

slipped and fallen. we knew not whither. We almost fancied that, in the moving currents of air, we heard the wallings of the lost in the vast wilderness below. The stones we threw in were lost to sound unless they hit upon a projecting rock and fell from shell to shell. The deep darkness was fearful to contemplate. The abyss looked as though it might be the mouth of the bottomless pit. What must have been the effect when each of these breathing holes was vomiting up liquid fire and sulphur into the basin in which we stood! How immeasurable must be that lake, the overflows of which fill such cavities as this! It is when standing in such a place that we get the full force of the figures used by Scripture in illustrating the condition of the souls that have perished forever."

FROM ROME.

Mr. Thomas Cook writes from Rome, Oct. 18, 1874, to the London Baptist:— I would be pleased to give particulars of all the preaching and teaching places in the city, but that would be too long a work for the time I have at command, or the space you could allot to me; I shall, therefore, restrict my notes to

BAPTIST OPERATIONS.

Mr. Wall, in his antagonism to sectarian or denominational distinctions, calls his the "Apostolic Church of Jesus Christ in Rome," which is simply a Baptist Church minus the name and is supported by the Baptist Mission Committee. Then there is the Baptist Mission of South America, with Dr. Taylor as superintendent, who last Sunday opened a capacious preaching-room in the Piazza Monte Otoria, just at the back of the General Post-office, and facing the telegraph offices. The walls were placarded with posters announcing the opening of this nuova locale, and a crowded audience was the result. Dr. Taylor has schools under his care, as well as preaching stations and churches at Bologna, Modena, Milan, Barri, and other places. Our friend Grassi draws crowded congregations at his own hired house on the Monte, near to the Basilica, where he used to perform masses, confessions, and other papal ceremonials. Mr. Van Meter has succeeded in leasing schoolrooms close to the Vatican, where the Pope may look down from the windows of his "prison" and see the operations; an entire first-floor of six rooms, with a large garden behind, has been secured in the Via Pio Angelo leading from the Colonnade of St. Peter's. There are about eighty children to begin with.

Thus on all sides the tocsin of the holy war is sounded, and the warriors have established positions in every quarter of the city.

After four years of frequent changes, by open and covert hostility, our esteemed brother Wall, as the first fruit of the noble act of Mr. Kemp in the purchase of a palace, has found a comfortable home for himself and family, attached to which are facilities for all kinds of evangelistic work. The house is No. 35, Piazza S. Lorenza, in Lucina, a small square leading off from the Corso at the foot of the Via Frattina. The ancient church and convent of S. Lorenzo are on the opposite of the narrow square, the convent being now occupied as a military station. The situation could not be better as a centre of important operations—easily found, and yet sufficiently retired from the noise and bustle of the Corso. Mr. Wall has now, what he never could have before in his temporary and unsettled residence, a study and library. There is also a nice little room appropriated to the studies of his assistant evangelists, where they meet to read and discuss the sacred word. It would be well if this educational department could be strengthened by pecuniary aid and the assistance of a wise teacher, as I see plainly Mr. Wall will soon have too much on his hands.

Another good-sized room will be kept as a book-store, for which already many cases of books and tracts have arrived, including large numbers of scriptures, gospels, etc.

At present all the services are in Italian, but I have consulted Mr. Wall as to the propriety of devoting one hour each Lord's Day to an English service for the interests of those who will be glad to see His work, and to hear in their own tongue of its progress, and where also they may be able to worship according to the simple forms of English congregational service. It would cheer the hearts of those who love the truth to see occasionally the earnest wor-

shippers and attendants on the ministry established here, and to hear the one hearty "Amen" of the whole Italian congregation. No. 35 should be a house of call for Christian sympathisers and workers.

LOCAL STATIONS AND COUNTRY EFFORTS.

The first local preaching station in connection with the central position described above is at No. 92, Via Panisperna, the residence and preaching and teaching-rooms of Signor Grassi. On Lord's Day and on Thursday evenings worship is conducted here, not far from the Basilica, where the canon was accustomed to officiate at the altar and in the confessional. These meetings are always crowded, and Grassi is an evident favourite with the people of the Monte, of whom there are 25,000 in the locality, of the most genuine Roman type. I have attended two of his services, and have heard his energetic appeals and his withering denunciation of Popery. These converts from the Papal Church are all most at home in the exposure of its errors and tricks, by which they frequently excite their hearers to the expression of strong sympathy. I saw this at a Waldensian service at Venice, where the preacher excited his audience to noise and laughter. The controversial seems to be the first phase of the new life of converts from Popery. Grassi has less of this than most of his class. I have three of his sermons, which I intend to get translated, to let English readers see what are his teachings. The manuscripts are got up in neat order, and the sermons are written out rather fully.

