

raised for the purpose, and he urged those present to pray earnestly that it might be done. Mr. Moody was on his feet with a sudden inspiration, saying, "Bro. K., I wouldn't trouble the Lord with a little thing like that; I would do it myself." The universal smile proved that every one took the point of his joke.—*Congregationalist.*

The Christian Messenger.

Halifax, N. S., April 24, 1878.

YOUNG WOMEN IN LONDON.

There is now more effort employed to prevent evil, than ever before. The philanthropy of the age is directed to remedial measures to save the fallen, but it also recognizes the greater importance of means being used to save from danger the well disposed and to help young men and women from falling into the snares which stand so thick in large cities to entrap the unwary. An Extensive organization exists in London designated "Lady Kinpaire's Christian Association," which is designed to aid respectable young women, who have come from other parts of the country for employment and to give them companionship and the comforts of home over our contemporary. The Baptist gives an interesting account of a large meeting recently held in St. James' Hall at which were several popular speakers to give addresses. The benches were occupied by thousands of well dressed young women.

Dr. Donald Fraser shewed to them that whatever touches the moral condition of woman touches the core of society. The heart was an unseen fountain, the streams of which were visible and if the stream is to be clear, the spring must be pure. The Bible says keep the heart—that which is seen by God alone. What the inspired writers call the heart is a mysterious thing essentially different from the material organ. The one may be taken out of a corpse by the surgeon; the other can be looked upon by God alone. In enlarging on this aspect of human nature, the doctor asked his fair audience if they were inclined to be offended at what the Bible said about the heart being desperately wicked. No good would come of concealing the truth, however; he was not a friend who would hold anything back. God, who spoke of the heart as being unclean was able to make it clean. The evil of an impure heart could never be remedied by laws and regulations, but by the grace of the Gospel. The "Pilgrim's Progress" supplied a telling illustration. The dusty room in the interpreter's house was the unclean heart. All endeavours to cleanse the place by sweeping failed, raised great clouds of dust; but when the water was thrown upon the floor, the cure was immediate. There was a man inclined to be sceptical, who at length went to his minister and confessed that he had found the doctrine of original sin in the Bible; but asked the pastor in reply, "Do you see it in yourself?" The speaker then showed the necessity of young women keeping a watch over their speech, their eyes, and daily walk—looking straight before them. They would be quite amazed to find how much the New Testament said about the tongue. No man could tame the tongue, and if not kept under it would run away with them like an unbridled horse. It is a mark of promise in young people when they have a lowly opinion of themselves. The word of God must be a lamp unto their feet. Here in regard to turning aside Bunyan's allegory supplied further material. It was a nice, smooth-looking footway into which Christian and Hopeful turned aside across By-path Meadow. There was also a traveller there, and he said he was going to the celestial gate. Then came something about the darkness, the despair, the captivity of Doubting Castle, and the key of Promise which in the end ensured liberty. In regard to Vain-Confidence, of whom the pilgrims inquired, it is advisable not to believe a man is going to heaven because he says he is going.

Though far from home and friends they need not feel alone—God would be with them. Let them see that their hearts were right with God. As Sir Walter Raleigh had told the executioner, it mattered little how the head lay so that the heart was right. The Earl of of Shaftesbury said he thought he could not consistently address his young friends as sisters, he ought rather to call them dear daughters, or granddaughters. While glad to be there, he was also delighted to see so large a gathering. Their presence showed how they appreciated the institution; and they were moved by

deep thankfulness when they saw how the endeavours of Lady Kinpaire had been blessed. His lordship was quite at home in referring to the darker days of the past, when young girls had come to London without experience and without anyone to give them advice. There was danger in an isolated condition, and therefore the friends of the institution almost supplicated them to receive the blessing of the Christian Association. Christian mothers throughout the country will rejoice in the work accomplished by such an agency—a work which is heartily aided by some of the first ladies in the land. The good fruits are often immediately seen, and will be lasting being founded on true gospel principles.

