

training free, or at a nominal cost, so far as fees for lectures, libraries, examinations. etc., are concerned. It is not during this part of their career, however, that students experience the severest financial struggle, but in their preparatory studies, and, therefore, if aid is to be granted it should be at this stage. The form it should take deserves the most careful consideration. My conviction is that our universities, so largely indebted in many ways to the churches, would greatly promote their own best interests and render eminent service to the country by either abolishing fees in Arts for all students or making them almost nominal, and exacting them for only strictly professional studies. This would gradually elevate the general literary standing of the country, and render its best talent among all classes available for the national good. It cannot be doubted that business men, teachers, lawyers, doctors, and ministers should receive such training as preparatory to professional studies, and therefore every possible obstacle to their pursuing this course should be taken out of the way.

And yet, in relation to the gospel ministry, what appears to me to be a more serious matter than any of those referred to is the spiritual langor of the churches. This manifests itself in various ways, and especially in a low estimate of the value and efficacy of the gospel as an instrument for the betterment of men in time and in eternity. Hence, persons claiming superior intelligence are reluctant to become its heralds. They deem secular education, science, literature, art, and the agencies of modern civilization and commerce greatly preferable for the uplifting of our race. Thus unbelief touching the gospel as "the power of God and the wisdom of God unto salvation" unquestionably diminishes the number of those who "count all things but loss for the excellency of the knowledge of Christ Jesus," and are ready to bear the cross in making known his saving grace. It cannot be denied that there is a widespread impression that preaching is a poor business. The ruling conviction of many is that piety is incompatible with the exercise of the highest business capacity, and that godliness is not profitable unto all things.