

In regard to the future of Canada, Mr. Roberts' remarks are noteworthy, and indicative of the way in which men's minds are now moving in Canada. He does not believe in the "manifest destiny" which would make this country a part of the United States; and here he represents the general sense of Canada. But it is evident that Mr. Roberts has what we might call internal leanings to the idea of Canadian independence. But he very properly remarks that, for many a day, it would be only an open door to annexation. "No longer backed by Great Britain, we should be at the mercy of every demand of the United States," and they might treat us "as they treated Mexico." "If," he adds, "Independence is to be our goal, we should be rash indeed to seek it now, while our population is so small and our frontier so vulnerable." Here as elsewhere the author writes with circumspection and insight.

REVIEWS.

Magazines.—The Expository Times (February) has a very remarkable article by a Dutch theologian, Professor Van Manen, who complains that his somewhat revolutionary theories in biblical criticism have not found acceptance with English scholars. The editor has given him space for the exposition of his views, intending, no doubt, to furnish an antidote in a subsequent number. So far, we do not feel moved to abandon the conservative position. A favourable notice of the "New Herzog" is given by Professor Tasker, together with specimens of the work. To theologians who read German it may be safely commended. The reviews are carefully done by evidently competent hands, and the sermonettes, etc., are very good. There is also a very good defence of the Acts from Professor Ramsay, which may be recommended to those who have read Dr. McGiffert's book on the "Apostolic Age."

STUDENTS' MISSIONARY CONVENTION.

Trinity University.—The eleventh annual convention of the Church Students' Missionary Association was opened on Saturday in Convocation Hall. It represents the student volunteer movement among the Anglican colleges of Canada and the United States. In all sixteen church institutions are represented, about 30 delegates being present. On Saturday evening an informal reception was held, followed by a devotional service conducted by Provost Welch. Sunday morning at 8 o'clock Holy Communion was celebrated, and at 11 o'clock the Bishop of Ottawa, Right Rev. Dr. Hamilton, preached the convention sermon. In the afternoon a joint meeting of the association and of the St. Andrew's Brotherhood was held in Convocation Hall. Mr. T. R. Clougher, Rev. R. L. Paddock, organizing secretary of the association, and Mr. John R. Mott, chairman of the Executive Committee of the students' volunteer movement, delivered addresses. In the evening Prof. Clark preached to the delegates in St. Alban's cathedral.

Professor Clark's Sermon.

The preacher took his text from St. Luke xxi. 33: "Heaven and earth shall pass away, but my words shall not pass away." In all that we undertake, he said, one quality is eminently desirable, that of permanency. Even when pursuing that which is evanescent, we do our best to conceal the fact from ourselves. Holy Scripture frequently contrasts the transient and the permanent, the natural and the spiritual. "The grass withereth, but the Word of God endureth." A very striking expression of this contrast is found in the text. How these words differ from the ordinary thoughts and words of men. Words are but air, and it is better to concern ourselves with solid realities, we say. Yet

these so-called realities pass away and their owners are forgotten, when the poem of a blind poet becomes eternal. But what prospect was there that such a destiny could be appointed for the words of Jesus? In outward appearance He had little to commend Him. He was poor, despised, having no form or comeliness. He had broken with the traditions and beliefs of His people, seemed to men a visionary. None of the rulers seemed to believe in Him. When He spoke the words of the text, He was within a few days of the Cross; and of those who were commissioned to carry on His work He foretold that they should be hated of all men for His Name's sake.

Yet He neither expressed nor entertained any doubt as to the perpetuity of His words, and those who believed Him have experienced no disappointment. If we considered by Whom those words were spoken—not by a man of mere human learning, nor even by one under divine guidance and inspiration—if we considered that these are the words of the Eternal Word of God, our expectations might be different. And these have not been disappointed.

