

Paton, when on a visit to Scotland at that time, with the sanction of his Foreign Mission Committee appealed for money for that purpose. He raised \$30,000. The Church then took the matter fully into consideration, and on inquiry, finding the cost of running such a vessel too great, took no action towards building one; and the money has lain all these years in the bank in Australia, with no proposal by any church to build a ship.

Meantime the opening of commerce with the Islands, and the running of trading steamers gave direct and ready communication, rendering a mission ship unnecessary.

When Dr. Paton left for America, over two years ago, there was no mention made by his church of a mission vessel, and so far was it from their minds that his commission, which I quote from official sources, was:

"That Dr. Paton be authorized to procure two missionaries to serve in the New Hebrides under the Presbyterian Church of Victoria, and that any money which may be sent to Dr. Paton during his American tour, be received, only on condition that it be sent to the committee to be used for such mission purposes as the committee may approve."

In the commission of the Victoria Assembly, which was held in May 1894, nearly a year ago, it was reported that money was being collected by Dr. Paton for a steamer. Leading men opposed it, and moved "that no such scheme has been sanctioned by the church, or is likely to be, and to request him to abstain from pressing the scheme upon the British public." Nobody advocated a steamer, but at length it was resolved "that any action with regard to Dr. Paton be delayed till his return to the Colony."

I quote from the official minutes and not from any mere newspaper report.

When Dr. Paton, after seeking the approval of the Federal Assembly, met with the Assembly of his own, the Victorian Church, he presented them with sufficient to increase the amount previously collected to \$50,000, to build a steamer; and presented them, in addition, for their "Ordinary Foreign Mission Fund," the enormous sum of £25,000 (one hundred and twenty-five thousand dollars), which he had collected in Britain, Canada, and the United States; and then asked their sanction for building a new steam *Dayspring*. Opposition was made, and the scheme was sanctioned, if on consulting all the churches supporting the mission and the vessel, a majority should approve of building her.

The Foreign Mission Committee then gave Dr. Paton a cordial letter of thanks, confidence, and commendation, which was recently published in your columns.

They also sent communications to the other churches asking their approval, but afterwards, without waiting for a reply from some of the leading churches, they went forward and ordered the steamer on their own responsibility.

Why this hurried ordering by the Victorian Committee, on their own responsibility, is best known to themselves. The only explanation I have seen is a statement by the ex-moderator, to the General Assembly of New South Wales, a few weeks ago, when he gave it as his conviction that the Victorian Committee "were acting in the matter against their own better judgment, under pressure from Dr. Paton." I simply quote the above as the statement of a leading Australian in an Australian Assembly, and leave it for what it is worth, without comment.

THE DAY-SPRING BOARD.

This Board consists of a body of men in Australia, who have had the whole management of the maritime service of the mission. The Victorian Foreign Mission Committee asked them for their approval. They met 21st and 26th Feb. last. A sub-committee of the New South Wales Foreign Mission Com-

mittee met with them. In their official report, from which I quote, they say:—

"The following is our unanimous recommendation" . . . "Having duly considered the statements and figures *re* a mission steamer, and finding that the ordinary cost of such per annum will be about £4,166, (\$20,830), regret that they cannot approve of the proposal to build a steamer," etc.

THE CHURCH OF NEW SOUTH WALES.

The General Assembly of the Presbyterian Church of New South Wales, one of the leading churches in Australia; met in Sydney a few weeks ago, 5-14th March. The report of their Foreign Mission Committee and of the *Dayspring* Board, was laid before them. In the course of presentation it was stated that the committee and the *Dayspring* Board:—"Considered such annual cost for doing the carrying work of the mission most excessive; that it was equal to the combined salaries of all the New Hebrides missionaries; that the New Hebrides group is thoroughly overtaken by the present service, which gives more visits to the mission stations than the proposed steamer could give, and that it costs little more than one-third of what the proposed steamer's service would be."

The General Assembly after fully considering the report, and with the knowledge that the Victorian Foreign Mission Committee had ordered the steamer, a few days previously, resolved:—"That while heartily acknowledging the indefatigable labors of the Rev. Dr. Paton, and the great liberality of the friends of the New Hebrides Mission, in Britain and America, regret that owing to the great expense which the maintenance of the proposed steamer would entail, they cannot approve of the proposed scheme. In view of the changed condition of the islands, and the increased facilities of communication now existing, and likely to increase, the Assembly recommend that advantage be taken of these facilities for the service of the mission." The Assembly also declared that they cannot hold out any promise of increase in their annual contribution of £200 "for the maintenance of the New Hebrides Maritime service, and that they do not hold themselves committed to continue this grant for any definite term of years."

THE FREE CHURCH OF SCOTLAND.

