

from the average worldling. They are one in their spirit, one in their talk, one in their pleasures, one in their friendships. The engagement to "renounce the devil and all his works, the vain pomp and glory of this world," is largely a solemn farce. Men give their thousands for luxuries of the table, dress, and show, and their ones to evangelize the heathen. Our brothers and sisters are perishing by thousands all around us, ground down beneath the rankest idolatry and superstitions of the Romish system, and how few there are of our church members who ever cast a thought toward them, much less a prayer, and a helping hand. Moreover, where is open testimony for Christ? Is it heard in ordinary intercourse between the professed followers of Christ and men of the world? Is it the subject of communication between Christians? Is it heard side by side with the open and avowed advocacy of infidelity, and the ribald sneers against our Christian faith, in the street and office, and warehouse? Look again at the prayer-meeting, and mark how few communicants are there? Why? Because of the generally superficial character of religious life. And is this the spirit which is to nourish and to give to the Church, young men full of the Holy Ghost, to preach the Gospel of Christ? We do not wonder there are few, but that there are any students at all from cities for the ministry.

(6.) Once more, *the conditions of city life* are largely deterrent to young men's studying for the ministry. There is a considerable class of Christians, among the best and most generous in the church, who have large families and small incomes. They send their children to school up to the age of fifteen, and then they are put into situations, and made to earn their own living. They cannot afford to clothe them and send them to college, and very few rise from such circumstances, to enter the ministry. There is a good deal to be said, in favor of an evangelistic class of workers, which might be recruited from such families, with a less formidable curriculum of study, who might be exceedingly serviceable to the church. But they do not reach forward to the ministry.

I have indicated what I think to be some causes which account for the small number of students for the ministry from cities. The Christian homes in the country are not affected appreciably by these causes; hence they are the source whence the great majority of