

College Sermons.

THE Senate has made a new departure, and one which promises to be eminently useful, in establishing Sabbath afternoon services in the David Morrice Hall. The first of these was held on the 28th of January, from a quarter past four to a quarter past five o'clock.

The faculty and students appeared in academicals, and were joined by a goodly number of citizens. Several city pastors without solicitation showed their good will and practical interest in college work by announcing the meeting from their pulpits.

The Rev. Professor Campbell, M.A., presided and led in prayer. Mr. D. G. Cameron, student of the third year theology, acted as lector. The singing was conducted by the students under the direction of Mr. John MacLaren. The chanting of the 96th and 97th Psalms was spirited and earnest, and heartily joined in by the congregation.

The brief prayer of thanksgiving engaged in when the offerings of the people were laid by the collectors on the table before the president was an appropriate and impressive feature of the service.

The sermon was preached by the Rev. Principal Macvicar, LL.D., from Jonah ii., 9, "Salvation is of the Lord." He dwelt upon:

I. *The fact that salvation is of the Lord.* This was enforced by clear evidence drawn from scripture and reason.

II. *The significance of this fact—what it means to us.* Salvation is not what it is often supposed to be. It is not mere church membership. Hypocrites go this length, although the number of such is probably smaller than is usually supposed.

Salvation does not consist in smoothing down a man's sins and rendering them decent in the eyes of others. They may be all the more vile in God's sight on this account. Nor does salvation consist in arranging a man's theological opinions in harmony with some standard of orthodoxy. Many a cold-hearted, unsaved man is orthodox enough; and yet no special praise is due to misty, vague, uncertain notions in theology—they are proofs of ignorance, indolence, and pride rather than of high intellectual attainments and merit.

Salvation and science are separate and distinct matters—the latter most important in its place, but not a substitute for the former. Mere mental, moral, and social polish does not save the soul. To be a polished sham—"a society man"—will avail a person nothing in the hour of death and judgment.

1. *Salvation means pardon.* This must come from the Supreme Judge. A man cannot pardon himself. "It is God that justifieth."

The distinctive peculiarity of gospel pardon is, that the Judge presses it in the most tender and earnest manner upon the acceptance of the criminal. Along with pardon He urges him to receive back his lost patrimony, to receive without money and without price "an inheritance incorruptible and undefiled"—"an eternal weight of glory." He presses this upon him because He purchased it with His own life. In order to secure it He was despised, rejected, spit upon, scourged and crucified. Why should any refuse pardon and glory thus secured for them?

2. *Salvation means spiritual life in the soul.* This is from the Lord. Man can do a thousand things, he can reason, and judge, and love, and hate, and will, and pray, but this one thing he cannot do—he cannot forgive himself, and he cannot give spiritual life to his own dead soul.

How is it done? By God the Father and God the Son sending the Holy Spirit to the soul to kindle in it the flame of eternal life. Hence Jesus says:—"I give unto them eternal life," "and because I live ye shall live also."

It is vain to ask, what is life? We can see its effects in the vegetable and animal; but the wisest theologian or scientist on earth cannot tell what it is. So with this infinitely higher spiritual life, we know what it does for us. It enables us to lay hold of and to enjoy God and the things of God; but as to its origin we must be content with the Saviour's statement:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit"

3. *Salvation means purification from the pollution of sin.* Hence Jesus saves his people from their sins. Pardon without purification would be a doubtful boon and not in the interests of morality. No Government on earth could stand the strain made upon it by a general jail-delivery, by pardon being extended to all criminals. Such an act would not only endanger life, property, and peace, but eventually annihilate society. Hence, along with pardon and spiritual life, God, by His truth and by His Spirit as well as by the discipline of His providence, refines and purifies the soul, enables a man to put down all that is base and false in himself. But more than this:

4. *Salvation means victory in the battle of life and afterward eternal glory.* We have undoubtedly to struggle against our environment. Evil forces act upon us from the world, the flesh and the devil, but we are made superior to them all through our Lord Jesus Christ. His grace is sufficient for us—sufficient to begin spiritual life in the soul, and to develop and mature it until it ripens into eternal glory.

Heaven.

No ear hath heard, no eye beholden,
The glorious things of Heaven;
No heart hath ever yet conceived,
The joys of the forgiven.

There fairer suns are ceaseless shining,
Unending summer there,
And golden fruits and flowers unfading
Regale the balmy air.

No sigh or murmur ever enters
The bright home of the blest;
No tear bedews the cheek of sorrow,
No heart with care oppressed.

No labours there weigh down the weary,
No sickness ever comes;
Through pathless fields of light and glory,
The ransomed spirit roams.

No sin again shall wound the conscience
Within that pure abode;
For they who dwell in paradise
Walk in the light of God.

No longer will the stormy ocean
Keep friend apart from friend;
No night will come with gloom and shadow,
The day will never end.

And hoary age shall never visit,
The land of love and truth;
For all its fair inhabitants
Bask in immortal youth.

When shall my joyous soul unfettered,
Range those Elysian fields;
And taste the still increasing pleasure,
Which all their beauty yields.