The cry of Grassi is for more room, and the landlord is willing to enlarge the accommodations if the expense can be guaranteed and the rent ensured for three or four years. I have submitted this matter to the consideration of the Committee of the General Baptist Mission, by whom Grassi is supported. The sensation occasioned by Grassi's renunciation of Popery a year ago has subsided, and his career is now watched with great interest. His marriage has had a good effect on his character, and the best hopes are entertained of him by those who know him best. He is a man of warm heart and great benevolence, and requires the watchful care of Mr. Wall to shield him from the designing and parasitical. One of his congregations has been admitted by baptism into Mr. Wall's church, and Grassi has on his books a long list of catechumens and inquirers.

One of Mr. Wall's assistant evangelists has just come back from a ten days' campaign midway between Rome and Naples. He tells strange stories of his conflict with priests and people, the latter generally defending him against the threats of the former. He says he was surrounded by 200 priests and 400 people, and he distributed tracts and gospels, and preached in a number of cities. His reports are so interesting that a meeting has been convened for him to tell the story of his adventures.— This man is supported by a gentleman in England, and is an excellent evangelist, speaks a little English, of which he seems quite proud; and he is a fluent Italian speaker.

The Roman children are very teachable, and display great aptitude in learning. I have been struck with this in visiting the schools of Mrs. Gould and others, and this seemed to be written on the countenances of the 12,000 assembled on one of the brightest of the bright days we have had in Italy for the past six weeks that I have been here. It is a glorious thing for truth and freedom that these legions of young Rome are under the ban of excommunication. Not a monk or nun, the former teachers in some of the schools, was seen in the great crowd. A year ago the monks and nuns of the great hospital for orphans, at the Termini, who had been allowed to continue their vocation in these industrial schools, refused on principle, as they affirmed, to accompany their pupils; on principle the Syndic ordered their immediate dismissal, and their places to be supplied by qualified lay citizens. The children of this orphanage excited much interest, and the brass band of the boys was the most thrilling music on the Campidoglio, and through the streets of the city.

SPURGEON IN A METHODIST CHAPEL.—At the opening last week of the new Wesleyan chapel at Clapham, the Rev. C. H. Spurgeon preached to an overflowing congregation from the words, "Two other disciples, therefore, said unto him, We have seen the Lord," these words being part of John xx. 25, and addressed to Thomas, the unbelieving disciple. The sermon divided itself into three questions—What was it that these disciples saw? How could we see the Saviour? And what must we do if we were privileged to see the Saviour? At the close of Spurgeon's eloquent sermon a collection was made, amounting to £130, making a total for the day of £415.

Correspondence.

For the Christian Messenger.

FROM REV. W. S. MCKENZIE.

Dear Messenger,—

If it were my design in these replies to the letters of "An Oriental" to consider the whole of what he has written,—to review, among other things, his falacious and bungling attempt to present the facts of Mission history, I might riddle his statements on the Mission of the American Baptist Missionary Union to the Siamese. It is evident that "An Oriental" knows very little, and that little very imperfectly, about our Mission to Siam. It is conceded that the Missionary Union has never had much success in that department of its foreign work on which to congratulate itself, nor has it ever attempted to do much in the way of carrying on a Mission to the Siamese people. But if the history of that Mission is to be used to deter our Provincial brethren from trying their forces on the Siamese, let that history be accurately and fairly sketched, and not merely touched with sarcastic flings. Into that, however, and similar portions of "An Oriental's" communications, I will not here enter.

My immediate purpose will be accomplished, if from recent and trustworthy sources I show that what I said about the hopeful changes transpiring in Siam is not a "mythical representation." I wish it to be borne in mind that what I offer is not to counteract the purpose which "An Oriental" is aiming at.