The 500th Anniversary of the rescue of John Wycliff by the London citizens and the Queen Mother from his persecutors in 1378 was celebrated last month. Dr. Vaughan preached in the Church of St. Ann's from Acts iv. 38, 39. There was a public breakfast afterwards over which Sir Thomas Chambers, M. P., Recorder of London presided. A paper was read by Rev. W. Arthur on the subject, and another by Rev. Mr. Gibson, describing the corrupt state of the Church in Wycliff's time, and the condition of the Papacy relative to the various civil governments, and pointing out how Wycliff was the great precursor of the Reformation by his teaching, by the books that he wrote, and the translation of the Bible which he made. After the reading of the paper, the company was addressed by Sir Thomas Chambers, who alluded to the Ritualism prevalent in so many churches in the present day, and remarked that the conflict which Wycliff began must be renewed. Later on in the afternoon Rev. J. Jackson Wray repeated at Devonshire House, Bishops-gate, a lecture on Wycliff which he had previously given in the Wesleyan Chapel, City-road. In the evening a mass meeting was held in the East London Tabernacle, at which Mr. Osborne Morgan, M. P., took the chair, and spoke at some length on the character of Wycliff.

Another Anniversary was also celebrated in London a week or two since. "The Bicentenary of the publication of Bunyan's Pilgrim's Progress." It was just 200 years ago since the first edition of this remarkable book was published. It is impossible to tell even how many editions have now been given to the public, from that at one penny to the most elaborately illustrated and superbly bound volumes. The book has been translated into all the languages of the globe; and all people, civilised, and uncivilised, still read it with avidity. How did this great book come into the world? and what was its appearance when simple John Bunyan, wondering at his own temerity, handled the first copy issued from Mr. Nathaniel Ponder's shop in the Poultry in 1678? This question has been very pleasantly and appropriately answered by Mr. Elliot Stock, in his "Bicentenary Edition of the Pilgrim's Progress," which is an exact fac-simile reproduction of the first edition. It is a quaint-looking book, printed in old-fashioned type on ash-coloured paper; the grotesque initial letters, false spellings, rough expressions, and, above all, the pithy side-notes in the rough force of their original language, are put before us as they were produced 200 years ago; the volume is bound in imitation of the drab binding in which such volumes were sent out to the world at this period. And how has all this been done? one naturally asks. What was the book copied from? In one of the cabinets of Mr. Holford's well-furnished library, in Park-lane, rests a small volume, carefully enclosed in a brown morocco case; it is in good preservation, and as you handle it you see plainly that it is still in the binding which has been on it for 200 years; the edges are clean and uncut, and the whole appearance of the little book indicates that it is in the same state as that in which it first left the bookseller's shelves. This is the original edition of the "Pilgrim's Progress"; the fountain-head of the mighty river of editions which during these two centuries has continued to flow on, from year to year to the present time, and from which Mr. Stock has produced his fac-simile. This precious volume is the only one known to exist of the first issue, and it is valued at many hundred pounds.

"LEADER."—The Alexander Street Baptist Church at Toronto advertizes the recognition of Rev. J. Denovon as "the new Leader" of said Church.

THE BAPTISTS IN ROME.

In our latest London exchanges we have accounts of the opening of the second New Baptist Chapel at Rome on the last Sunday in March. A large number of English visitors were present. The sermon preached by Rev. J. Clifford, was from Romans xvi. 3-5—The apostle Paul's greetings. The history and character of the New Testament Church were presented, in fearless contrast with the corrupted Apostolic Christianity which culminated in the establishment of the Papal Hierarchy.

At the close, Mr. Cook gave information concerning the work in Rome, which had resulted in the erection of the chapel and associated buildings. The latter are designed as a home for ministers and evangelists, with a capacious shop for the sale of the Scriptures and other books, and rooms for schools, with a large square of vacant land available for other purposes of the institution. The cost of the buildings and freehold would amount to nearly £4,000, of which about £1,000 had been contributed, the General Baptist Missionary Committee having advanced, on loan, the necessary funds for the completion of the work. The total amount of the collection was 2246 lire 60c., equal to £18 14s. sterling. On Sunday evening, a sermon in Italian, by Mr. Wall; on Monday evening, an open meeting for conference and prayer, in the English language; on Tuesday evening, a sermon by a deputy of the Italian Parliament; on Wednesday evening, a sermon by Signor Grassi, the well known seceder from the Roman Church, and formerly Governor of the Great Basilica of Santa Maria Maggiore, near by the new chapel. Other services would follow in the Italian language, but the English party were to go on to Naples on Thursday, and spend the next Sunday there.

The chapel it will be remembered, is erected above the remains of the house of Pudens, mentioned in 2 Timothy iv. 21. in close contiguity to the Church of Santa Pudenziana, near the Basilica of Santa Maria Maggiore, and Signor Grassi will labor in connection with it. Mr. Clifford gave a vivid sketch of the early Christian life in Rome, and maintained that the religious community of Aquila and Priscilla, Paul and Pudens, typified the Church in all ages. It was to revive that type, amid the corruptions of its modern travesty, that the Baptist Mission worked in Rome. Mr. Clifford concluded by arguing for Italy the eventual realization of Cavour's ideal, "a free Church in a free State."

