

of administration, this sub-committee believes that they are not likely to prove more difficult to overcome than many that were successfully dealt with in former union movements, and can all be removed if approached in a spirit of mutual concession and with a due regard to existing interests."

Of course such an assurance has to be made good, when once a report has been collaborated of the various agencies of the negotiating churches and of the methods followed in their administration. Nor should there be any attempt to shrug the shoulders contemptuously at these obstacles to organic union which are sure to crop up even under methods of give-and-take, imbued, as they may be, with the very highest Christian philanthropy. This so-called College Question, including very much more than college interests, has all the omens of division in it that it has ever had in any proposal in favor of church union. There is no shirking of it for any one. Facing it as a purely cold-blooded business effort towards co-partnership—with the spirit of the age, that fondles the "main chance" as a corrupter of the nobler motives, making itself one of the negotiators,—the project of church union that is afoot is seriously in danger of suffering shipwreck. It is possible, perhaps, to appease that spirit by the assurance that in the union all "thine will be mine, and ours too." We will be the "we" of the union. Yet when Dr. Campbell tells us that no legislation can possibly be had to implement certain transferences, he again produces a hard-breathing in all of us. Is it possible that Dr. Campbell has overstated his case as he is inclined to overdo his special pleading against church union in general? Has he forgotten how legislation was secured in the case of the old disputings over the Clergy Reserves and the Commutation Bill? Then, it was church against church, minister against minister, vested right against vested right, and yet it is all settled now by procurable legislation with little or no help from the spirit of a right philanthropy. The basis of the church union proposed is "Love to God and charity towards men," and possibly that may help us towards settlements, even if Dr. Campbell be right in saying that they cannot be reached by legislation.

The plea that the handing over certain funds to the safe-keeping of a common treasury-oversight would be a breach of faith with the living and the dead, savours so much of a further special pleading, that it is best to await the detailed report of the various church agencies, when the facts and figures are put in evidence, before any reply is made to it. Breaking faith with any one is not likely to be favored by any of the sub-committees or by the General Union Committee either. The person who can be brought to believe that faith has been broken with him in connection with any of his church donations will be more than justified in voting against union. Yet it must be borne in mind that to transfer a donation from one philanthropy to another with no betrayal of the spirit of benevolence in the selection of the substituted philanthropy, is certainly no breach of faith with the dead; and, if it be a breach of faith with the living, the remedy is not difficult to find. To take half a million or a whole million from the college to which the money was specifically subscribed, in order to give it in whole or in part to another college or colleges would certainly be a breach of faith. The money belongs to that institution and it would be theft to take it away. Nor can any one think that it has ever entered the mind of man to propose such a transference of property. To say that any institution by the transference of its allegiance annuls all its benefactions and endowments, is akin to the lamenting of the passing of the elder because his name may possibly be changed in the constitution of the new church when finally completed. If we cannot depend upon "the saving grace

of the Master's self sacrifice indwelling in us" to get us safely through all our negotiations, nor even upon the spirit of the times that is philanthropic, to tide us over the difficulties of a give-and-take in money concerns, let us at least not give up our common-sense as a means of escape. Indeed, this question of assimilation of administrative methods has in it reasonably serious difficulties, though overcomable, without any one amplifying them into the insurmountable. In a word, this College Question, in its very widest and most inclusive sense, is replete with no more obstacles, as the sub-committee has candidly reported, than have been overcome in the college questions of former union movements.

#### AS GOD WILLS.

Can I be stem, and another be wheat?  
Can I be shell, and another be meat?  
Another be head, while I am the feet?  
If God will—God wot.  
Dross may be up, and gold may be down;  
The hero may prosper, or, haply, the clown;  
The wise forge ahead, or the dunce take the town,  
There's no telling what.  
One man may rise, while many must fall;  
One speed the birth, while ten bear the pall;  
Fame speaks for one, but death takes them all;  
The worm careth not.  
Let me be stem then—another be ear;  
Another tend birth, while I bear the bier.  
Or do the more work, and get the less gear;  
I'll stand to my lot.

#### COMPARISON OF CHURCHES.

"According to the year books of the denomination," says the Advance, "the per cent of gain in members for the year 1905 was as follows: Baptists, two and three-tenths; Congregational, two and two-tenths; Presbyterians, two per cent; Methodist Episcopal Church, one and eight-tenths.

"The Baptists added more than twice as many by confession as by letter. The Presbyterians added one and five-eighths times as many by confession as by letter; the Congregationalists a little more than one and one-half times as many by confession as by letter.

