the objects of the grasping policy of the railroad; and in order to meet the demand of that policy, must grasp from one another, from the company. Grasp right and left, even from God Himself. The result is a sort of commercial warfare among all classes of the community, a warfare that is keen and relentless; a warfare that pushes the combatants perilously near the verge of honesty; a warfare in which he who maintains a conscience void of offence and a character unspotted from the world, is a hero of the noblest type.

Another cause of prevailing worldliness is the false standard of a successful life so generally accepted. Success is measured by cultivated areas, or by monetary acquisitions. He only is the successful man whose bank account shows an increasing amount to his credit, or who gives his ostentatious millions to the causes of charity, education or religion. It is not necessary to enquire closely as to the means by which that wealth has been amassed, or how many lives have been sacrificed on the altar of greed in the process. It suffices that the wealth is at the command of the rich man's pen. Such is the model of a successful life held up for imitation before ambitious youth. The humble life, honestly lived in the service of God and man, without the adventitious cir-