

You will at once gather that I hold Godliness, or practical Christianity, to be profitable for this life, as well as for the life to come. For the development spoken of is in this life. But the profit is not always monetary profit.

Righteousness between man and man finds its only sphere of operation in this world. The idea that Christianity ignores this life, or weakens regard for it, or makes men careless of the obligations, duties, and responsibilities connected with it, is entirely fallacious.

The Christianity taught by our Saviour and His Apostles, gives every one who submits to it a healthy body, by sobriety and chastity; a thoughtful mind, by occupying it with great truths; a peaceful home, by inculcating upon children obedience, and upon parents kindness and wise training. It makes the man who submits to it, an honest servant or a considerate employer; it enables a judicious use to be made of this world's goods if they are obtained, and develops a spirit of honourable patience if they are not. And the last, for the good reason, that virtuous poverty and straitened circumstances are often the best discipline for the life of man; while riches may be the greatest possible snare.

Christianity does not propose to abolish all poverty—for it does not abolish widowhood, orphanhood, misfortune, accident, or sudden death.

But it *will* abolish all poverty that arises from drunkenness, idleness, or vice. This, according to the testimony of those who have investigated the subject, is often three-fourths of the whole, and is always a considerable portion of it. And for the rest, it lays a solemn charge on the rich to care for the poor; a charge which, on the whole, and in all ages, they have fulfilled.

Christianity—if its principles were adopted by all