

the last degree worst in those, who in age and station and authority, are advanced above the rest of the school. I cannot deny when I look around and see how many are here assembled, I cannot deny that the oldest and most advanced among you have an anxious duty, a duty which some might suppose too heavy for your years. But it seems to me the nobler as well as the truer way of stating the case to say, that it is the great privilege of this and other such institutions, to anticipate the common term of manhood; that by their whole training they fit the character for manly duties at an age when under another system such duties would be impracticable." He proceeds to address next the boys in the middle forms of the school and lastly the youngest ones. To these he says, "See whether you too have not your influence, and whether you also do not sin often by neglecting it or misusing it. By whom is it that new boys are corrupted? Not certainly by those much above them in the school, but necessarily by their own immediate companions. By whom are they laughed at for their conscientiousness, or reviled and annoyed for their knowledge or their diligence? Not certainly by those at or near the head of the school, but by those of their own age and form * * * I know not what greater sin can be committed, than so talking and so acting to a new boy, as to make him ashamed of anything good, or not ashamed of anything evil." In another sermon he speaks of the kind of sins to which boys are particularly liable. "The actual evil which may exist in a school consists, I suppose, first of all in direct sensual wickedness. It would consist in the next place in systematic practice of falsehood—when lies were told constantly by the great majori-

ty, and tolerated by all. Thirdly it would consist in systematic cruelty, or if cruelty be too strong a word, in the systematic annoyance of the weak and simple, so that a boy's life would be miserable unless he learnt some portion of the coarseness and spirit of persecution which he saw all around him. Fourthly, it would consist in a spirit of active disobedience—when all authority was hated, and there was a general pleasure in breaking rules simply because they were rules. Fifthly, it would include a general idleness, when everyone did as little as he possibly could. Sixthly, there would be a prevailing spirit of combination in evil and in companionship; by which a boy would regard himself as more bound to his companions in ties of wickedness, than to God or his neighbours in any ties of good."

To this last subject he devotes an entire sermon, seeking to promote a healthy kind of school boy friendship. "Earnestly" he cries, "do I desire to see such friendships grow up and multiply among you; most anxious am I that you should derive from each other a greater good than we could possibly communicate to you. I would be most thankful if any one of you, serving Christ faithfully hereafter were to look back on his life here, and feel that the good which he had derived from us, was as nothing to that which he had acquired from the friends whom he had found amongst his schoolfellows. This would be our greatest rejoicing and glory, that others amongst your own body should have helped you on the way to eternal life, far more than we had done. Overcome in this Christian contest, and there can be nothing so happy for yourselves, nothing, so happy for us."

How great an effect was produced