

people have heard it gladly. Far from not sympathising with poverty and distress, Christ ever proved himself the Poor Man's Friend. Plato, the most advanced type of ancient philosophy, declared that the "poor and the hungry, being condemned by their appeals for assistance, should be expelled from market-place and city, and the country be cleared of that sort of animal;" but in contrast to this cold-hearted treatment of a Christless philosophy, "ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor: that we through His poverty might be rich."

The Secularist notion is that Christianity by her teachings takes the heart out of a man and bereaves him of hope. It is precisely the reverse of this. Secularism is the Gospel of Despair. See it in "Robert Elamere." They who are without God are without hope in the world, for if in this life only we have hope, we are of all men most miserable. Misery can reach no lower depth than in the case of those who have no purpose of being, no real object in life, no higher aim, than is embodied in the pitifully sad refrain of the Godless wordling, "Let us eat and drink, for to-morrow we die."

Our Secularist champion magnifies the importance of this life, which he thinks we unduly minimize. He holds that "precedence should be given to the duties of this life over those which pertain to another world." He assumes that this life being "the first in certainty, it ought to have the first place in importance." But are we certain only of what we see? May we not hope for what we see not, and with patience wait for it, with as full confidence as if we saw, touched, tasted and enjoyed. The pleasures of anticipation often exceed those of actual accomplishment. We believe every day in the existence of persons and places we never saw, as firmly as if seen by us with the bodily eye. The inhabitant of the Tropics, accustomed ever and only to see water in a fluid state, may be satisfied of its solidity in the Frigid Zone as much as if he were there. Ice is not less a reality because multitudes have never seen it. The entire business of the world rests on trust. History would be useless without it.

But even supposing the seen more certain in all cases than the unseen, that would not necessarily prove it more important. Moral truth is less seen than mathematical, but who will say that it is not of greater importance? My thinking of to-morrow, though unseen and unknown by me to-day, may be far more important. Every Secularist who emigrates belies his belief in his favorite system. Every traveller voyaging to lands previously unseen and unknown by him, practically answers this sophistical dogma of secularism. He leaves what he sees and knows for what is beyond his personal vision and knowledge with