

that the clergy did not sympathize with trades unions, some that the Bible and science did not agree. They all resolved themselves into a hatred for the truth or a disbelief for religious things. It is supposed that not one out of 20 of the working-men of London attends a place of worship. There is an evil here of a most momentous nature: and assuredly there is a cause. If the church is forsaken by a class, then something must have raised up a barrier between it and that class. There should be no distinctions in a church, and the present method of supporting and managing churches and the pew system do recognize outside distinctions too much. As to the remarks of a portion of the press concerning sermons, they are not worth noticing. The teaching of the Gospel ministry is the only protection we have against the inordinate power of what is practically an irresponsible press. Sermons, as a rule, are much superior to "leading articles,"—an article that very few who pay for their papers use. Besides, if any man objects to a congregation that likes to have a sermon, he can, in a free country, and provided he can find a sufficient number agreeable, form a congregation like himself.—The Pope has been expelling Protestant worship out of Rome, and receiving the praise of the Catholic press for so doing. Yet, when such people live in Protestant countries, they not only want justice, but more. They require toleration and privileges that others do not claim. They are now seeking for separate schools all over the confederation. The church property of Italy, amounting to sixty millions, is to be sold, and two-thirds reserved for church purposes. It is expected to be an Italian national church, and free. British clergymen, bishops and superior clergy are now serving the Pope much more earnestly and effectually than the Italians.

THAT most benevolent man, Mr. Peabody, has devoted two millions of dollars to the education of children in the Southern States. We do not remember, in the history of mankind, of such an extent of private munificence as that of Mr. Peabody.—The Canada Presbyterian Church are subscribing \$20,000 for a Theological Professorship in connection with McGill College. The same body has appointed one of its ministers a missionary to the New Hebrides, and thus entered on this mission. Thus Dr. Geddie's visit is bearing fruit. The Australian Church has also similarly embarked.

WE regret to observe the death of Mr. McDonald, long a missionary laboring among the people of Prince Edward Island. He was a man endowed with great natural ability, discernment of character and a strong physical constitution. His missionary labors for about fifty years have been most laborious and extensive. His learning was respectable, and his mental activity never deserted him. Possessed of immense tact and knowledge of human nature, combined with zeal and power as a preacher of the gospel, he gathered out of all classes of the population in E. Island a large number of Christian societies. His own people were deeply attached to him. The "first deputation" had interviews with him as to those peculiar views on which he faced particular stress. The late Principal Leitch had much confidential intercourse with him about five years ago. Not without failings since, like ourselves, he was a man,—no one of us can deny that the late Mr. McDonald was a man of great zeal, talent, and a rude sort of angelical energy.

A. P.

ANSWERS TO BIBLE QUESTIONS IN  
FEBRUARY RECORD.

"Mary Fraser," "Maggie Henderson," "Christina McLean," and "Andrew," have sent in answers to the Bible Questions in last No. We are glad to know the little folks have been so diligent, and we may probably give them some more puzzles at another time. "Andrew's" reply is correct in every particular. Here it is:—

Esther viii. 9—longest verse in the Bible.

John xi. 35—shortest verse.

Psalm cxix.—longest chapter.

Psalm cxvii.—shortest chapter.

Ezra vii. 21—contains the alphabet.

Esther—God not mentioned.

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## THE LECTURE SEASON.

Rev. Mr. Philip lectured in Mechanics Hall, New Glasgow, on Wednesday evening, 13th ult. He chose as his subject, "Books." The *Eastern Chronicle* gives the following notice of the lecture:—

"The lecturer went back to the early period of the world's history, when signs, sounds and pictures were used to denote words and ideas. In doing so he gave the audience quite an interesting epitome of history. He traced the progress of letters and literature through different ages, referring to those great men of olden time who had acted a prominent part on the world's theatre. In the palmy days of the Western Empire literature flourished: but when the Empire of the Cæsar's fell before the onset of Northern barbarians, institutions of learning fell with a crash—intellectual and moral darkness overspread the world. This was called the dark ages. This terrible tide of ignorance with its concomitant evils was checked and finally rolled back by the great and good Charlemagne in France; and the reform was followed up by Alfred in England. The progress of letters and the increase of knowledge was, however, slow, until the art of printing was discovered. This, the greatest invention of man, by the blessing of God, has been a most powerful agent of reform and enlightenment, and to the freedom of the press, in the hands of Providence, we are indebted, in a great measure, for the blessings of civil and religious liberty. In his remarks on 'Books,' the lecturer very properly condemned the incessant reading of the multitudes of trashy novels with which the country is flooded. The tendency of such works was to demoralize and vitiate the mental powers, and weaken the desire for useful knowledge. The lecturer, however, did not condemn the reading of all works of fiction. The mind at times requires something to excite the emotional feelings of our nature, just as the reasoning powers, the memory, &c., require an occasional rest. On such occasions, unobjectionable works of fic-