

Expulsion from *any* German university means expulsion from *all* within the domain of the whole German Empire. The name of the expelled student is posted up on the bulletin-board of every university in the Empire. But this exclusion from the seats of learning is a trifle compared to the indelible stigma branded upon the name of such an unfortunate. He can never hold any office of honor or trust, can never be admitted to any of the learned professions, or attain any political position whatever. He is practically an exile among his own countrymen.

UNIVERSITY SERMON.

AT the request of a number of the readers of the JOURNAL we give a report of the military sermon preached by Principal Grant in Convocation Hall on Sunday, 16th April. The Rev. preacher took his text from the words:

"Thou therefore endure hardness, as a good soldier of Jesus Christ."
—Timothy II., 3.

This exhortation of Saul to his young fellow-laborer Timothy represents the Christian life in analogy with the soldier's life. It is singular how frequently St. Paul made this comparison, and the reason he did so in the text was, it is suggested, because Timothy was a man of gentle and timid nature. On this account Paul was strongly attracted to him, just as Elijah was attracted to the comparatively mild Elisha, and the stormful, restless Peter to the timid John. What has the Christian to do with fighting? it may be asked. Would it not be better for Christians to get up a universal peace society? to declare that war shall and must cease? This has been urged again and again by men and women who satisfy themselves with a text instead of considering the cause and consequence of war. Men talk of drying up the outflowing stream without thinking that the fountain from which the stream originates is the real sinner. Instead of asking, Why should there be such a thing as war? would it not be a more sensible thing to go to the root of the matter and ask, Why is there such a thing as evil in the world? Where evil is there should be battle. Reform in civil society, of even the constitution or creed and discipline of a church, is attended with contest. The military profession, then, represents the true conception of the Christian life. Let us do all we can to promote universal peace. That is the aim of the military profession—to bring war to an end. Society, if it really desires peace, must prepare for war, or it will be a very foolish society. The Church, if it would reach the millenium, must be militant. We are continually fighting evil of some sort. A man is base who will not fight for truth and the true cause, and a nation dumb that has lost its military spirit.

God's most perfect instrument for working out his intent is arrayed in actual slaughter. "Yes, carnage is his daughter," sings the most spiritual poet of the 19th century. We shudder at the language. It seems so terrible. If we do not understand it we cannot understand history. Conflict tends to purify and strengthen character. The honor of the military profession is proverbial. The atmosphere of the camp is not favourable for lying. Truth, uprightness, humility, respect for authority, a chivalrous care for the weak, and a chivalrous defence from the strong, are the characteristics of the soldier. "And when I witness," said the Dr., "as I have witnessed, sometimes, quibbling and evasion in church courts, the contradictions between private opinion in questions and the public vote in the General Assembly, the effeminacy and sentimental pietism which make some bend to the desires and feelings of others, I have sadly pondered upon the problem how best to secure for the servants of the church the discipline of camps, that sense of honor which

usually characterizes the servants of the Queen." And this is so with the military profession, in accordance with the teachings of scripture. Even in the New Testament, the gospel of peace, military men are always referred to with respect. Speaking of the soldiers of the present day, Dr. Grant said that many enlist from high motives, they fight in defence of liberty and humanity, of homes and altars, and "defence, not defiance," is the motto written upon the banners of the volunteers of every nation. If the military profession represents the true side of Christian life, it follows that a Christian must be a soldier, and we can learn what is expected of a good Christian by noting what is expected of a good soldier. In ancient times men fled from evil. Modern pietism perceives its effect upon society, but refuses to strike a blow at the mischievous element. There is a difference between manly and mawkish piety. One fights the evil in and outside of us; the other calls evil by pious names and yields to it. The one displays the true military spirit, ready for work and self-sacrifice; the other is all cant, wrapped in unnatural swaddling bands. The one follows Christ; the other his own standard. But how may we endure hardness?

1. In preparation for work. The soldier would be of little use but for his course in drill, marching, carrying weight, and practice in the use of weapons, and he knows the value of discipline and drill, even when the company is perfect in these things. They have been the success of the Prussian army even since the reign of Frederick the Great. Drill has been constant, and only second to that of actual war for thoroughness. The Christian then must submit to a daily exercising in the truth, must distinguish the commands and bugle blasts, must keep his eye fixed upon his Lord. The one who fails here fails when the crisis comes. Raw hands are useless in the storm at sea. In the distress of battle one veteran regiment is worth three of raw recruits. This has been proven from the days of the Romans until Roberts marched triumphantly to Candahar.

2. The soldier endures hardness by watching. He dare not sleep at his post, because not only his life may be forfeited, but those of thousands. No wonder that neglect of duty is treated as a crime, that men are shot for it. The Christian has many foes to contend against; they have enemies within the lines. The Captain has given the order to "watch and pray." The wary foe sometimes gets the best of us before we are aware of it. It is hard to watch, harder than to work and fight. It is pleasanter to sleep, to search for flowers, taking it for granted that there is no danger because the enemy is not seen. "I say unto you watch; the flesh is weak, Resist its appeals the tendency is to fall back upon your first love and faith."

3. Endure hardness by discharging all the duties incumbent upon you. Many are the hardships of the soldier's life. The fight does not try him most, but dirty work in the trenches, in the cold of winter, forced marches in the muddy or sweltering weather, hunger, thirst, delayed promotion and unrecognized services. The true spirit carries the soldier through all. Here, too, the Christian finds his counterpart. The essence of his life should be activity. He should undertake cheerfully everything that the Great Captain desires him to do or suffer. It may seem as though there is no profit in the labour, but there is. There may be delay in recognition and payment, a great accumulation of arrears and interest, yet the reward comes, and shame unto him who gives up in discontent.

4. Endure hardness in the hour of actual fighting, when brought face to face with the foe. It is possible for a man to become an expert in the use of weapons, to be drilled and act the soldier creditably for years, but at the supreme moment, when he looks into the eyes of his enemy, to be found wanting. So it is with much of the virtue and