From the correspondence of our Missionaries in Siam not much is to be derived bearing on the point in question. For the men we have in that country are not laboring to evangelize the Siamese, but the Chinese, a large population of which is found in and around the city of Bangkok. When the Missionaries do write to the Mission Rooms in Boston they communicate facts especially relative to their Mission work, and their work among the Chinese. Besides, so far as governmental matters are concerned, they wisely deem it the part of prudence to say little, and to write less. But they are not stupid and indifferent spectators of the political and social upheavals of society in Siam. They may be silent, but they are watching eagerly to see whereunto certain strange and prophetic events are tending. Now and then such a man as the venerable Dr. Dean, who has spent many years in Siam,—but was never a Missionary to the Siamese—and who is a shrewd observer of the movements taking place in that Kingdom, will insert a sentence, or brief paragraph in his correspondence, indicating that he believes the providence of God is at work in the dominant circles of Siamese society, silently and surely paving the way for a more rapid spread of Christianity in that land. I hope my readers will remember what I quoted from Dr. Dean in my last letter, and that they will compare the strong language of Dr. Dean's communication with those utterances of mine, to which "An Oriental" takes exception. If my Provincial brethren are determined to open a Mission among the Siamese, which to my mind is not the best thing they can do,—they surely have much to encourage them in the present condition of things in that land.

But let me adhere to my object. It is well known that all things relating to the property—the temples, and pagodas and grounds—of the Buddhist religion have been hitherto, especially in Siam, held to be very sacred, that it were sacrilege most profane to divert such property from its religious purposes. But behold what has recently transpired in the very capital of the Kingdom of Siam. Dr. Dean writes, near the beginning of 1873,—

The temple grounds near our chapel have been trespassed upon by a commercial firm, by order of the Mayor, and a piece of land, twenty feet wide and 200 feet long, taken from the front of the Wat, or temple. This to us seems a significant procedure, and in the same grounds some European captives or seamen, within our personal remembrance, were once as nearly stoned to death by the priests for shooting birds in their sacred trees, as was Paul at Lystra by the Lysonsians, for curing a man impotent in his feet. Now these sacred trees are hewn down and the sacred grounds are dug up, to lay the foundations of houses of merchandise—an act which would not have been tolerated by former kings of this country.

I said in my remarks in the Academy of Music that the young King of Siam did not hesitate to use the sacred property of the Buddhist religion for educating and

elevating his subjects. I had been informed, and I now begin to believe more firmly than ever, that instead of imitating his father in a profuse expenditure of money for Buddhist institutions, he is employing some of his father's munificent outlays to promote, not the interests of the nation, but the spirit and forms of a Christian civilization. It is an indisputable fact, so I am informed that, during the past two years, very large sums have been appropriated from the public revenues to encourage and advance in the Education of Siam the Arts and Sciences of the western world. I hope ere long to be in a position to say precisely, and with authority, just to what extent this statement is true.

I turn to "The Siam Weekly Advertiser," of July 16, 1874, and find under the caption "MAKE HASTE SLOWLY" such sentences as the following:—

Siam gets great praise abroad for her conservative measures. Her steps are cautiously taken. "As fast as she can take the staff in her own hand, she goes forward."

A brother of the king, with a printing office at his command, has issued the first number of a new weekly paper, to meet the wants of the general Siamese community and open avenues to young aspirants, to try their pen upon general literature. Such a paper ought to have universal circulation and by a very large issue afford the paper at so low a rate, that every Siamese could find means to patronize the undertaking.

The first issue, in its prospectus excites bright anticipations. The paper is to have general news, to discuss the principles of right and wrong action, as though a teacher were giving instruction. The editor will be always on the alert to exert a good influence—He will have articles on science articles on sound political economy, to help develop skillfully the resources of the country.

The editor invites contributions upon science and the fine arts, foreign news, revenue, statistics, and will be also happy to receive advertisements—political articles, proverbs, fables, poetry, and whatever will add to the interest and usefulness of his little sheet will be gratefully received.

And here is something from the same periodical about printing and books, very significant:—

It is a new thing for Siamese to be buying printed books for a library—but now the work is going on apace.

BANGKOK OFFICE.

This office was opened only some five years since. There is not a day passes, that Siamese works are not put into type and they are being bought and preserved for the commencement of libraries in all parts of the kingdom. Several new native offices are also printing native works for sale and school books are beginning to claim the attention of progressive Siamese people. Arithmetics have already been printed and there is now a call for Geography.

Is there not some benevolent man in some benevolent country who would send us the plates for a general Modern Geography and for a Sacred and Ancient Atlas? Siam wishes to know but has not yet the appliances to produce the means except in a very limited degree.

Plates for an Astronomy have been ordered.

