

ly with themselves and their perishing brethren if the Church would win the world for Christ.

Mr. Meikle has been, under God, the means of awakening a profound interest in divine things. For weeks religion has been the subject of conversation everywhere. Probably very few in the city but have to some extent felt its power. The gains to the different churches have been large. In Knox Church the quarterly communion was held while the meetings were in progress, and over ninety united on profession of their faith. Hundreds have since found Christ, and will unite with their respective Churches as soon as opportunity offers. We will miss the genial, robust, plain-spoken evangelist from our midst. He did not spare us, but we felt his words were true. Hardened sinners were speechless before him, because he showed them their own vileness. Believers were abashed when the picture of their past unfaithfulness was so vividly painted before their very eyes. His manifest aim always was to magnify Christ and the Word, and the Spirit greatly honoured his efforts.

One fact in connection with the movement is worthy of notice. Those individuals and congregations that had previously been more thoroughly saturated with Bible truth and more devoted to the Master's cause than in mere denominationalism got the richest blessing. We must take the Word, and throw all our prejudices and our denominational absurdities to the winds. Surely the outward success of any denomination is of small moment compared with the salvation of immortal souls. To many of us the experience of the past few weeks was as novel as it was refreshing. For the first time in our lives we tasted the joys of leading souls to Christ.

MISSION TO THE JEWS IN ROME.

The following is from the Rev. A. Ben-Oliel's "First Impressions of Rome":

The Ghetto, where the Jews have been penned up for ages, is undergoing extensive alterations. A large portion of it, facing the Tiber, is being pulled down, to make room for an embankment and an esplanade; and the Jews are being driven out from that overcrowded, confined space, and dispersing to other parts of the city, mostly, I hear, to New Rome; though one great attraction to the Ghetto remains—the Synagogues, of which there are five.

The Jewish population of Rome is spoken of in round figures as 5,000, but it cannot be far short of 6,000, for the city is growing rapidly in extent, commerce and inhabitants; and Jews from other towns are also flocking to it as a centre of industry and larger transactions.

The wretchedness and misery prevalent in the Ghetto are extremely distressing and heart-rending, and almost baffle description. How the poor creatures get a living is to me a marvel, for I do not hear of any wealthy Jews in Rome. The best-to-do are mainly shopkeepers. Under the degrading and debasing rule of Popes and priests, the Jews of Rome have grown up in ignorance of Moses and the Prophets. There are very few who can read Hebrew, and fewer still that can understand it; but yet they are strongly attached to their creed and its tenets; and no wonder, surrounded as they are by the gross idolatry, superstition and mummery of Popery. It costs the priests handsome sums to get some poor Jew or Jewess to receive baptism once a year, on the eve of Easter, at the Lateran. This year they had only one—a Jewess, whereas, in former times, they used to make a display of at least five annually.

If the inspection of the Ghetto and the condition of my brethren in this city have produced distressing impressions on my mind, my heart on the other hand has been filled with joy and thankfulness to God, on witnessing the cordial harmony and kindly spirit of co-operation subsisting among the various labourers in this field, and more particularly among the English speaking residents and visitors. It is delightful to behold the existence of a large amount of vital religion and of devotedness to the adorable Master among the Protestants of Rome, both foreign and native, and a cheerful readiness among all to extend the right hand of fellowship, and friendly co-operation in every good work, which was remarkably exhibited during the visit of Lord Radstock and Rev. Canon Wilberforce, who have been holding meetings day after day and night after night in the various churches, in halls rented for the purpose, and in drawing rooms. There is also a widespread feeling of lively interest in the

spiritual welfare of the Jews; and it will be a pleasurable duty on my part to foster and to deepen this kindly interest by prayer meetings and addresses, and to elicit the help and assistance of these dear children of God in the prosecution of my labours.

A careful survey of the state of the Jews in the Ghetto has convinced me that there is but one mode of winning their hearts to Christ, and that is, practical sympathy and kindness. Mere discussion on the credentials of Christianity, or even preaching in public, would, humanly speaking, produce little effect, unless accompanied by acts exhibiting real love and commiseration. We must strive to ameliorate their condition, and to raise them from the abject state to which the rule of Popes and priests has reduced them.

The Lord helping us, I propose to establish night adult schools for both sexes, with quarterly examinations and prizes for regular attendance and proficiency; sewing classes for young girls, and Dorcas and mother's meetings, with quarterly distributions of ready made clothing to the poor, young and old; a house of industry for boys to learn trades; Saturday conferences, and Sunday evening services. For these operations we shall require the services of at least two assistants—a teacher for the night schools, and a seamstress for the sewing classes; and if the Lord send us also a pious lad as tract distributor, he would be very useful generally.

I have thus imperfectly laid the matter before the Lord's people. The work is His, and to Him, and Him alone, I look up for the means to commence it and to carry it forward. I have set apart Saturday evenings, eight p.m., for special prayer for this mission. May many earnest hearts, both here and in dear England, join us at that hour in fervent prayer for a rich blessing, and specially for the outpouring of the Holy Spirit on these dry—very dry—bones of the house of Israel. Let the very depth of misery and the abject condition of the Jews and Jewesses of Rome be the measure of our practical sympathy and prayers and efforts; and God will bless and prosper the work of seeking to reclaim these sons and daughters of Abraham from ignorance and error, and to bring them to Jesus, who alone can impart the vivifying power of His Spirit and His grace, and all the glory shall be His, and His only.