The Foreign Mission Committee of the Free Church of Scotland, when asked by the Victorian Foreign Mission Committee for their approval, resolved: "This committee have never regarded the proposal to build and maintain a steam vessel for the exclusive service of the New Hebrides Mission as a missionary necessity, and have believed themselves supported in this opinion by the views of their own missionaries. They see no reason now to depart from it" . . . "With regard to their annual donation of £250, to maintain inter-island communication, they have always acted along with the *Dayspring* Board the Federal Assembly and the New Hebrides Mission Synod, and should these authorities approve of the scheme, they are quite willing that the £250 should be applied as proposed" (towards the running expenses). "It must however be carefully understood that the committee do not bind themselves to guarantee their grant for ten years or for any definite number of years."

FACTS TO PONDER.

1. There is at present direct steam service between the Islands and Australia, with a smaller trading steamer continually running the circuit of the group, which made during the past year, monthly calls, at nearly all the twenty-four stations of the group. This service has done well the work of the mission. By it the New Hebrides group "is completely overtaken," it "gives more visits than the proposed steamer could do," and it costs less than £1,500 (seven thousand five hundred dollars) yearly.

2. A mission steamer, in addition to visiting among the islands would have to

run to Australia, and sailing from Melbourne, as she would likely do if owned by the Victorian church, could make at most but four round trips per year. The *Dayspring* Board, after careful examination of expert estimates, varying from £5,500, (\$27,500) downwards, place the minimum cost for ordinary running expenses, at \$20,830 per year.

3. The difference between the cost of the proposed steamer, and the present service by which "the whole group is overtaken," and which "gives more visits than the proposed steamer could give," is over thirteen thousand dollars yearly, a sum sufficient to support ten or more missionaries in almost any mission field in the world; enough to fill the vacant places in the New Hebrides with some four or five to spare for other heathen lands.

4. If to this annual cost we add interest on the first cost, contingencies, depreciation, repairs, etc., ten per cent. would be a very moderate estimate. If to this we add insurance, or risk, a considerable additional sum would be required. But omitting the latter entirely, and simply adding ten per cent., \$5,000, we find that the luxury of a steamer, which cannot give such frequent visits, will really cost some \$18,000 more per annum, or a thousand dollars more per annum for each of the eighteen mission families in the group, than does the present service.

In view of the hard times, the deficits in Missionary Funds, the piteous cry of the world's perishing millions, the numbers of young men saying—"Here am I send me," and our own and other churches unable to send them, such expenditure, no matter how sincere and earnest and devoted its advocates may be, is simply appalling.

We have cause for thankfulness that our own Church, as a Church, is in no way responsible for it.

E. SCOTT.

Montreal, 3rd. May, 1895.

QUEEN'S COLLEGE CLOSING.

On May 1st this College closed its work for the season, and never before have so many students attended as during the past year. At four o'clock Chancellor Fleming, Rev. Principal Grant, and His Excellency, the Governor General, followed by a distinguished company of old alumni and other friends of the College, entered the Convocation Hall and took their seats upon the platform, the whole audience rising and singing "God Save the Queen."

The Rev. J. K. McMorine, chaplain of the university, opened proceedings with a brief, earnest prayer, after which the ceremony of installing the Chancellor for another term, after fifteen years of service, was begun. Rev. Principal Grant occupied the chair meanwhile. The latter alluded to the Chancellor as a gentleman honored all over the Dominion as an engineer and statesman, and fitted in every way for a position which one so distinguished was well qualified to fill. Then came the laureation of the graduates by the Chancellor, and the presentation of medals and scholarships. This being done the Principal introduced Lord Aberdeen as a holder of a degree of Queen's University.

His Excellency spoke feelingly of his pleasure in being present on the occasion amidst his "brother graduates." He characterized it as being one of both brightness and seriousness. Bright, because of honors bestowed, and serious because of the responsibilities which those honors entailed. He had observed that the candidates knelt when receiving their degrees, an attitude which at such a time was fitting and proper.

Four names were presented by the Senate to the Chancellor for honorary degrees which were bestowed after some suitable remarks by the gentleman who presented them. The four thus honored with LL.D. were the Hon. Samuel James Way, Lieutenant-Governor and Chief Justice of South Australia; George McColl Theale of Cape Town, South Africa, but a native of New Brunswick, and whose name is now known far and wide as the representative literary man and reliable historian of Cape Colony; G. Christian Hoffman, for many years Secretary of the Mathematical and Physical Section of the Royal Society of Canada and at present Assistant Director, Chemist and Mineralogist of the Geological Survey; R. Vashon Rogers, Q. C., of Kingston, Ont., who has for a number of years been the partner in business of the present Lieutenant-Governor of Ontario, and who has always been a warm friend of his Alma Mater and taken an active and most useful part in promoting its prosperity.

