

ought to have a much larger income than we now possess: every one will, at the annual meetings, vote for the resolution that it is incumbent on all the members of the Church to make additional exertions on behalf of the D. C. S., and yet if we compare the different Reports we find that the great majority of the subscribers give the very same amounts year after year.

We must, therefore, during the coming year direct our efforts to obtaining new subscribers, and to increasing the subscriptions of those now on our lists. If there is to be any emulation, let it be between Parishes, not between individuals. Such an emulation is perfectly legitimate, and was employed by St. Paul, when raising a contribution for the poor at Jerusalem. Let each subscriber resolve to increase his own subscription, and to induce at least one other person to become a contributor. If this is done, we shall have a very different state of things next year.

We know that it is very commonly said, and but too often received as an axiom, that you cannot expect every one to give. We think every one ought to give, and that in this favoured land almost every one could give without difficulty. The will is wanted in the majority of instances, not the way. We know an instance in one of our oldest parishes, of a widow of the age of fourscore years, who supported herself by the work of her hands, and yet could give \$5 to Church purposes. She esteemed it a great privilege to be permitted to give her humble assistance to the support and spread of the Gospel, and so should we all if we regarded it aright, and we shall never progress as we ought, until we are actuated by that spirit.

Lastly, let us remember that the cause of Christ is not to be forwarded by money alone. We must be earnest in prayer for a blessing on our efforts: the humblest offering given with sincerity and prayer, is of far greater value than large sums given by those in whom such dispositions are wanting. It is too much the tendency of the present day to look on money as all-powerful. It will be an evil day for the Church when such a feeling is permitted to affect its action. The purest and most successful periods of its history have generally been those when of silver and gold it had none; and although we know that the Almighty always works by means, we must beware of the temptation of ascribing to the means what is due only to His blessing.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. III.

The prison in which these executions took place, is still standing. It was the Mamertine prison situated to the left of the Temple of Concord, on the slope of the hill which leads up to the Capitol. As it now remains, it consists of two chambers one immediately over the other—the lower, a dark, damp, dismal vault entered by a trap door from above whose present appearance answers to the brief but graphic description given of it by the Historian of the Cataline conspiracy: “*Est locus in carcere, quod Tullianum appellatur, ubi paululum ascenderis ad levam, circiter quodecim pedes humi depressus. Eum muniunt undique parietes, atque insuper camera lapideis fornicibus vineta; sed ineultu, tenebris, odore fœda, atque terribilis ejus facies.*”*

There is one thing very remarkable in this still standing memorial of ancient Rome. Most of the other buildings which remain are of the times of the Empire.

* It was in this prison that St. Paul was confined and according to the same tradition, St. Peter also.