

cross, and then to her protecting and fostering embrace. He is the lone voice in the wilderness by which she calls wanderers from waste and wild to the comforts and joys of a well-ordered happy home. . . . Only let the men who are to fill this office be duly furnished and then go to their arduous work encouraged by the sympathies and prayers and supported by the gifts of the whole Church, and the victories achieved by Presbyterianism for Christ will soon be rewarded in every land under heaven."

Our Giving.

THE trouble is that a large number of our congregations fail to give something to every enterprise of the Church. Some will give to Foreign Missions and ignore Home Missions. Others will do exactly the reverse. Some will neglect the Augmentation Fund. Others will do nothing for the Aged Ministers' Fund. And so on. Now we need hardly say that our giving as congregations must be regarded as unsatisfactory until all do their share for all our work. Every congregation and every preaching station should make common cause in the whole work of the Church, educational, benevolent, and missionary. Much will depend on our ministers,—much, we may say almost *all*. They are the leaders of the people. If they are thoroughly vigilant and loyal they will be able to secure contributions from any and every congregation. Elders, of course, will do the work wherever a session is in healthy operation. But there are stations and groups of stations where elders are few and far between. In such places we must rely upon our ministers, probationers and catechists. We are perfectly safe in saying that the minister or missionary who gives the people regular and frequent opportunities of contributing of their substance will be more highly appreciated, not only by the Church at large, whose servant he is, but by the people among whom he labours, and whose liberality he develops.

But there is another drawback in our way of giving. Not only are there many congregations that fail to respond to all the claims upon them, but there are in nearly every congregation individual members and adherents whose gifts are *nil*, or are wholly inadequate. The problem is how we are to

secure the aid of all our congregations and all our people in the whole work of the Church? It will be a splendid triumph of practical Christianity when the whole Church is moved by one spirit to meet her responsibilities. Her strength will be redoubled. Her influence for good will be indefinitely multiplied. Our progress in the grace of giving has been very considerable, but we must not rest satisfied until we are "at it, *all* at it, always at it."

Brieflet No. 11.

IN ROME—AMONG THE CHURCHES.

THE seven churches chiefly venerated in Rome are—St. John Lateran, Santa Maria Maggiore, St. Lorenzo (outside the Walls), Santa Croce in Gerusalemme, St. Peter's, St. Paul's and St. Sebastian. These are called, by way of pre-eminence, *Basilicas*.* These, and indeed all the churches in Rome, chiefly owe their relative sanctity to their reputed wealth in *relics*, which consist of the alleged remains of saints and martyrs, of articles said to have been brought from Jerusalem, such as portions of "the true Cross," of the crown, of thorns, pieces of the silver coin paid to Judas, the nails which pierced the hands and feet of our Saviour, and other things innumerable, among which are some too far-fetched to be named. The most venerated of all the churches is that of St. John Lateran, occupying a fine site in the outskirts of the city. In the centre of the adjoining piazza there is the largest and the oldest of the obelisks that have been transported from Egypt. The shaft (a single stone) is upwards of 100 feet high, and is supposed to be more than 3,600 years old. The surrounding buildings include a portion of the old Lateran Palace, where the Popes lived and ruled for a thousand years. The Chapter of the Lateran still takes precedence even over St. Peter's. It is "*The Cathedral*" to

* The original Roman "Basilica" was the Palace of Justice, frequently combined with the Bourse, or Exchange. Being usually large and handsomely fitted up, when Christianity displaced Paganism, such buildings were frequently converted into churches, retaining the name *Basilica*. A church which occupied the site of an ancient Basilica was often called by that name, and others were so-called, because they partook of a similar style of architecture. Hence, the name has, strictly speaking, no ecclesiastical significance.