Principal Grant then called upon those present for three cheers for the "representative of the Queen in Canada, Lady Aberdeen, which were given with a will, His Excellency thanking the audience on behalf of Her Ladyship. The singing of "God save the Queen" and the benediction pronounced by Rev. J. K. McMorine brought the ceremony to a close, the large audience dispersed, and the college year of 1894-5 was brought to a termination.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

May 26th, 1895. } JESUS ON THE CROSS. { Mark xv. 22-37.

GOLDEN TEXT.—Rome v. 8.

MEMORY VERSES.—25-27.

CATECHISM.—Q. 22.

Home Readings.—M. Mark xv. 22-37. T. Mat. xxvii. 31-50. W. Luke xxiii. 26-49. Th. John xix. 16-30. F. I. Peter ii. 11-25. S. Gal. iii. 1-14. Sw. Gal. vi. 1-18.

When one recalls the place assigned by Jesus Himself to His "lifting up from the earth," in the redemption of the human race, he cannot but regret that only one Sabbath is devoted to the study of this subject. It is an exceedingly difficult task to select and arrange what is of most importance in connection with this lesson. But, as the title of this lesson seems to indicate that thought should centre around Jesus Himself, and, as Pilate's inscription, "The King of the Jews," though doubtless intended as a slur on those who had coerced him into doing wrong, is a declaration of truth concerning the Crucified One, we shall try to gather the facts of this incident around (1) the King's humiliation and (2) the King's triumph.

I. The King's Humiliation.—Paul sets at the very climax of Christ's humiliation (Phil. ii. 8), that he was obedient even unto the death of the cross, so that here we have the very depths of the humiliation Jesus voluntarily underwent for us. Think of the brutal sportiveness of the Roman soldiers, who, when Jesus fainted under His cross on the way to calvary, compelled Simon the Cyrenian to assist, and who, when their cruel work was done, sat down with their dice and gambled for the clothing of their victim. Think of the position of His cross—between two others on which were hung two of the vilest criminals, one of whom acknowledged that they were receiving the just reward of their deeds—Jesus was put in the place of the chief criminal; think of the jeering inscription written by Pilate upon the cross, intended as an insult to the Nazarene and the Jewish people. Think of the mob, led on by the priests, joining to hurl every insulting epithet at the victim of their hate; of the crowds who passed by the roadway near to Calvary, and who joined in the cruel mockery, and even of the two dying thieves, deriding them and cursing their fellow sufferer. Think of the sorrow which must have filled His heart at the thought of the disfigurement of the little band which had gathered round Him, and at the piercing anguish of His mother, who stood so near the cross, and especially where He foresaw, how the hardness and bitterness of the Jewish people, whose culmination His crucifixion marked, would issue in the extinction of their city and temple, and the scattering of the people themselves to the four winds of heaven. And then think of that which is beyond thought—that which elicited the cry "Eloi, Eloi, Lama, Sabachthani"—when even the Father forsook Him—hid from Jesus His face, that the full measure of what is due to man for sin should be meted out to him. Think of all these things, and then try to conceive the depths of the humiliation which the incarnate Son of God underwent for us. Can we wonder that nature curtailed herself to hide such a sight. "He saved others, Himself He cannot save," was one of the jeering words uttered by the mockers. How should we rejoice that Jesus did not seek to save Himself, but sought and accomplished the salvation of others.

II. The King's Triumph.—Can any one doubt for a moment the perfect triumph of our King. There was triumph over Himself—His refusal to drink the stupefying draught as soon as a taste had shown Him what it was, His prayer for His enemies "Father forgive them," His thoughtfulness for His mother and the provision He made for her care, His readiness to heed the request of the dying penitent, all testify to the supreme self-forgetfulness which characterized our Saviour on the cross. He would not use the narcotic drink, which the women of Jerusalem were wont to provide for all who were crucified, because He would not have the bitterness of the cup of suffering lessened one iota lest His substitutionary work should not be complete, He would endure all the anguish of soul and body there was to be endured, that nothing might be left for His people to bear. There was triumph too over those who mocked Him, over the penitent chief and over the centurion who marvelled at the things which marked the death of the Christ; and who can tell how many of those who stood by that day, had sown in their hearts seed, which afterwards sprang up and blossomed into faith in the suffering Messiah. Then too there was triumph over Satan. The hour of his seeming victory was when the Son of man was "lifted up," but we know that it is just through that "lifting up" that men everywhere are won from Satan's kingdom, to the kingdom of Jesus Christ our Lord. Even in the hour of His greatest humiliation, Jesus was able to snatch the dying thief from Satan's possession. What can He not do now in His mighty power!