

run the common round. He resolved on higher service, and even the accident which cost him his right hand only spurred him on to sterner effort. Loyal to the high purpose of his life, he made "by force his merit known." From obscurity, he rose to the highest point of prominence, and all things worked together for his good because he sought the best things for others, and not for himself. His message to the young men of Canada is an appeal for courage. To those who faint and grow weary in the long delay, he calls back still, as he often called in days gone by: "Quit you like men; be strong."

2. Not for courage only, but for consecration also, does this strenuous life appeal. How he gave himself to his work! Whatever he had in hand—preaching, teaching, writing, debating, work or play of any kind—received not his time merely or his thought or his money, but, emphatically and very literally, himself. He gave himself. He consecrated himself. And this is his message to you and me. We give to our work, to our public service, to our business, to our industries, to our enjoyment, and most assuredly to our benevolence, only a part of ourselves. He gave himself. Because of that, his preaching was inspiring, his teaching vital, his writing virile. For the most part, we are too cautious, too calculating, too sparing of ourselves; we talk prudently of taking care of ourselves, lest we burn out. He lavished himself, his very life, pouring out the rare wine of his life without stint or measure; and that giving of himself was in very truth the ransom of many of his students from intellectual and spiritual death. We hold our work apart from ourselves, a thing which costs us no love and no blood. His work was a living thing, throbbing with his heart's blood, and for it he lived and died. What wonder that his work was great! It cost greatly. Our life-work will be no greater than our life-sacrifice and our self-devotion. Nothing great has ever yet been done in the ministry or in education or