Within three hundred years—it may seem a long time: yet it was not long when we think of the obstacles in the way, of the strongholds to be overthrown, that no carnal weapons were available for the work—within three hundred years the words of Christ had conquered the ear of the world. When the great Constantine, moved by Divine Providence or by a perception of the currents of thought (not contradictory principles) saw, or thought that he saw, the Labarum in heaven, and read the words, "By this Conquer," Christianity became a religion tolerated in the Empire. And this incident was only a phase of the great movement, a testimony of the conquests already achieved, and a pledge of those to come. Did the words of Jesus pass away? They only became clearer, fuller, stronger. And it is not only the words of Jesus that go forth into the world, but the thoughts and principles, contained and involved in them, which penetrate slowly yet surely the minds of men, until they become the possession of mankind at large. Whence come the ideas of the civilized world—those ideas by which men are now ruled in all enlightened lands? Whence our ideas of brotherhood, of mutual rights and duties, of the duties of all men to all men, but from Him who revealed the Fatherhood of God, and thus the brotherhood of man. Even in those imperfect schemes for human progress and advancement, the truth which lies within them is borrowed from Christ. In the various forms of socialism, some good, some evil, some cloudy and uncertain, the germ is the Word of Christ. His words have not passed away: they have passed into the thoughts, the principles, and the institutions of men. And this is true not merely of society. Christ not only elevates mankind as a whole. He illuminates, regenerates, guides the individual. What were men's great needs which had never been met? It was the knowledge of God and of man, a clear determination of duty, strength to follow out their convictions, and sanctions to confirm the whole. Jesus Christ alone has responded to this need. By word and deed, and life He has revealed God. Take away what He has taught us of God, and what remains? He has given us clear guidance as to duty—the principles of conduct and their application. "He that followeth Me shall not walk in darkness." He has given strength, so that one of His followers could say, "I can do all things through Christ which strengtheneth me." And He has given full proof of the reality of judgment. Heaven and earth have passed away. There is a new heaven and a new earth. A heaven in which we see the throne of a Father, an earth in which the Holy Ghost dwells, as the life of the Church. Christ's words have not passed away. But perhaps, it may be said, in that case, why not leave these words and these ideas to propagate themselves? Ideas have hands and feet, and can find their way. Yes; but they find their way because they possess the minds of men and animate their faith and purpose. God sent ideas to men by His incarnate Son. When Christ went up to heaven, He did not set up a printing press and a Tract Society—valuable as these might be. He founded a Church and appointed living men to go forth with His words to the world. And

so it has been always—in the Crusades, at the Reformation, in every great movement: and so it must be now if the words of Christ are to live in and spread throughout the whole family of man. On such an occasion it was not necessary to insist upon the ordinary and valuable arguments for missions. They knew that for the Church to abandon that work was to declare it had lost its character. They knew that the neglect of such work would involve the loss of its best blessings. Here such arguments were not needed. A number of men had come together, many of them traveling hundreds of miles, to take counsel as to the work which they had to do for the Christianizing of the world. It was a sign of the new era which had arrived in respect to Christian missions. And now it was their part to see that their enthusiasm was embodied in principles, purposes, prayers, and work. A living Church would send out living men, inflamed with the Spirit of love and sacrifice, to do sacred, powerful, and enduring work in the world, and they in their turn would come back to the Church and kindle anew the love of those at home, until by mutual influence, by action and reaction, the Church became none other than the House of God, the antechamber of the Heaven of love. Thus would God be glorified and man blessed, when the Kingdom of this world was our Lord's and His Christ's.

THE RATIONALE OF LENT.

A Word to Churchmen.

Why should you keep Lent? There is at once a very plain answer to this. You belong to a society, and you are bound to keep its rules. All members of every kind of society are bound to keep the rules of their society. You know this is true of any organization to which you belong. The society to which you all belong is the Church of Christ. Its rules are very plainly written in the Prayer Book. In the beginning of the Prayer Book you will find (just after the calendar), a list of the feasts and fasts to be observed in the year. Among the days of fasting is that season of which we are speaking—Lent—the forty days of Lent. As Churchmen, then, we ought to keep Lent. But why does the Church order us to keep Lent? First of all, to remind us of the Christian duty of self-denial. "If any man will come after Me, let him deny himself," St. Luke ix. 23. These are our Lord's own words. You may say: "We can deny ourselves without its being Lent," and this is true. But it is also true that unless we have a special time and season set apart for special duties, the duties are very likely not to be performed at all. You know this very well in worldly affairs, and how much method, as we call it, helps us to give a due time to each kind of work, instead of devoting an undue attention to that which you perhaps prefer. The Church, by her yearly season of Lent, reminds us of the great duty of self-denial. I know very well most of your lives are passed in a constant self-denial of one sort or another, but it is what one might call a "natural" self-denial; it is for yourselves and your families. And although you may make this a very Christian self-denial by offering it to God, still it is quite possible not to do so. And you may be very good fathers and mothers, and children, and yet very poor Christians all the while. God certainly demands of us something over and above our natural duties. A denial of ourselves which shall have some direct relation to Him. It is to this denial that the Church calls our attention in Lent.

Second—The whole tone of her services calls our attention during Lent to our sins, their consequences, their confession, the necessity of turning from them, and the forgiveness of repented sins offered us through Jesus Christ. You may say, as in the case of self-denial, that the whole year is given us for repenting of our sins, and that is true. But often and often again is it the case that those who neglect all the year to repent of their sins, hear the trumpet call of Lent, are roused by the exertions which the Church in these days almost everywhere makes at that time, and once more make a fresh start in the battle to which, in their Baptism, they were pledged "to fight manfully under Christ's