

are too often of small and selfish dispositions. We cultivate this spirit in our colleges. By drawing arbitrary distinctions, seniors imagine that because they have been longer in training they should, however empty-headed they may be, receive attentions from those who are their juniors in academic age. It is the same spirit, which, in subsequent life, impels the preacher to go with a long face, starched garments, and more rigid and self-sufficient spirit, seeking for the obeisance of men, because he is a man of worth? No; but simply because he is a preacher, the Lord's anointed—not a whit like his Master who took a towel and washed his disciples' feet. Juniors again, come to us, who wonder why they are not more appreciated; they were taught by their father and mother, brothers and sisters that they were very clever. They used to be lions at Temperance lodges. They are heroes in their neighbourhoods. No wonder they are astonished at the obtuseness of students who do not see how great they are. At once they conclude the seniors are looking down upon them, I am now near the close of a somewhat protracted college course, and I am glad to bear testimony to the fact that none are more ready to give due respect to honest worth than students. Let a student be a senior or a freshman, if he shows himself worthy of respect, he shall receive it. I have discovered, too, that none are more sure to fall ingloriously, to be snubbed cruelly and unmercifully, than the pedant, the man who is very smart in his own eyes.

I doubt if there are many colleges where there is so little of the sectional spirit as in this one. Let us cherish this spirit. We are brothers. Seniors can help juniors, and juniors can aid seniors. Let us cultivate the spirit which rejoices at true success, and frowns at sham and hypocrisy. We are engaged in one great enterprise; if one does more than another in contributing to the success of the enterprise, we should rejoice. In this way we shall receive an impulse here towards a large-hearted charity, free from envy and jealousy, which shall hallow our lives in subsequent years.

Again, and this is primarily the object of the society, attendance on our meetings will give a knowledge of, and a practical experience in, parliamentary usage. We shall be called upon to preside at many meetings in connection with our congregations, as well as in connection with philanthropic movements of a non-denominational character. Nowhere shall we be watched more closely, and in no position will our congregation be more pleased to see us do credit to ourselves, and necessarily to them, than at public meetings, where all denominations are represented. Nowhere is the vanity of young men, who have just been initiated into the mysteries of parliamentary usage at a Temperance Lodge or debating society, more likely to obtrude itself. They would chuckle over a minister's mistake, talk about it, and thus in a measure injure his prestige as a leader of men. A knowledge of parliamentary usage is indispensable to a minister. He may have public men, such as Reeves and M.P.'s in his congregation; these like to see the minister well posted in methods of conducting meetings, whereas nothing mortifies them so much as an exhibition of ignorance in this respect. He should see that all things are done in strict compliance with the rules that govern public assemblies. You cannot obtain this knowledge by reading alone, but by actually participating in discussions. This opportunity you will have here, and it is well that

all should avail themselves of it. If you ask the advice of successful ministers, they will invariably advise you to attend the Literary Society's meetings regularly. They usually regret they did not attend more faithfully. You shall never regret a faithful attendance on these. In no way will you get so much of the sympathy of your fellow-students as by participating with them in these exercises. It is the only means we have of knowing what we are, and what we can do, as public men. We do not hear one another preach. It is highly desirable that we should leave this institution having as thorough a knowledge of one another as is attainable; a knowledge of one another's failings and shortcomings, that we may avoid them and help one another to overcome them, and a knowledge of what is good and worthy of imitation, that we may be inspired to cultivate what is ennobling, what is Christ-like.

We are accustomed to hear valedictorians and members of graduating classes speak with misgiving in regard to the future; they will tell us with a sad pathos and melancholy cadence of voice, that they are going out into the great world to fight life's battles; they have an overwhelming sense of the responsibilities they are about to take upon themselves, or which are to be imposed upon them by others. Such appeals for sympathy in these crises may receive response from gentle spirits; but, after all, they are a species of gushing sentimentality—nothing more. Long ago we have begun the great campaign of life. We have suffered many a defeat, and, I trust, won some victories. Every crisis, every moment of our life, has one, and only one, claim upon us; whether engaged in the joyous pleasures of youth, or the more serious activities of advanced life, the obligation continually resting upon us is *that we do our best*. As students of this college, we have opportunities of exercising in the highest degree the most potent influence of man—personal influence. Teachers of Elocution and Rhetoric often let us into the secret of true eloquence by telling us that eloquence consists not so much in what is said, but in the manner in which it is said; while conceding the large measure of truth contained in this statement, I hazard another opinion, that the power of speech consists not so much in what is said, nor in the manner in which it is said, as in the character of the man who says it. Whatever the opinion of men in regard to this may be, the power of personal influence is unquestionably one of the greatest in man's possession, and for the exercise of this power for good, the Literary and Philosophical Society gives facilities found nowhere else, facilities for wielding that secret, hidden power which personal intercourse furnishes, a power whose results may be mysterious, and yet none the less powerful in moving the world onward to the realization of that spirit of freedom whereby Christ makes his people free.

This is your society. Your honor is at stake to see that it is properly conducted, to see that the object for which it was instituted is realized. Your talents may not be recognized or noticed, but you are needed here. Let us learn to serve one another, remembering that we are servants, not lords over God's heritage, that we should be bearers of one another's burdens.

"I once was looking for a magic weed,
And found a fair young squire who sat alone,
Had carved himself a knightly shield of wood,
And then was painting on it fancied arms,
Azure, an Eagle rising or, the Sun