The chapel and other buildings excited the admiration of the visitors, and the platform especially was much admired. The whole is of white marble, and the large oval basin of the baptistry is capped by a fine moulded and polished curb, nearly a foot in depth. The table, on which a beautiful olive-wood desk from Jerusalem is mounted, is massive and richly carved, and with it is connected a noble brass railing. In a recess over the baptistry are inscribed in Italian the words, "One Lord, one Faith, one Baptism," with representations of drapery underneath. Over the side doors leading into ante-rooms and school-rooms are two tablets, one of which is painted, also in Italian, "Buried with Him," and on the other, "Risen with Him." The whole is supported by columns with Corinthian capitals. The floor of the platform and the cover of the baptistry are neatly carpeted, and the whole of the end of the chapel has a very beautiful appearance. The central floor is laid with a sort of a mosaic cement, and down the sides the passages are of white marble edged with marble of a blue colour. The execution of the whole reflects great credit on the architect and the builders.

Mr. Thomas Spurgeon is on his way back from Australia. The *Methodist Journal* of the 18th of January, published in Adelaide, has the following:—"Mr. Thomas Spurgeon left by the Melbourne steamer on Tuesday, after a visit extending over two months, during which he has been through anything but robust in health, almost incessantly engaged with public services. Mr. Spurgeon has more than his father's name. He has his father's sincerity and earnestness, his simplicity of aim, and not a little of his humour and mother wit. His addresses have been pleasant to hear, and always profitable, unpretentious, natural; always to the point. He has evidently learned in a good school, and profited thereat. Though youthful, he has the balance and control of an older man, and we are thankful that the son of Charles H.

Spurgeon so becomes his noble father. Mr. Thomas Spurgeon's visit will leave behind it a precious memory. It will prove to young men that they may be natural, simple, unpretentious, and unmistakably godly, without ceasing to be entertaining, humorous and popular. It will show that the old story has charms when simply told, which are still potent and fresh. It will prove that people are not altogether averse to the sensational and florid, but that, the homely and natural can interest and attract. We wish our late visitor a life of usefulness and honour."

Rev. C. H. Spurgeon, the father, has received a pressing invitation to visit that southern island continent. In reply he says:—"How I wish I could glide over and return in a month and see your kind faces! Thank you all very much. But do not allow others to waste time in hoping to induce me, for I conclude that it would be wrong for me to leave England for so long a journey unless I were thoroughly broken down. I am not well, but I can keep on somehow, and I must do so. Everything grows and demands more and more attention. The pecuniary need is by no means small, but I would leave that; oversight, however, there must be, and if things went wrong I should have all the blame."

THE FAMINE IN CHINA.—A letter from the Rev. T. Richard, Baptist missionary, appears in the *Celestial Empire*, a Shanghai newspaper, stating that in the province of Shansi the distress is so terrible that at the time he wrote children were being boiled and eaten. He himself saw men carrying little girls of eight or nine years old in baskets for sale. He met a Chinaman staying at the same inn with himself who had bought two sisters and a brother, ranging from nine to eleven years, for 900 cash, or about three shillings, and another girl of eighteen for 800 cash, or a little more than half-a-crown. He saw also people dying or dead by the roadside; in some cases the corpses were being devoured by the dogs. At the time the present mail left Shanghai, strenuous efforts were being made by the European and American residents in China to raise money for the relief of the sufferers. Since that time some contributions have been sent from England and America. The treasurer of the Famine Relief Fund, 35 Nicholas-lane, Lombard-street, E. C., has also remitted nearly £4,000 by telegraph to China, and several hundred pounds have been sent through the Church and London Missionary Societies. In the greater part of the famine-stricken regions food may be bought, and all that is needed is money to distribute amongst the starving inhabitants. The funds raised by Europeans are distributed by missionaries, both Protestant and Roman Catholic, who either reside in the interior of the country or have gone thither temporarily for the purpose of relieving the distress.

The Wesleyans are also appealing through their organs for aid in this terrible state of things. The rights of women are being effectually advanced in England; recently eight ladies, donors of £500 each, have, under a new regulation, been admitted as governors of Christ's Hospital, London.

Separate Schools in Ontario are not proving a success. The Catholic people are finding out that the Public Schools are better, and parents prefer sending their children to them.

