

In the first place, it gives us an opportunity, found nowhere else, of cultivating that important element of our character, which we call *self-control*. We shall be called upon to teach men how to guide and control themselves in all the relations of life, we shall be placed in positions where we shall have to control men and rule over them; and our success in the future, our permanent success, will largely depend upon our ability to rule well those over whom we shall be placed, and the degree in which we shall be successful in thus controlling others will depend on the extent to which we can exercise self control. In order to rule others, we should be capable of ruling ourselves. Many whom I address have had some experience as public school teachers, while all were brought into more or less close intimacy with that important personage, and are in a position to appreciate the characteristics which contribute most to success in his profession. There are no incidents in the teacher's career which remind him so forcibly of his weakness as the occasions on which he lost control of himself. These sad occasions follow him as a Nemesis all his life. They are the most painful, and probably the most important lessons of his life. No sight is more pitiable, more at variance with the fitness of things than that of a man holding the position of a ruler, and, at the same time, incapable of controlling himself. On the other hand, no sight is grander or more Godlike than that of a man who, amid the ragings of human passions, amid the cruel taunts and the slanders, it may be, of his fellow creatures, stands up with the calm and imperturbable spirit of self-control. His very bearing being a refutation of slander, and a rebuke to his unruly fellow-creatures. This virtue is that which contributes most to a man's success in social life. We may deck ourselves with the most gorgeous apparel, our garments may conform to all the edicts and rules issued from Boston or Paris, we may bow with mathematical precision, have the different parts of our neck-tie in exact proportion, have a glittering ring upon our finger, but our failure will be all the more inglorious if these are not supplemented by this rare characteristic, self-control. But let us be in possession of this, and we need not fear to stand before kings.

I need not remind you that, in your life as ministers, you will meet with mean men who may have a disposition to treat you and your work with contempt. You will preside over meetings, where the speech and conduct of men will stretch your patience and self-control to their utmost tension. To lose control of yourselves in such a case is a terrible fall. One unguarded statement, one exhibition of your temper running away with you, like an unbridled steed, if it will not justify you in concluding that your usefulness among such a people is ended, will ever be looked back upon as one of the disastrous episodes of your life. There are no exercises in connection with our college that contribute so much to the cultivation of this excellent trait, as a close attendance on the meetings of the Literary and Philosophical Society. You may imagine, or be convinced, that at times you have been snubbed. You may be mortified at the manner in which discussion is monopolized by certain members of the society. You may find among us self-sufficient members, and at times you conclude that you will let these men "run" the society. But it is better to be snubbed here, and learn how to endure it, than to be hurled from your high horse in your own congregation where you

will find men equally ready at times to snub you. You will find that one of your duties in congregations will be to adroitly wrest from men the monopoly of management and of discussion, and to diffuse them more generally among the people. This is the best possible school for cultivating the habit, and for discovering the method of doing so. You, in saying that you will let others "run" the society, are cultivating the most unlovable spirit conceivable—a cold, cynical disposition, which will grow upon you more and more as years advance, and disastrously impair your usefulness.

Again, attendance on our meetings and taking an active part in the exercises, tend to cultivate a *spirit of charity*.

When we survey the condition of things in the world at present, we are struck with the intensity of the spirit of competition and rivalry that exists. The application of scientific discoveries are bringing men together more quickly than their moral and spiritual training seems to warrant. The telegraph, railway and steamship assert the oneness of humanity, and are drawing the scattered fragments of the world once more together, making it one huge gossiping circle, and one vast commercial commonwealth. Legislation, on the other hand, lifts its imperious, and we believe, in this case, impotent hand, and bids the movement cease; bids Chinese remain on the other side of the Pacific. Spiritual and moral progress are outstripped by material progress. The gospel of Commerce is effecting a fusion of the nations before the gospel of Peace has prepared them for it. The world seems to be leaving the Church behind in its resistless, onward movement. In relation to the contention and rivalry thus created, the Church should not mistake her function of securing peace and good-will among men. This she can do most effectively by cultivating these qualities within her own communion. She should lead the world not by coercion, not by the menacing rumblings of excommunication, but by the beauty of her character, and by the singleness of her aim to introduce the reign of peace. In spite of her self-complacency at what she has done in this respect, there is much in her career to cause humiliation. The confederation of the provinces of Canada preceded the union of the Presbyterian and of the Methodist churches in the same territory, and usually Britain's troops and her ships of commerce precede the missionary to foreign lands. The Church needs more of the pioneering and less of the party spirit. She should aim at being what she asks the world to be. She should be pure within.

Ministers when they preach to men, asking them to love their neighbours as themselves, should set the example by loving their brethren as themselves. They do not always do this. If a minister is successful, his success is attributed too often to the stupidity and dullness of men. The Church is suffering from petty envyings, dishonouring to her great Founder. The men of the world take hold of this fact. They rightly conclude that, if this be the fruit of Christianity, they will have none of it. They hear eloquent commendations of a charitable spirit, but they do not find it in ministers who preach it. They find that none are more cruel in attributing improper motives and in passing cruel judgments upon men who differ from them than ministers. This should not be. Paul rejoiced when Christ was preached, even if it were through envy. Now, I believe that our college life is largely accountable for this temper which is so prevalent among our ministers, who, instead of having large and generous sympathies,