In consequence of a large deficit in the society's income, as stated in the annual report, this mission to Rome will, at least for some time to come, be entirely dependent for its efficiency and development on the donations of friends at home, and especially on the kind liberality of the Christian residents and visitors of Rome. Contributions will be thankfully received by the Rev. J. Gordon Gray, M.A., Presbyterian Church, 18 Piazza Barberini, Rome, and Rev. A. Ben-Oliel, 8 Via Castelfidardo, Rome.

EARLY DAYS OF PRESBYTERIANISM IN THE NORTH-WEST.

In an interesting series of letters to the Halifax *Witness*, Rev. R. F. Burns, D.D., gives graphic accounts of the founding of Presbyterianism in the North-West. The following extracts from Rev. Mr. Black's letters afford interesting reading:

"As for the settlement itself, the people are comfortable, and it has none of that air of semi-barbarism that one might expect. There are good houses, good land and good society; far superior to one-half of our stations. I should mention that, by the kindness of Governor Ramsay, I boarded free on the journey." On September 25, the newly arrived missionary sends another letter by Governor Ramsay when returning. "I have seen a number more of the people, and amongst others the bishop has been here to call on me. He seems an affable and intelligent man. On local church matters as affecting the two parties we did not touch." The Sabbath previous, he had heard the bishop (Anderson) preach a good acceptable sermon, and the Presbyterians attended for the last time. By the Sabbath following, they, to the number of over 200, gathered to worship God according to the time-honored usages of their fathers. After weary years they "stand in the old paths," for a return to which they had been sighing so long, and "their eyes see their teacher," who though he came at first only for a season, lived and died amongst them, leading them forth for thirty years, by the footsteps of the flock and beside the shepherd's tents.

"A meeting of the managers was held on Tuesday evening, and it was resolved to call a congregational

meeting next week, to determine on the material, plan, dimensions, etc. Almost all are inclined to have stone, and I suppose stone it will be. The only difficulty is somewhat increased expense." The new minister deplores the heavy handicapping of the enterprise through the long delay: "I am grieved to think of the Church's past neglect of this place. Had a minister been sent out even twenty years ago, how much grief and vexation and oppression would have been saved to this people, and how much more advanced they might have been. . . . There might have been a strong Presbytery of Red River instead of a Bishop of Rupert's Land and his clergy; for, be it observed, the people who now make up the Episcopal congregations were almost all Presbyterians originally. Only the Sutherland and other Highland people have remained true—the Orkney men and others having yielded to the pressure."

"I repeat it, let nothing be left undone to have a Gaelic preacher sent out by the spring canoes, and in addition to piety and devotedness, let him be a man of respectable talents and of great prudence and circumspection." These last qualifications are underlined. Unconsciously, the modest writer (for Black was the soul of humility, and doubted his fitness for the post) sketches himself. It was because of his possession of these very qualities, the people refused to let him go, and that Sir George Simpson eight years afterwards so urgently pleaded for his retention. He continues: "Pray give the Church at home to understand that it is not any man that will do for Red River. He will have an intelligent reading people to minister to, and if our cause is to prosper here, he ought, in point of learning and talent, to stand on at least an equality with other ministers here."

"In noticing my arrival, should not some acknowledgment be made in the *Record* of the kindness of Governor Ramsay, and a copy sent him to St. Paul's?"

The worthy Minnesotan found a pleasant travelling companion in the Canadian minister, who ever retained a warm sense of gratitude to the American for the signal service rendered in a special emergency.

The next letter in the budget that lies before me, addressed to my father, is dated June 30, 1852. "Rev. and very dear Sir,—Your kind letter of March 10 did not come to hand till the 10th inst.; that of May the 15th, the evening before last, i.e., the 28th. I thank you heartily for both of them. . . . I consent to remain for another twelvemonth. On this point, I had no difficulty whatever in discerning the path of duty. To have left the congregation destitute in its present state would have been ruinous. As to your second proposition, however, viz., that I should think of remaining permanently, my duty, I think, points just as clearly in the other direction. My answer consequently is a decided refusal to entertain the thought of it." He expresses increasing attachment to the people. Love to his aged parents (settled in the State of New York) was, we believe, a chief difficulty in the way of his remaining. But that was ultimately overcome, and he did remain.

THE Presbytery of New York reports 21,195 members, an increase of 1,605. Its contributions were over \$100,000 for Home Missions, \$69,555 for Foreign Missions, \$69,690 for church erection, \$430,847 for congregational and \$132,360 for miscellaneous purposes, besides \$21,096 aid for colleges, and smaller amounts for other benevolence. A falling off of \$20,000 in the contributions for missions is said to be due to the death of one or two persons who gave largely to foreign missions.

AGES OF ROYALTY.—Emperor of Germany, ninety; President of France, eighty; King of the Netherlands, seventy; King of Denmark, sixty-nine; Queen of England, sixty-seven; King of Wurtemberg, sixty-four; Emperor of Brazil, sixty-one; King of Saxony, fifty-eight; King of Sweden and Norway, fifty-eight; Shah of Persia, fifty-seven; Emperor of Austria, fifty-six; King of the Belgians, fifty-two; King of Hawaii, fifty; President of the United States, fifty; King of Portugal, forty-eight; King of Roumania, forty-seven; Sultan of Turkey, forty-four; King of Italy, forty-three; Emperor of Russia, forty-two; King of the Hellenes, forty-one; King of Bavaria, thirty-nine; Khedive of Egypt, thirty-four; Emperor of Japan, thirty-four; King of Serbia, thirty-two; King of Siam, thirty-two; Emperor of China, sixteen; King of Spain, in his first year; Prince Regent of Bavaria, sixty-six; Queen Regent of Spain, twenty-nine.