

the list. The College should have been represented in the different contests by eleven chosen from the following :

Young, Captain; Herald, M.A.; Shannon, M.A.; Chown, '84; Bertram, '84; McLennan, '84; Irving, '85; McLachlan, '84; Kennedy, '84; McLeod, '82; McRossie, '84; Dyde, '83; Fraser, '85; Ferguson, '82; Brown, '82.

The first game of the season was a match between two teams chosen from the home club (First Eleven vs. Second Fifteen) which resulted in a victory for the former by one goal.

Nov. 4th.—College vs. "B" Battery.—Gown won easily by three goals to none.

Nov. 9th.—This match, which was the most interesting and keenly contested of the season, was between the College team and a team captained by H. R. Duff, consisting of a picked eleven from different sources, being chiefly old members of the University Club with one or two outsiders, viz.: H. R. Duff, H. B. Rathbun, H. E. Young, A. M. Ferguson, Messrs. Duff, Stairs, Weller and Hooper of the Royal Military College; F. C. Ireland, T. G. Marquis, and J. R. Wightman, M.A. The game was a struggle from first to last, each man doing excellent service for the opposing team, while Young, Irving, McLeod, and Bertram displayed some fine play for the home team. A few minutes before time was called the College boys made a heavy attack on the enemies defence and succeeded in forcing the ball under the tape, thus scoring the game for the College team by one goal to none.

Nov. 17th.—Second Eleven vs. Eleven, chosen from "Atlanta" and Collegiate Institute Clubs.—Shortly after half time was called a shower of rain hindered the game from proceeding further. Up to this time no goal was scored on either sides, and it is difficult to say which side had the advantage.

Nov. 19th.—Arts vs. Medicals.—In this contest the Arts were represented by the usual first eleven with the exception of Herald, Bertram and Fraser, who being Medicals cast in their lot with the representations of the Royal College. The play was good throughout, though the Arts had the decided advantage from the beginning, and when time was called they had scored four goals to none.

### UNIVERSITY SERMON.

Dr. Grant preached on Sunday afternoon in Convocation Hall. He had spoken to them several times, he said, with one object in view, that of having them to decide to be Christian men. Each one should ask himself the question, "Am I a Christian?" They might say, quite truly, "We cannot answer that question until you answer another. What is it to be a Christian?" He would endeavor to answer both, not by abstract definitions, but by concrete cases. In the last chapter of Luke IX. a description was given of Christ's dealing with three of His disciples. He thought it His duty to warn them of what was meant by being Christians, and the three disciples represented as many phases of humanity to be found everywhere. All three knew the word which expressed a test of Christianity, "Follow me," but they did not know all that it involved. He noted the mistakes of these men and how Christ dealt with them, believing that such

would be His treatment of others like them now. The first disciple said to Him, "Lord, I will follow thee whithersoever thou goest." The language sounded well; nothing better could be desired. One would fancy that the Lord could perceive here just the spirit he would like to see, no vacillation, no half-heartedness, no compromise. But what did Christ say to them? "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He spoke thus because He knew what was in the man better than he did himself. In three ways this fact was indicated. In the first place the man trusted in himself. The "I" comes prominently out. It is not of the spirit of God, but of the self-confident human nature. Religion begins in self-distrust, in self-renunciation, hence the dislike of man for God's methods. Again the disciple underrated the difficulties in the path of the Christian. He said, "I will go whithersoever thou goest." The cost was not counted, which was quite characteristic of man. The Lord knew the significance of the term, and warned him accordingly. And then there was reason to believe that the man's motive was selfish. At this time Jesus was at the height of His popularity, and it was easy to join Him, to mix with a crowd, to put one's self on the winning side as Christ's side then seemed to be. This may not have been the calculation uppermost in the mind, but it was there nevertheless. He was not an intentional self-seeker, still less an intentional hypocrite. His language was rather that of an emotional enthusiast, easily stirred up. But remember that enthusiasm is quite compatible with a nature that is truly selfish and a heart unbroken at the bottom. The loudest talkers were not to be most trusted, but rather those who are somewhat reserved and who make no manifestation of their feeling until a time of distress and trial. They are best in the long run because always the most earnest. It might be asked, "Would you redress emotion? Would you discourage feeling and profession?" No, but the joy he would like to see was such as the Lord spoke of in the parable recorded in Matthew XIII. 44, the kingdom of Heaven being likened unto a treasure hid in a field, the which when a man hath found, hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. The second disciple was like unto many adherents of the Church to-day; his mind was bent on worldly affairs when the royal command came to him, as it came to everyone, "Follow me." He thought he was free to do so or not. He and those who thought like him made a radical mistake. As long as men were not following Christ what were they? Simply rebels in the universe of God, and rebels are righteously doomed to be shot. If they were spared at all it was that they might have a longer time for repentance. This disciple gave the strongest imaginable excuse for delay; it seemed an outrage on humanity if it were not accepted. He desired to bury his father. It was probably a false and exaggerated excuse, but Christ did not reject it, for He was a true gentleman in dealing with men. He said what at first seemed strange, "Let the dead bury their dead." The lesson was this—don't plead a lower duty in order to escape a higher one. Christ saw the critical position of this man; he saw the danger of his burying himself, and so laid down the supreme law, "Obey me." Not only did He say "Follow me," but he added, "Go thou and preach the Kingdom of God." The third disciple was not an emotional nor an unready, unwilling disciple of the Church. He was a procrastinator. He made up his mind to follow Jesus, but his irresolution made him the creature of circumstances. He lacked singleness of aim, he was liable to compromise, and so Christ did not consent that he should go home to bid his friends good bye, but commanded him "Follow Me now!" What is it to be a Christian? To give one's self up to Christ, to be