There are standard christian books, which for their authenticity and historical verity and importance, aside from the great salvation which they reveal, should have the most conspicuous shelf in every man's library.

There is much more I should like to quote. But one need not drink the ocean dry to learn that its waters are salt. Surely what has thus far been presented supports the utterances called in question. But if this is not sufficient, more is at hand.

W. S. MCKENZIE.

For the Christian Messenger.

HOME MISSIONS.

DEAR EDITOR,—

The following is a statement of monies paid to me for Home Missions since Jan. 1, 1874, and duly forwarded to the Board of the Union.

A list was forwarded some time ago to the Board, and I had hoped the same would have been sent to you for publication for the satisfaction of all concerned:—

COLLECTIONS.

Dea. J. H. M. Larron, \$2. Osborne, 640. Lockport, 20. Lewis Head, 5. Wm. Henkin, 1. Anthony Stephens, 1. Capt. W. E. Raymond, 1. D. Campbell, 85c. Jas. Moore, 60c. Allan Gardner, 50c.

Greenfield.—Miss Hunt, \$1. Rev. H. Achilles, 1. Goran Freeman, 50c. Mrs. Olive Hunt, 50c. H. G. Freeman and family, 2. Collections 1.63. Total, 6.63.

Middlefield.—Dea. E. Morton, 2. Mrs. Ryno, 75c. Total, 2.75.

Brookfield.—Wm. Hendry, 1. R. Hunt, 75c. Jno. Hardy, 50c. Dr. Crocker, 1. Collection, 4. G. M. Fraser, 50c. Mrs. G. N. Ballentine, 1. Total, 9.25.

Kempton.—Dea. D. DeLong, 2. J. M. Kempton, 1. R. Kempton, 2. David

Kempton, 1. Francis Kempton, 1. Dea. J. Kempton, 1. Jas. Cashman, 1. Rodman, Charles and Bradford Freeman, 60c. W. E. Freeman, 1. David and Willis Harlow, 50c. Elnathan Freeman, 1. Collections, 7.55. Total, 19.65.

Collection at Greywood, 2.25. Dea. J. W. Healy, 50c. Mrs. J. Carrol, 1. Milton Young Ladies Benevolent Society, per Miss Bessie Freeman, 6.

Berwick.—Isaiah Shaw, Senr., 1. A. J. Hall, 1. Dea. M. Wheelock, 2. Mrs. Wheelock, 1. Dea. Jno. Lyons, 1. Mrs. J. Lyons, 50c. W. H. Skinner, 1. Mrs. W. H. Skinner, 1. Isaac Shaw, 1. Jas. C. Morse, 2. Mrs. J. C. Morse, 1. Master A. L. Morse, 25c. Chas. Sanford, 1. Mrs. Chas. Sanford 50c. John M. Parker, 1. Mrs. Jonathan Sanford, 25c. J. B. Chute, 2. Mrs. J. B. Chute, 1. Wm. H. Chute, 1. Mrs. W. H. Chute, 1. Elias Jefferson, 1. Mrs. Jas. Killam, 50c. Benj. Steadman, 1. Beniah Morse, 1.25. Rich. Morris, 50. Saphira Chute, 1. Col. at Somerset, 1.50. Edward Parker, 3.50.

Edgar Bishop, 1. Miss M. E. McKenzie, 1. Ansley Chute, 1. G. M. Caldwell, 1. Dea. T. H. Parker, 4. Dea. W. H. Webster, 1. Mrs. W. H. Webster, 1. Collection at Weston, 1.22. Mrs. M. A. Lawrence, 1. Miss Janie Hamilton 1. Collections at Berwick, 29.65. Mrs. Jas. E. Ilsey, 1. Chas. Skinner, 1. Jno. Shaw, 1. Mrs. E. H. 50c. Jas. Webster, Senr., 1. Jos. Dimock, 1. Geo. Sanford, 1. Arthur Parker, 1. Mr. Ilsey, 45c. Mr. Dimock, 1. Elijah Palmer, 1. Andrew Chipman, 1. Dr. Masters, 1. George Eaton, 50c. Mr. Knowlton, 1. Berwick Church, 5.50. Miss Ellen Videto, 1. Charles Eaton, 2.50. Collection at Black Rock, 1.16. Dea. John Rand, 1. Edw. Skinner, 1. Collections at Berwick, 2. C. V. Rawding, 3. Mrs. C. V. Rawding, 2. T. J. Borden, 1. Thomas A. Margeason, 1.75. James Ilsey & Wife, 1.50. Marchant Rockwell, 50c. Collection at Berwick, 3.10. Total, 113.03.