"KIND WORDS SHALL NEVER DIE."—Here are a few more of them, and although they are marked "Private," they have been on hand several weeks, but we venture to make them public thus far, and hope our humble efforts may ever be productive of like good fruit. We may say as did the great Apostle of the Gentiles: "By the grace of God the Messenger is what it is," and to Him be praise forever.

I owe the *Messenger* a little debt of gratitude which I shall endeavour to pay by sending my \$2 per year, and striving to increase its circulation. The debt was contracted two years ago—I was traveling in company with another student, over a very rough and lonesome road to fill an appointment in Lunenburg Co. After breaking our carriage and nearly breaking our necks we approached a forest some time after dark, the prospect of getting shelter was slim indeed; but we were informed that there was a house just at the edge of the forest, we could only speculate as to the inmates. Quite late we drove up through the mud to the door of a neat looking farm house. My companion held the reins and I applied my knuckles to the door; and when the door opened the first thing that met my gaze was a file of "Christian Messengers." Need I say all my fears left me and that I was prepared for the hearty welcome which was accorded us? I tell you brother, the dear old *Messenger*

never before looked half so pleasant as on that night when I stood cold, hungry and tired in that door way asking for shelter; for I knew that no family could take it, pay for it, and read it, and turn a tired wayfarer from the door. May God bless you in the work this year.

You will excuse me for sending so long a private letter for I do not write often.

TWEED IS DEAD. Perhaps there have been few men whose memory has been so thoroughly execrated. He and those who acted with him defrauded the City of New York of \$50,000,000. His death in jail has been the occasion of ten thousand lessons on the sorrow which follows in the steps of guilt. He flourished for a time, but the consequences came down upon him sooner than he supposed, and his friends forsook him!

A proposal is made to publish a monthly Baptist Magazine for Ontario and Quebec. It would doubtless do good service if it could be sustained.

REVIEW OF BOOKS.

THE LIFE OF WILLIAM BROCK, D. D. BY CHARLES M. BIRRELL. James Nisbet & Co., London, pp. 342.

This is a biographical age. No sinner does a public man die than the press pours forth Memoirs of him, sometimes prefaced by autobiographical details, prepared before hand to ensure authenticity. A large number of those Memoirs, after circulating among friends and admirers, drop into oblivion. Here and there one survives till the next generation. The cases of additions from this source to the permanent literature of the country are exceedingly rare. Very few men may hope to immortalise themselves by writing the lives of the worthies of their own times. Some of our readers will probably remember Cowper's exquisite satire on the insertion of the names of "men of small note" in the "Biographia Britannica." But there are exceptions, and here is a very noticeable one. Dr. Brock was not a man "of small note." He was not, indeed, a great man, in some senses of the word "great." He could not boast of profound learning; he was not a keen-eyed critic; his taste was not exquisite; nor was he skilled in settling dates, or adjusting the claims of conflicting systems. But he was "a scribe well instructed," and eminent among "good ministers of Jesus Christ." What he was in the church, in his family, and in the denomination has been clearly and fully shown by Mr. Birrell, whose Memoir of the Rev. Richard Knill, published many years ago, was read by us with great satisfaction, and whose reputation as an author is much advanced by this volume. Dr. Brock was great in goodness. The minister who places this book in his library, and reads it once a year, will have reason to thank God for the benefit he has received.

THE HEATHEN WORLD AND ST. PAUL. Four volumes. These volumes are published under the direction of the Committee of General Literature and Education appointed by the Society for promoting Christian knowledge.

Forty or fifty years ago if a volume came into our hands bearing the imprint of the Christian Knowledge Society, a strong suspicion of heresy was excited. In the books issued by that Society so much was said, and with such urgency, in favour of Baptist Regeneration, Sacramental Grace, Priestly power, and other noxious and hurtful notions, that evangelical men who were called to sail over the sea of Literature gave the Christian Knowledge Society a wide berth.

The Society has now taken a new departure which we gladly announce. By the "Committee on General Literature" the services of some of the best writers of this century have been engaged, and a considerable number of very useful volumes have been already issued, and others are in preparation. We mentioned in a recent number the series on "Non-Christian Systems, viz., Hinduism, Buddhism, and Islamism."

There is another series, entitled "Ancient History from the monuments." Five volumes have appeared: viz., ASSYRIA, by the late George Smith, Esq.; BABYLONIA, by the Rev. A. H. Sayce; EGYPT, by S. Birch, L. L. D.; GREEK CITIES, AND ISLANDS OF ASIA MINOR, by W. S. W. Vaux, M. A., F. R. S.; and PERSIA, by the same gentleman.

The volumes now before us, and which we have read with great pleasure are