

inquisitors had given the signal to the executioner, and he was strangled. His body, cast on the burning pile, was reduced to ashes, and the ashes were thrown into the Tiber. This martyr was Pascale, a Waldensian pastor. Thus ended that memorable day. The pope returned to the Vatican with his pompous cortege, while the ashes of the Waldensian pastor floated on the Tiber towards the sea.

NOVEMBER 25TH, 1883, IN ROME.

Start from the Piazza Venezia, having the Corso on your left hand, and enter the new grand artery of Rome, Via Nazionale; follow it to the point where it turns sharply to the right, and stop before the edifice which forms the corner. Over the principal entrance is the inscription, 'Ve un sol Dio ed un sol Mediatore di Dio e degli uomini: Cristo Gesu Uomo.' 'There is one God and one Mediator between God and men, the man Christ Jesus.' Above the inscription, a candlestick placed on a bible and surrounded by the motto, *Lux lucet in tenebris*, tells that you may enter with the certainty of finding yourself among friends and brethren. The church is crowded. The speaker tells his audience that he is "not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." He has good reason to sound forth this word which St. Paul wrote to the Romans, for he is a Waldensian pastor, and if it was for the Gospel that Pascale was burnt to death, it is still because the Gospel is the power of God that he can proclaim it freely in this same Rome, whence has so frequently been sent the cruel order to destroy the Waldensian pastors from all parts of Italy, inaugurating a Waldensian church at Rome. And the Pope? The Pope, a voluntary prisoner in his sumptuous palace, shrinks from leaving it to put himself alongside of the Gospel which he has for centuries banished from his capital! What a contrast! Besides this we read with pleasure that: 'The great event of the year has been the opening of the new church in Rome.' Those who were fortunate enough to be present on the occasion, describe it as one of peculiar interest, and as marking an important stage in the progress of the Missions. But while rejoicing at thus getting free entrance to what has so long been a strong hold of Satan; they feel deeply that they want God's presence to fill the house opened in His name and thus ask for sympathy.

"Oh, dear friends, this year especially, and above all for Rome, we ask your prayers. We ask for them yet again in the words of St. Paul to the Romans: 'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for us.'

"The inauguration of the church at Rome has filled our hearts with great joy, but it has so increased our responsibility before God, that we feel almost crushed. Oh! pray, pray for us, feeble instruments!"

(To be continued.)

British & Foreign News.

ENGLAND.

On the occasion of the Rev. Dr. Doudney arriving at his 73rd birthday, he was presented by his congregation and other friends, on Saturday evening last, with a purse of £200. The rev. gentleman, in his reply, stated he should devote half of the "noble gift" to the purpose of distributing his book he had lately written, respecting the claims of the Christian ministers, amongst young men and theological students.

The Rev. C. H. Spurgeon in a recent sermon on "Limp Christians," said:—"We may live to see men calling themselves Christians, and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as

the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limps has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Company or be placed under ban and be howled down."

Dr. Fairbairn, speaking at Bradford, on "The Place and Significance of the Old Testament Religion," remarked that—

"A distinguished scholar, whose name was well known throughout Europe, said to him, but a month or two since, that to prove the truth, the wisdom, the sober and honest history of the Bible we should place it among the sacred books of the East. There, its unique and pre-eminent purity and truth would all the more graphically stand disclosed. This would be brought out by contrast. As a piece of literature simply, the Old Testament was the most marvellous thing in the world. It contained, from the literary point of view, the most remarkable code of ancient times; the quaintest, most beautiful, and graphic history; and the supreme devotional literature of the world, in which men, in the highest moments of pious meditation used to express 'thoughts too deep for tears.'"

General satisfaction is expressed at the appointment of Mr. Edward Freeman to be Regius Professor of Modern History at Oxford. He succeeds Dr. Stubbs, the new Bishop of Chester, and is in harmony generally with that historian's views and methods of teaching, although Mr. Freeman's politics are Liberal, and Dr. Stubbs is a Conservative. It is no disparagement to a Professor of History to say that he is a politician, for, as Mr. Freeman is declared to have said, "History is the politics of the past, politics are the history of the present."

SACRAMENTAL EXTENSIONS OF THE INCARNATION.—This is one of the extraordinary transcendental phrases of which we could cull pages from the ingenious writings of High Anglicans. They are a credit only to the presumption of the extreme Ritualists who can devise such doctrines. The idea of extending the Incarnation into sacraments is worthy of the cunning of demons, whose office must be to destroy all sense and reason in religion. It really seems as if some evil spirit must have bewitched all the intellect of certain priests before they could deliberately surrender themselves to such utter spiritual folly. Yet there are eminent clergymen even in our noblest cathedrals whose very souls are steeped in these strong delusions, professing to believe that God is Incarnate, not only in Christ, but just as really in a bit of bread and a cup of wine. Here arises a serious question for Englishmen. Are they willing to be befooled by this astounding infatuation of a deluded or deluding priesthood?—*Christian Commonwealth.*