"It is a significant fact that while the gain in the M. E. Church was less than two per cent in the home field, it was ten per cent in the foreign field.

"The total membership of the Baptists in the United States is 4,709,311; of the Methodist Episcopal Church, 3,148,211; of the Presbyterian Church, 1,148,467; of the Congregational Church, 684,322.

"In Sunday-schools the Baptists gained 71,000 members; the Methodists, 58,674, and the Presbyterians, 13,199. The Congregationalists lost 2,814.

"The large gain of the Baptists is credited to the fact that their churches in the South have been organizing Sunday-schools in churches which did not have them before. In other words, they are catching up. No doubt the loss in Congregational schools can be nicely explained, but a loss among the young is something to think about.

"On the financial side of church life the Baptists raised for home expenditures \$11,061,541; for foreign missions, \$627,310; grand total, \$11,932,972. The Presbyterian home expenditures were \$13,496,879, and contributions for foreign missions \$1,046,283; grand total, \$17,651,757. The Congregationalists raised for home expenditures \$8,490,212, and for foreign missions \$491,880; grand total, \$11,561,618.

"The average contribution per member for these objects, was: Baptists, \$3.80; Presbyterians, \$14.83; and Congregationalists, \$16.85. The Presbyterians gave nearly four times as much per member as the Baptists, and the Congregationalists more than four times as much."

#### GERMAN UNIVERSITY THEOLOGY.

Interest in theology among German students, if we may judge from the fact that since 1886 the number of students in German universities has increased from 27,000 to 42,000, or fifty-five per cent. Mean time, the number of theological students in the Protestant faculties has decreased from over 2,600 to less than 1,600, a loss of sixty-two per cent. In the Roman Catholic faculties there has been an increase fairly proportionate to population. These facts are commented on by a German correspondent in "The Christian World," of London, quoted by "The Outlook," who is disposed to attribute the decline in the Protestant faculties less to the results of higher criticism than to the blighting influence of establishment in checking the free development of religious thought. "The Outlook" quotes "a cultivated British writer" in this relation: "I am afraid that there is no hope for German Protestantism till after the social revolution has accomplished itself—that is, until Social Democracy has gained its political end and disestablished the Church. I say this because the Social Democrats, who are several millions strong, and the one growing political party in the Empire, while officially they ignore Christianity, are in reality in deadly opposition to it. The reason is not far to seek; they do not understand Christianity as such, but see in it only an established system which has for its aim the maintenance of the social and political status quo—a useful police measure for keeping the poor contented with their lot. To-day it has to be frankly recognized that the Lutheran Church, as by law established, constitutes a moral barrier between the Teutonic people and Christianity." As corroborative evidence of this, he notes the fact that the free Churches of Germany, in spite of the trammels to which they are subjected are flourishing on every hand.

The Roman Advertiser gives the following statistics of the capacity of the great churches of the world, allowing four persons to every square yard:

	Sittings.	Yards.
Milan Cathedral .....	37,000	9,250
St. Peter's, Rome .....	32,000	8,000
St. Paul's, London .....	25,600	6,400
St. Petronio's, Bologna .....	24,400	6,100
Florence Cathedral .....	24,200	6,075
Antwerp Cathedral .....	24,000	6,000
St. Sophia's, Constantinople .....	23,000	5,750
St. John Lateran, Rome .....	22,900	5,725
Notre Dame, Paris .....	21,000	5,250
Pisa Cathedral .....	13,000	3,250
St. Stephen's, Vienna .....	12,400	3,100
St. Dominic's, Bologna .....	12,000	3,000
St. Peter's, Bologna .....	11,400	2,850
Cathedral of Siena .....	11,000	2,750
St. Mark's, Venice .....	7,000	1,750

The Piazza of St. Peter's in its widest limits, holds 621,000 crowded, and 208,000 drawn up in military array; in its narrowest limits, not comprising the porticos of the Piazza Rusticucci, 474,000 crowded, and 158,000 in military array. Notre Dame, the great parish church, of Montreal, and the largest on this continent, is not given above. It is said to afford accommodation for 12,000 worshippers.

Many animals are so adapted that they can closely imitate leaves or shrubs to evade their enemies. There are also certain plants which are able to resemble stone for the same end. There are several varieties in South Africa that so closely resemble the stones among which they grow that attempts are frequently made to pick them up under the impression that they are rocks. Many of these plants flower in season, bearing bright-colored blossoms; but once this period is over they resume their imitation of the rocks. At a distance a patch of ground strewn with these plants might easily be mistaken for a barren space.