

point to the importance of *method*, of doing all our work in a well-organized, systematic manner. It is only by such means that our work can be done in any satisfactory manner, or with any approach to completeness. Under the head of method we might place regularity, punctuality, the strict and prompt performance of duty. How easily do such words and phrases drop from our lips, and yet how much they mean, and how hard they are to practise ! But we may safely say that if the formation of such habits is arduous ; when formed, they are well worth all that they have cost. They are worth it in the mere struggle for existence ; but they have a higher value than this. How is it that one man gets to be trusted with the performance of any duty which he deliberately undertakes, and another receives no confidence at all, however strongly he may assure us of his readiness and care to discharge the office entrusted to him ? It is because the one is known as possessed of those qualities, as having formed those habits which will ensure the desired result, and another has not.

How many men there are in this world and in this city who complain that all their efforts have come to nothing, that they have tried one employment after another, and all has been in vain ! What is the explanation ? Let us grant that some are unfortunate, that circumstances beyond their control have so hampered and hindered them that failure was inevitable. But these are exceptional cases. Generally speaking the explanation is only too simple. These people have made engagements and they have not kept them. They have entered into contracts and they have not carried them out. They have undertaken duties and they have not fulfilled them, or they have not done this at the right time, and in the right way. And so men have ceased to

trust them, or to employ them, or to count upon them in any way. And the misery of it all is, that such cases soon become well-nigh hopeless. The chain of habit is too strong to be snapped. And everyone, except the wretched man himself, knows that his sloth or his falseness or his conceit has brought him this evil through many years, and that it is now irreparable.

On this point, let me speak one earnest word before I pass on. Young men, your life is still to a large extent before you, to make of it what you will. Doubtless, you have already formed habits which have a considerable power and influence over you. But you can hardly have so far formed them that you are incapable of making a dispassionate estimate of their nature and tendencies ; and you have not so formed them that it is no longer possible to change them. Soon you will go forth from these halls and many of you will probably take up your abode in places which will be your homes so long as you live. Try to use the interval of time in such a manner as to form those habits by which you will wish to be distinguished throughout your whole personal and professional career. Remember, this is now possible to you. Every day that you live you may make some progress in one or the other direction. Every day the light of reason and conscience grows clearer or dimmer. Every false word darkens and distorts the sense of truth. Every act of procrastination helps to destroy the habit of prompt recognition of duty and to efface the sense of duty.

A great physician, a native of Canada, Dr. Osler, now of Baltimore, in an address delivered three years ago, in the University of Minneapolis, among many words of wisdom adorned with eloquence, told the students of that place that there was one grace which alone could give permanence