

DANGER TO CHRISTIANITY.

It made religion simply a life, which might mean the sublimest truth or the most pernicious error. As for materialism, there could never be a material religion in any land. All religions are spiritualistic. What Christianity had to fear was not materialism, but a pseudo spiritualism. But between vague spiritualism and materialism there was nothing to choose.

As a spiritual religion Christianity took the highest stand. It believed that the essence of being is spirit, "God is a spirit." God had revealed himself in Christ, whom Judaism and other religions, replied by the trinitarian idea, rejected, for the human mind gravitated ever towards unity, in spite of the manifold teachings of nature and experience. But the highest form of music was harmony, and such were all nature's laws, from the

RAINBOW TO THE FAMILY.

And Christian ethic rested upon the Christian conception of deity, its *summum bonum* being the divine likeness. The particularly Christian conception of the divine character in Christ himself. It is that of supreme divinity, emptying itself for a time of glory and power and blessedness, of the Lord of all worlds coming to one of the least of them, wherein he had no place to lay his head. The Christian ethic sinks itself. Christianity is the

GRAVE OF SELFISHNESS.

The large audience, which was spell-bound throughout, was especially stirred by the following conclusion: "There is a good time coming. There is an handful of corn in the earth upon the top of the mountains. Its fruit some day shall shake like Lebanon. It came, that handful, from Calvary, and mid thorns, and thistles, and noxious weeds, and wild fruit bearing brambles, that handful has continued to grow and spread. Interspersed throughout are scarlet poppies and blue cornflowers and purple tares, and widely spread abroad are goodly stalks, bearing nothing but chaffy scales. Is it any wonder that those who survey the broad fields from mountain top to valley, looking only for bright

FLOWERS OF POETRY

or the unsubstantial fruit of wild nature, or the mere straw wherewith to make a pallet for the soul's rest—is it any wonder that they should deem its waste places as valuable as those that produce heaven's harvest? But, let the field be ploughed by the deep, sharp share of the hungering soul, and watered by the tears of them that are reproached with the taunt "Where is your God?" Shake out from all full ears the living kernel of Christianity, which is Christ in man, to fill the furrows full, and when the harvest comes and the yellow fruit shakes like Lebanon, thither shall all the tribes of the earth repair for good, saying, "This is the hill of God."

THE PRINCIPAL'S STATEMENT.

At the conclusion of the lecture, the following statement was read by the Rev. Principal MacVicar:—

"It may be in the remembrance of some of you that the number of students in attendance last session was ninety-two. Of these fifteen finished their studies with us and received their diplomas. It is gratifying to be able to state as an evidence of the esteem in which they are held in the church that all these with the exception of one or two are already settled in pastoral charges in various parts of the Dominion.

During the past summer between twenty and thirty new students applied for admission and for rooms in the college. Of these sixteen have arrived and several more are expected in a few days, so that we may possibly have a larger number this session than in any previous year; but of this we cannot speak with absolute certainty until all our men are assembled. One thing is obvious for some time past that our buildings are inadequate to afford accommodations to all who desire to join our classes.

To-night Knox College, Toronto, cele-

brates its jubilee. The authorities of that institution cordially invited me to take part in the services, but I regret that, for obvious reasons, I was unable to do so. I desire therefore in this public manner to express my deep interest in Knox College and the hope that it may go forward in its career of usefulness with increased vigor. This I venture to believe is the sincere desire of all with whom I am here associated in the work of the Church."

