

The consequence of which is that we judge of other men's actions on principles which we will not allow to be applied to ourselves. And we guide our own conduct by considerations which we pronounce invalid when we see their operation in the conduct of others. Every rule is good which justifies ourselves; every law is bad which condemns us.

There is no other remedy for this evil, but that which is a remedy for every evil, the *subjugation of self*. When we know that the truth and the love of God are our best guides, and the approval of God our highest reward, then, and not till then, we shall love truth and seek after it, whether we seem to gain by it or not.

6. Finally, in order to test the truth of our opinions, in order that they may be of any real value to us, we *must live them and work them*; we must submit them to the crucial test of practical application.

It is at a glance apparent that no opinion can be of any value unless it is carried out into life and practice, for our opinions are the guide of our life and their genuineness can be proved in no other way than by giving effect to them in our life. But this which is the evidence of the genuineness of our opinions is also the test of their truth. Let principles slumber, and you cannot tell whether they are true or false, good or bad. Put them in motion, work them, apply them to the actual business of life, and then you will see what there is in them, whether they will stand or break down.

And there is more than this. The setting forth of our opinions in practice and in conduct is certainly a test

of our sincerity and a means of ascertaining whether they are workable or not. But it is more, it is one of the surest means of finding our way to truth. In many cases there is only the one alternative or the other to be chosen, and the failure which reveals to us the falseness of the one will also disclose the truth of the other. And this is one of the rewards which the God of truth prepares for those who are found faithful. When they walk in darkness, doing their best to find the path of duty, He brings them out into the perfect light. When they are loyal to their erroneous convictions, or to the half-truths which have been made known to them, He sheds upon them the fulness of His truth.

The formation of opinion is a subject on which we often think and speak very lightly; and when we do not go beneath the surface, it may seem a very simple matter. When we look deeper—when we consider the history of human thought in the past and all the wonderful strayings of the intellect and the imagination; when we consider that the essential meaning of opinion, involving the reception of truth and goodness on the one hand, or of falsehood and evil on the other; when we look forward to the issues of opinion and consider how greatly it affects the usefulness and beneficence of our life on the one hand, or its uselessness and mischievousness on the other, then we shall surely feel that a grave responsibility is laid upon us in the formation of those opinions which are the very rulers of our life, and which in their exercise will make us a help and a blessing, or a hindrance and a curse to the Church and to the world.

We beg to call special attention to the unusual facilities which can be found in Toronto for the prosecution of medical studies,

as seen from the announcements of the medical faculty of the University of Toronto and Trinity Medical College.