The 19th annual meeting of the Church Association was held on Thursday at Willis' Rooms, Mr. J. Maden Holt presiding. The annual report, read by the secretary (Rev. Dr. Fleming), showed that the total income on the general fund account amounted to £4,582 7s. 4d., and the expenditure to £4,514 8s. 7d., leaving a balance of £67 18s. 9d. The sum of £1,087 16s. had been received on account of the guarantee fund, and after deducting the expenditure, a balance of £823 7s. 6d. remained. The anti-Ritualistic fund had a balance of £83 6s. 1d. During the year three new branches of the association had been formed in the provinces, and a Churchwardens' Union for mutual information and support had been started, and was making very rapid progress. On the motion of the chairman, seconded by General Copland Crawford, the report was unanimously adopted. The following resolution was then adopted:—"That this meeting heartily approves of the action taken by the council in issuing the 'Memorial to the Crown' and the 'Manifesto to Clergymen,' thereby placing before the public some of the many dangers like to accrue to the Church from from legislation in substance based upon the recommendation of the late Royal Commission on Ecclesiastical Courts." The Rev. C. Stirling moved:—"That this meeting views with alarm the fact that there are bishops who do not hesitate to accord toleration to practices discarded at the Reformation, and absolutely condemned by the law of the Church of England." Mr. C. N. Newdegate, M.P., seconded this, and it was unanimously carried. A vote of thanks to the chairman brought the proceedings to a termination.

MR. MOODY'S MISSION IN LONDON.—The American Evangelists have spent five of their six months' campaign in London; and, if we may judge from the accounts in the London press, they have reason to be

content with the results. It is said the meetings have not created the furore which the meetings of 1875 created; but they have, perhaps, been more successful as respects the neglected classes. Mr. Moody's complaint, nine years ago, was that the church-goers crowded out the unconverted. Now he is satisfied with the manner in which the "home heathen" are being influenced. In all the sections of the great city where the Evangelists have laboured this winter great and permanent results were wrought. Islington, Wandsworth, Stepney, Battersea, Stratford, New Cross, and St. Pancras have witnessed crowded meetings and numerous conversions. The services at New Cross closed on Sunday, March 6th, and after a few days in Edinburgh, the Evangelists opened the campaign in St. Paras. The scenes at New Cross, where the Evangelists remained twenty days, have no parallel, we are told, in local annals. New Cross is the south-eastern suburb of the great metropolis, and is the least local in its character of any of the points included in the plan of the season's work. Endless crowds came from the whole surrounding territory, and in them all classes were represented. Many characters known to the police were drawn to the tabernacle. At one of the services 360 men stood up for prayer; and on the closing night there were seventy who rose on the platform alone.

It is remarked that men rise more readily than women, although on one Sunday afternoon not less than 200 women stood up to be prayed for. Sometimes the Tabernacle is filled chiefly with church-goers. On one occasion at New Cross, Mr. Moody, wishing to make room for the unconverted, asked all who were Christians to rise. When nearly the whole audience, who did not suspect his design, rose, he told them not to sit down again, as the service was intended for the unconverted, who were waiting outside. Many withdrew good-naturedly to a tent and held a prayer-meeting, while hundreds of unconverted people took the vacated places.

It was calculated that, up to the time of their second week in New Cross, Messrs. Moody and Sankey had reached one million people, in over 200 services, the average attendance being 5,000. After the St. Pancras or King's Cross meetings, the Evangelists go to Addison Road, and finally to Croyden. They have refused all invitations to other places, and will leave for America for needed rest when they have finished at Croyden. Their mission, as a whole, has proved a greater success than the most sanguine dared hope for. Of the spiritual results, the Evangelists and their fellow-workers express themselves in terms of devout gratitude. Not only so, but divines, both Churchmen and Dissenters, have been led in these meetings to discover the points upon which they are agreed.—*N. Y. Independent.*

Plain words and home truths are wholesome, if sometimes unpalatable to those who are wounded by them. Dr. Parker goes to the root of things when he says, in reference to the Outcast London controversy "When a woman is compelled to work all day for four pence it is a mockery to build her a Mission hall, and invite her to hear prayers from people who ought to have paid her a better price for her labour. 'It is iniquity, even the solemn meeting.' When ladies grumble to pay half-a-crown for an article upon which some needy sister has spent a week of continuous toil, and then on Sunday give away tracts and ring the bells of heaven as if they were the favourite angels of God, they ought to be told that their blasphemy and their benevolence are alike despised."

THE ROCHESTER LAY-WORKERS ASSOCIATION.—The annual gathering in connection with this association took place on the 13th of March, in the Surrey Gardens Mission Hall, Walworth. The Bishop of Rochester presented the licenses to those newly admitted to the association. The Bishop's address was based on the words of Boaz (Ruth ii. 12), "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel." In the course of his remarks he reminded his hearers that the special aim of his hearers must be to bring men to God; to touch the mind, the conscience, and the heart, by influence, worship, and teaching. Influence was gained by the character, the conduct, and conversation of the servants of God; the root of influence was personal goodness. Those before him had special permission to help others in their prayers; to lead them to worship. This was in itself a great privilege and a great responsibility. Let the lay-workers love prayer; let them study reverence, devotion, reality, and feel the joy of praying and working. Of teaching he would say, "Be not many teachers, my brethren" (James iii. 1, Revised Version). To teach we must ourselves learn the truth. We are all learners, all scholars. We should be humbled to think how little even the wisest of us knows. Drink