

be. Such appointments will be made—unless party considerations intervene—solely on the ground of ability to teach the required branches, viewed from a purely secular standpoint, and the religious character or views of the candidate cannot be considered at all. Moreover, in the sudden changes which result from party government, it is quite within the possibilities that we may some day have a Minister of Education who would regard religious skepticism as a recommendation rather than an objection, and hence the Chair that is filled by a Christian to-day may be filled by an atheist to-morrow.

But how can we have Christian colleges? Only through the Churches. How can they be adequately endowed and sustained? *Chiefly by private liberality.* It is held by some—perhaps by many—that it is the duty of the State to provide every requisite for Higher Education. I question the correctness of the theory, as I do the soundness of the policy. That it is the duty of the State to provide for *primary* education, and even to make it compulsory, is clear, because illiteracy is the prolific parent of vice and crime; but in the matter of Higher Education, which partakes somewhat of the character of a luxury, it may be the duty of the State to aid and encourage it, but not to provide for it entirely. State aid should be an encouragement to private benevolence, not a substitute for it; and grants of public money for Higher Education should be conditioned, both in direction and amount, by the principle of helping those who help themselves.

It is possible that these lines may be read by some who recognize the solemn trust of stewardship, and who sincerely desire so to fulfil the trust that at the last the "well done" of the Master will be theirs. Sometimes, perhaps, you are in doubt as to the best way of investing your Lord's money, so that it may yield the largest returns in glory to God and good to men, because you see that much that is given in charity, so called, seems to produce no good, or at least no lasting, results. Far be it from me to dissuade you from helping the poor because results seem so small; but I would fain show you "a more excellent way," and it is this: Let a portion of your wealth be given to aid in endowing Christian colleges and universities, and thus put in operation agencies that will work for the good of thousands long after you have