

salvation. This is Christian disinterestedness, a form of the charity that St. Paul mentions in his First Letter to the Corinthians.

In order to be truly disinterested, we must make the interests of Christ pass before our own. We must think rather of extending the Kingdom of God than of advancing in the path of wealth and honors. We must be ready to sacrifice all these and our very selves, if God's glory calls for it; and God's glory and our neighbor's welfare may sometimes call for it.

This sounds heroic; but what do those thousands of men and women do who give up home and kindred to follow Christ more closely? They retire to cloisters and die to the world, the better to hide their sacrifices from eyes of men who cannot understand such things; they start out to foreign and barbarous lands to bring the message of the Saviour to men who are utter strangers to them, and who have no claim to their sympathies, except that they have the image of Christ graven on their immortal souls. Is not this Christian disinterestedness? and can a man show greater charity than to give up his life for his fellow-man?

But the practice of such heroic disinterestedness reveals a special grace of God, which it is only the privilege of the minority to claim. We do not pretend that the practice of this virtue should be counselled for the greater number, so far as to make it necessary for them to give up all and retire to solitude. Much less that they should neglect the duties of their state or the obligations that bind parents and children, masters and servants, etc., in order for instance, to rush into the calm of prayer and contemplation, or into ill-timed works of zeal. A mother who would show her Christian disin-