

falling back ; and in the West, the receipts are somewhat in advance. It will not be creditable to our Presbyterianism or our Christianity, if there should be failure on the part of the strong amongst us to help the weak.

Editorial Correspondence.

FROM ROME.

WE ran down from Leghorn to Rome, a little over two hundred miles, in seven hours, arriving at dusk on Saturday evening. I noticed that the nearer we came to "the eternal city," the faster we sped along, and thought how like to this is the journey of life. How the weeks and months seem to fly over our heads once we have crossed the meridian ! Sunday was a glorious day. My first walk was to the Presbyterian church. What a change had taken place since my previous visit ! Then the little Scotch meeting-house was in a back lane outside the gate, and barely tolerated at that. To-day I see a stately edifice standing amid palaces, in one of the finest streets of the city—the *Via Venti Settembre*, which runs along the crest of the Quirinal Hill from the King's Palace to the Porta Pia—the gate by which Victor Emanuele, the Italian troops, and *The Bible* entered Rome, on the 20th September, 1870. This fine four-story building with gothic windows is the combined church and manse of the Presbyterian Church in connection with the Free Church of Scotland. Over its entrance are the emblem of the burning bush and the familiar motto,—"*Nec Tamen Consumebar.*" The site is a portion of the famous Barberini garden ; the church, on the ground floor, is tastefully finished and seated for about 250. The manse, in one of the upper flats, is reached by a marble staircase and is both commodious and handsome. The property as it now stands cost some \$70,000. The congregation is not very large, being composed of English-speaking residents and casual visitors ; the former numbering from forty to fifty members and adherents ; in winter, the attendance is from 150 to 180. The minister, the Rev. J. Gordon Gray, D.D., was for some time assistant to Dr. Stewart of Leghorn, and subsequently pastor of the Free

Church, Marykirk, Scotland : in 1875 he took charge of the congregation at Naples, and was translated to Rome in 1881. He is the right man in the right place. This morning he preached an excellent and seasonable discourse on,—"*The Sabbath was made for man :*" in the afternoon we had an admirable discourse from Dr. Vincent of New York. In the evening, Dr. Gray accompanied me to Signor Gavazzi's church, close to the bridge of St. Angelo, and almost within earshot of the Vatican. Gavazzi did not preach that evening, but a young ex-priest addressed a goodly company of his countrymen with even more than the customary volubility and enthusiasm of Italian oratory. Another evening we heard Gavazzi himself. He is now over eighty, but still vigorous and eloquent. His discourse was frequently interrupted with applause and even by shouts of "*bravo !*" when he reached a climax. He is the leader and founder of the Italian Free Church, and president of its theological college in which there are at present ten students. The church property is valuable, affording ample accommodation for the minister's residence, and for the college, as well as the church, which is usually well filled by a shifting audience—many coming in and going out during the service ; at the same time a considerable number of converts are active members of the congregation. Such a host is Gavazzi in himself, one is apt to doubt, if any one will be found to take his place when he is gone, and yet, it may be that one less gifted as a controversialist may prove even more successful than he has been in "*bringing in the sheaves.*" We also heard him give an account of his work in English. This Free Church of Italy, he said, was organized in 1870 by the union of a number of isolated stations in different parts of the country, owing their existence to different agencies. He expressed the hope that the projected union of the Free Church with that of the Waldenses will be effected before long, and his belief that such a union would greatly strengthen the cause of evangelical Christianity in Italy.

We visited the *Ghetto*, or Jew's quarter—one of the most remarkable sights in Rome. Here between five and six thousand Jews are crowded together, as their ancestors have been for ages, in extreme poverty and wretchedness. The houses are