

will increase every night; and when the last night comes, the total result will be summed up, and the evangelist disappear from the scene, and the world be led to wonder what has become of the converts, and how there seems to be no more room required in the church than before. We hold that there may be all this excitement without a genuine work of God's Spirit, and that there may be a glorious work of the Spirit without any objectionable manipulation, and that the spiritual life of a church is healthier which is gathering in all the time by twos and threes rather than placing dependence upon a spasmodic effort once or twice in the year.

On the other hand it cannot be questioned that there is a tendency towards coldness and formalism in all churches, which may make a series of continued meetings advantageous at times and productive of good results.

The other branch of the subject—the employment of travelling “evangelists”—led to some sad accounts of strife and division arising out of the bringing of “evangelists” into the congregations of our Church; and emphasizing the very great need of exercising care in giving our pulpits to unapproved or unknown men. Whoever is brought to help in such work, the pastor should obviously keep entire control of the meetings and see that no extravagances are indulged in which might prove injurious.—*The Presbyterian Review*.

THE BRITISH FLAG.

In the Bible are many references to flags. In the Book of Numbers—chapter ii. and 2nd verse—we read as follows:—“Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house; far off about the tabernacle of the congregation shall they pitch.” In the same chapter we read of the standards of the camps of Judah, Reuben, Levi, Ephraim and Dan. The Scotch are specially proud of flags, having carried them on the fields of the Peninsula, Waterloo, Inkerman, and to the heights of Alma, on the burning sands of Africa and India, through the wild passes of Afghanistan, and on the plains of Canada. What an amount of enthusiasm was caused in old Scotia when the Scottish Regimental Colors were deposited for safe keeping in St. Giles' Cathedral, Edinburgh! The enthusiasm of patriotic Scotsmen knew no bounds, for to them they were mementoes of duty faithfully performed in mostly all the more recent struggles of British history.

A Royal flag is called a “Standard,” the

flags of British regiments are known as the “Colors,” while those of the navy are designated by the names of “Jacks,” “Ensigns,” “Signals,” etc.

Before the union of the crowns of England and Scotland under King James the First of England, the flag carried by the English ships was the red cross of St. George, the lines of which are perpendicular and horizontal. This cross was set on a white ground. At the same time the Scotch ships bore the cross of St. Andrew, which was a blue diagonal cross on a white ground. After the union of the crowns, differences used sometimes to arise between the ships of the two nations, and the King, to prevent these differences and let his people understand that they were one nation, ordered that a new national banner should be adopted. This new flag consisted of the cross of St. George interwoven with that of St. Andrew on the blue ground of the Scottish flag. All ships were now to hoist it at the main-masthead, but the Scotch ships were to display at their stern the cross of St. Andrew, and English ships that of St. George at their stern. The Union Jack was first displayed at sea on the 12th of April, 1606. However, it did not become the military flag of Great Britain until the first of May, 1707. From the “Act ratifying and approving the Treaty of the Two Kingdoms of Scotland and England,” passed on the 16th of January, 1707, we extract the following relating thereto:—“That the ensigns armorial of the said United Kingdom be such as Her Majesty shall appoint, and the cross of St. Andrew and St. George be conjoined in such manner as Her Majesty shall think fit, and used in all banners, flags, standards, and ensigns, both at sea and on land.” On the union of Great Britain and Ireland on the 1st of January, 1801, the national banner had again to be necessarily changed. The cross of St. Patrick was a red diagonal one upon a white ground, and was placed side by side with that of the St. Andrew's Cross, forming one cross, the white beside the mast being kept uppermost, while a narrow border of white was added to represent the white ground of the Irish cross, the bordered cross of St. George being placed upon these as in the former flag. By looking closely we can thus discern the three flags, while to the unobservant there appears only one, or two.—*The Presbyterian*.

HON. SIR WM. YOUNG of Halifax, late Chief Justice, has presented \$20,000 in behalf of Dalhousie College: an example well worthy of imitation.