

the relation of the human mind to time. Whatever conclusion we accept, we find ourselves limited. Dr. Calderwood says : "Expatriating on the powers of intellect we must also acknowledge its limits. We know and can know only in part." But Time, while it shows us our limitations, and in no way discloses the mystery of its own nature, yet leads us to one of the grandest thoughts, our relation to the eternal.

How do we know ourselves as limited ? The only objects we look at, the things we handle, the friends to whom we speak, all are connected with the transitory, they are all subject to the great law of change ; but this in its turn suggests the changeless, for we could not know of change except by something changeless.

We think of ourselves in existence because of that beyond existence. In one of his poems Shelley says :

"The one remains the many change and pass,

Heaven's light forever shines, earth's shadows fly ;

Life like a dome of many-colored glass
Stains the white radiance of eternity."

In different forms the same thought has been expressed by many men, in short, the voice that proclaims him mortal at the same time proclaims his immortality.

It is, however, when we come to study our religion — Christianity, that this thought occurs again. Christianity is an historical religion and the farther we go from a given point subjects it to all the more criticism. Other things being equal the effect upon us is less as we move onward in the course of time. If this be true how do we account for the increasing strength of our religion to-day ? From the fact the history discloses something to us, over which it has no control. The historical Christ is only true as He leads us to the Father. His life on earth sug-

gests the relation to time the ascension to that which is eternal.

We might go on with this subject, but close with one more thought, it is because our religion is related to the transitory and the eternal that it is doing so much to leaven the world ; for the same reason it is worthy of becoming the universal religion.

The work of the Young Men's Christian Association has in recent years been extended so as to include organizations in nearly all the leading Colleges and Universities throughout the world.

Some may have thought in the beginning that the Colleges did not present the most inviting fields for Christian work, but the outcome has certainly been a pleasant surprise to all. Probably the most optimistic saw only in imperfect outline the form the movement would take, never perhaps did it occur to them it was to become a potent factor in the Evangelization of the world. The work thus started has given rise to the Student Volunteer Movement which has as its aim "the evangelization of the world in the present generation." The aim is high, the idea is large, but College men have been noted for the largeness of their ideas, the height of their ambitions, and the resoluteness with which they attempt to carry out their purpose.

We have just received a copy of the "World Student Movement," which furnishes a very comprehensive survey of the work done by the Colleges during the past year. Statistics, which are usually uninteresting, in this case, when we think of what they represent, afford a real inspiration.

Amongst the most encouraging results are to be found the following :—

1. Formation of new unions and increased activity in older societies.