

be used by our common Master to say a few helpful words to you as you pass out to take your place by the side of those who are working for the betterment of the world. It is fair to assume that you accept as true (and true and personal to you), 'None of us liveth to himself.' You recognize, therefore, that you have a call to go forth to do battle for God and country. The hopefulness and enthusiasm with which you doubtless contemplate your work will have a shading of regret as you think you are soon to part from companions by whose side you 'climbed Parnassus,' and from teachers that not only directed studies and imparted knowledge, but stimulated thoughts and incited to high and noble things. It has been a high privilege in your college life that you found in your Principal and Professors not only able teachers but helpful and sympathetic friends.

"Possessed with 'the mighty hopes that make us men,' you quit this seat of learning, 'yearning for the large excitement that the coming years will bring.' Knowledge, strength, faith, sympathy, all are yours, to be used by you for those who have not, and for those who have in lesser degree. You are ambitious for that distinction that comes of service, and I therefore take as our theme acceptable service, and for our text those grand, inspiring words, read at the beginning, that stir like the blast of a trumpet."

There were four things in the text that he asked to be considered, inasmuch as they were of the elements of "acceptable service," not necessarily "successful" service. He was not free to say that men were bound to serve "successfully," as we generally use the term. Men had served faithfully and acceptably in the sight of God, to whom success, in the common use of the word, did not come. "Succeed if you can," he said; "work for success; but if you fail, let it be said that you did the best possible to any man, that you deserved success."

He advised men to let a right cause be the only one to command their service. Humanly speaking, there were tremendous odds against Joab and the mighty men that he led with such a dauntless spirit. The children of Ammon and their hired allies, the Syrians, had their tens of thousands of chariots, manned by hundreds of thousands of soldiers. But right was on the side of the smallest battalions. They drew the sword for their people and for the cities of their God, and before their onslaught Ammonites who did battle for a shameful wrong, and Syrians who sold their strength for gold, broke and fled, thus demonstrating that the might of God is with the cause of right, and teaching men that

"Thrice is he armed that has his quarrel just,  
And he but naked, though locked up in steel,  
Whose conscience with injustice is corrupted."

Men with high abilities, natural and acquired, were under correspondingly high obligations to use them so as to give the maximum amount of service to the world.

Special qualifications fitted the graduates for leadership among men. They would find the battle that wrong

wages pitched before "the gates of the city," and they could not, as men, do less than gird on the armor and draw the sword "for your people"—that was their country—"and for the cities of your God"—that was their faith.

There was an urgent call that as Canadians they should ask themselves, "Are we realizing what we owe this fair land, where our home is, and which God has given us to possess for Him?" Questions affecting the political, social and commercial life present themselves every day and call for solution. What was to be done with the partizan politician? the Jesuit? the liquor traffic? the combines? These are among the problems Canadians are asked to deal with. "I am not going to venture on this consideration here," said the preacher, "but I submit another question, and on its answer I modestly believe the solution of those greater ones depends. I ask, 'What are we going to do with ourselves?' The public life in all its parts is no better and no worse than the units that make it up. We may take it as an axiomatic truth that if the individual is right, then the community and the nation cannot be wrong. We are bound to believe that the politician, as a rule, represents those who choose him. A pure, high-minded electorate will be known by their representatives as such. As long as communities, constituencies, races, creeds and class interests give bribes in the way of support and receive bribes in the way of material good, public life will be poisoned, and the poison has been introduced at the fountain head. Beyond doubt we will have independent, patriotic men in high places when we place them there, not to serve a party, but to serve the nation. The public man to-day who wants to be free from all party trammels has to choose between independence and political death. Ennobling as the spectacle of political martyrdom would be, those ready to embrace it for conscience' sake are few. We fervently pray that the few we have may be spared to the public life of the land. Young men, you can make the right easier for our representatives. Call no party or faction master. Partizanship blinds the eye and warps the judgment. Hold yourselves free in your God-given strength and independence to assist the right and to resist the wrong, suffer who may. When we do right, and insist on the right being done, the politician will realize that if he is to remain it will be to promote the country's interests, and not party ends. This may be something of a trial, but he will bear it and stay. Let us do right and the Jesuit, as a disturbing element, will go. If he remains his power of mischief will be gone. A community, vigilant for freedom, will easily keep a few marplots from harm. You will surely be ready to join hands with those who ask no favors on the ground of race or language or creed. Asking and receiving none for yourselves, you will find it both easy and right to resist and refuse the demands of those who do. If the individuals in the communities are right, then social evils must go. The upas tree of the liquor traffic will be hewn