Cambridge.—A. A. Pines, 4. A. Neiley, 25c. W. W. Witt, 1. F. Webster, 50c. Mrs. A. Webster, 25c. Wm. Forsyth, 1. Collections, 3.23. Cambridge Church, 7.59. Total, 17.82.

Kentville Church, 20. New Ross, col. 5.82. Eatonville, 2. Diligent River, 83c.

Wolfeville.—Rev. Dr. Cramp, 5. Miss Cramp, 1. J. S. Morse and family, 2. Mrs. Jas. Armstrong, 2. Rev. T. A. Higgins, 2.50. H. B. Witter, 1. Albert Caldwell, 1. Rev. S. W. DeBlois, 1. Jas. S. McDonald, 2. F. C. Johnson, 2. Walter V. Higgins, 25c. R. F. Reed, 1. D. J. Harris, 1. G. H. Wallace, 2. T. H. B. Witter, 1. A. Fisk, 2. G. V. Rand, 1. D. R. Thomas, 1. Mrs. W. DeWolf, 1. Collections, 21.50. J. W. Barsa, (French Mission), 5. J. W. Barsa, \$50. Chas. Fitch, 1. Total, 107.21.

St. Mary's Bay.—Dea. Jno. Smith, 1. Jno. Spurr, 45c. Mrs. Lambertson, 1. Collection, 3.40. Total, 5.85.

W. H. Biglow, Spencer's Island, 5. Col. at Parrsboro, 1.50. Onslow West, 11.51. P. Innes, Kentville, 1.

Londonderry.—Collection, 6. L. C. Layton, 2. Mary A. Craft, 50c. Mrs. Gourley, 3. Master Geo. Thos. Gourley, 50c. Total, 12.

Collection at Maitland, 4.

Billtown.—W. C. Bill, \$20. Collection, 5.31. Total, 25.31.

Amherst.—Miss Maggie L. Con. 5. Rev. D. A. Steele, 4. Total, 9.

Newport.—Collection, 2. Jas. Walley, 1. Total, 3.

Hantsport.—Wm. Barker, 1. Collections 8.70. Total, 9.70.

Bridgetown.—Collection, 4. Mrs. W. H. Chipman, 1. Mrs. Jas. Messenger, 1. Total, 6.

Liverpool.—Collection, 6. Jabez Freeman, 50c. A Sister, 50c. Total, 7.

W. Johnston, 1. X. Chipman, 1. D. Whidden, 1.20. Widows Mite, 48c. Dea. Geo. Dodge, 1. Collection at Upper Falmouth, 2.01. Do., Waterville, 1.31.

Upper Steeple.—Collections, 2.68. James Con, 1. E. Bentley, 50c. Total, 4.18.

Jeddore.—Collections, 4.10. Capt. P. Maskill, 1. Total 5.10.

Musquodoboit.—Mrs. Geo. Taylor, 1. Dea. Francis Layton, 80. Total 1.80.

Melrose.—Collection, 97. K. Kirk, 1. A. McGraw, 1. Dea. Jas. McKeen, 1. Ed. McKeen, 1. J. P. McKeen, 2. Total, 6.97.

P. E. ISLAND.

\*Geo. Davis, Charlottetown, \$100.

East Point.—Dea. A. Scott, 1. Collection, 1.88. East Point Missionary Society per Dea. Scott, 3.45. Miss Annie Scott, 50c. Total, 6.83.

Dundas—Jno. Traut, 5. Geo. Howlet, 1. Jno. Howlet, 1. Wm. Burhoe 1. Collection, 7. Total, 15.

Summerside.—\*Jno. R. Calhoun, 25. D. Archibald, 5. B. Mutch, 2. \*James B. Clark, 2. P. Baker, 1. \*Stephen Baker, 1. Total, 36. Total, \$637.89.

\*Sums marked thus paid to Jas. Desbriay, Esq., Treas. for P. E. Island.

Yours truly,

ISA. WALLACE.

Berwick, Nov. 13, 1874.

The ten thousand Baptists in West Virginia at the close of the war have grown to more than twenty-four thousand. Under the labours of their missionaries, in eight months over three hundred persons professed conversion.