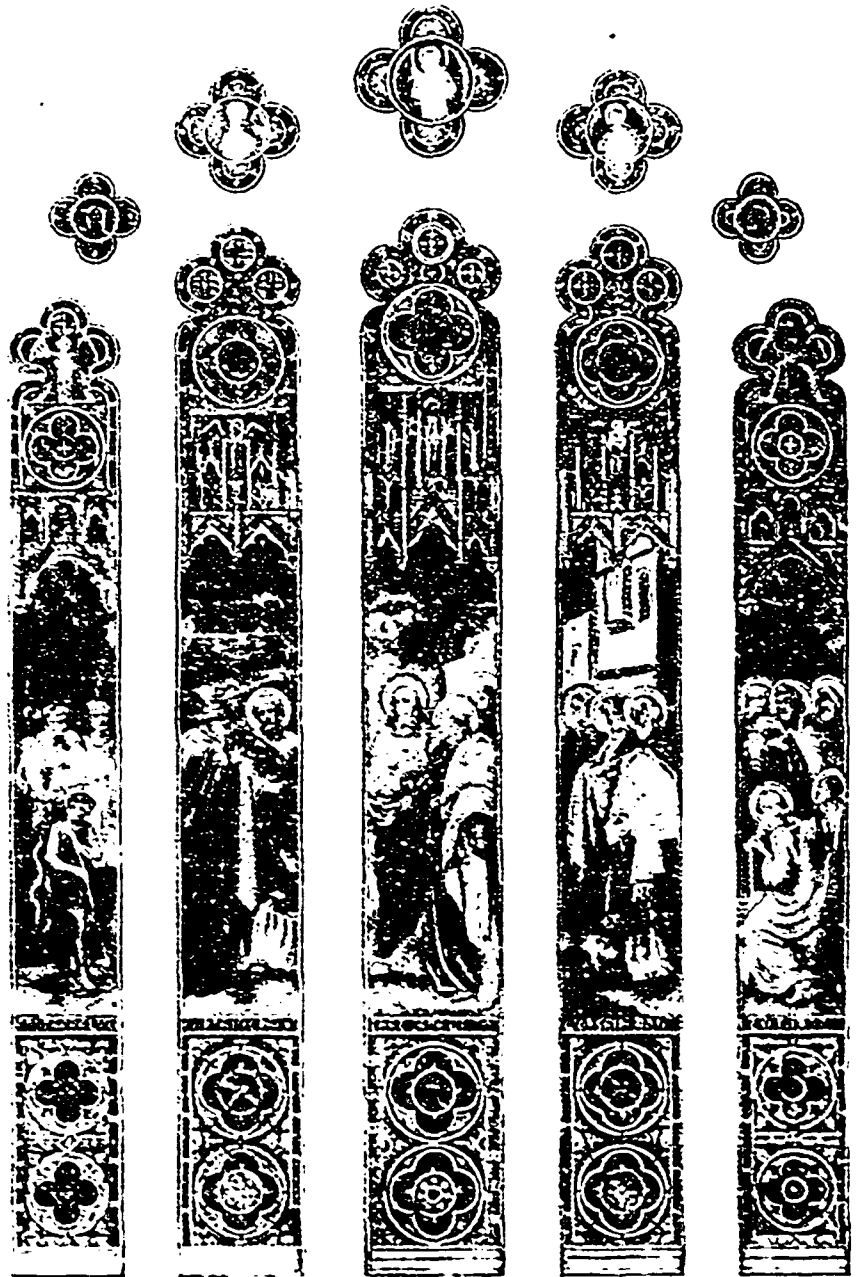
A collection for the library fund was taken and the meeting was dismissed with the benediction, pronounced by the Rev. Dr. Barclay.

Literary Notes.

WORDS OF LIFE. Sermons by the Rev. A. J. Mowatt. Montreal: W. Drysdale.

This volume has been long enough before the public for a popular verdict to be passed upon them, and it is but fair to say that the

people's voice coincides with that expressed by the critics at the time the sermons were issued in book form. It is notably a risky thing to publish sermons, even a Robertson or a Ker or a Kennedy have had to be satisfied with a comparatively limited class of readers, yet some of the rarest literary gems ever penned lie hidden in the unopened pages of some books of sermons that could be named. Mr. Mowatt makes no claim to literary merit in this volume. "I have no time to elaborate, no time for fine writing, finished literary work. They have been words of life to some souls." Yet they are not devoid of qualities of considerable literary merit, in style and finish. The material is fashioned by a hand to which the pen of the ready writer is not unfamiliar, and the fact that the book has found many friends among the people, and has been read in masses not a few, proves that the power for good of the minister of Erskine church, Montreal, is not confined to the region commanded by his pulpit.



Five Light Windows in St. Andrew's Church, Kingston. Subject—St. Andrew introducing certain Greeks to Christ.

—EXECUTED BY—

CASTLE & SON, 20 University Street, Montreal

THE DECORATIONS AND STAINED GLASS OF THE NEW ERSKINE CHURCH, MONTREAL, WERE RECENTLY EXECUTED BY C. & S.