

The *Tablet* a Roman Catholic organ gives the following account of the reception given by the Pope to Count Martino, when he came with the above letter from the king:

"The audience was at 10 a. m., on the 10th Sept., and was very short. Count Ponza gave Victor Emanuel's letter. The Pope took it, did not even open it, and threw it on the table, saying: "That is my answer. I have no other for those who ask me to betray my most sacred rights and my honour." Count Ponza began to bluster, and was very insolent in his manner, saying: "But your Holiness knows that whilst you talk thus, there are possibly four Italian divisions crossing the frontier." The Pope rose with all the dignity you know, and said: "And what do you four divisions, more or less, signify to me? My cause and the city are in the hands of Almighty God. Tell your master that I shall defend myself to my last soldier and to my last cartridge; and that I will never surrender my rights and those of the Holy Roman Church." The Pope rang the bell and pointed to the door, and *exit* "Pontius Pilate" (as the Romans have already named Count Ponza); and the Pope called in Gen. Kanzler, the Minister of Arms, and said: "I have given my answer, General. They offered me five days to consider, but I have settled the matter in five minutes."

The *Record* gives some account of the condition of Rome and its government; from which we make a brief extract:

"The temporal power of the Pope, is confined to an area of some 4,556 square miles. Within this area he was supreme; and the policy of his Government, in the eyes of the Ultramontane world, plainly showed how ably his Holiness combined the two offices of monarch and priest. Let us for a moment discuss the results of this temporal and spiritual administration. No country in Europe is better fitted for agriculture, industry, and commerce than the Papal territory. And yet its fields are untilled, its industry undeveloped, its commerce at a standstill, and its people heavily taxed. Nor is this surprising, when we consider the form of government adopted. The Papal subjects are divided into three distinct classes, the common people, the bourgeoisie, and the aristocracy. The clergy are foreign to the mass of the people by their special privileges, their interests, and often by their origin, and therefore are not included in this division. The lower classes are perfectly uneducated, and as long as they obey their priests, are treated not unkindly. Provided they take the sacrament at stated times, and do not seek to excite revolution, they are permitted to beg or to steal, according to their indolence or their ingenuity. They have never quitted Rome, they cannot read or write, they are destitute of the commonest ideas of honour, and in fact, are simply only one degree better than the brute creation. The condition of the middle classes is nearly as bad. They are heavily taxed, without obtaining the slightest advantage, and everything which tends to add to the dignity of the liberal professions is carefully removed. The merchant, the doctor, and the lawyer are treated with a contempt which is only a signal proof of the jealousy of the priesthood at the spread of education overthrowing the tenets of their superstitious faith. Hence in no country is professional talent at such a low ebb as in the States of the Church. But whilst the lower and middle classes are treated either with scorn or neglect, the Roman aristocracy is surrounded by innumerable privileges. It is pretty well at liberty to act as it chooses; few restrictions are placed upon it; and having nothing to interest itself in, and looking upon all out of its pale (excepting the clergy) with contempt, it passes its life in vanity, idleness, servility, and ignorance.

The secret, however, of all this social and moral degradation is the ecclesiastical Government, which controls the intellect and industry of the country. All offices of power or profit belong in the first instance to the Pope, then to the Secretary of State and the Cardinals, and finally to the priests. These all take their full share according to their rank in the hierarchy, and when everything worth having has been freely distributed among Pope, cardinal, and priest, the remainder is generously given to the nation. In the eyes of the Roman Government, the laity, which, in other words mean the lower and middle classes, are simply a collection of worthless and insignificant inhabitants, and a priest who opened his mouth to say a word in their favour would be lost. He would be worse than a criminal—he would be a Liberal.

The duty of the Pope is to say mass at St. Peter's for 139 millions of Catholics and to preserve his crown from the fate which has just overtaken it. The conduct of his subjects is a matter of perfect indifference to him as long as the Church and the Government are preserved inviolate. Only those crimes which infringe upon the dignity and honour of the clergy are severely punished. But assassination, brigandage, or immorality affect very indirectly the Pope and his cardinals. Justice is bought and sold, and the murderer of a layman who takes refuge in a convent or other ecclesiastical asylum is at once spared from punishment. The Roman Government delights in showing that the privileges of the Church are superior to the interests of humanity. Every allowance is made to the brigand who robs the traveller but spares the Government despatches; every extenuation to the bravo, the prostitute, or the thief, so long as they confine their machinations to the laity. The hierarchy is alone considered worthy of the rights of citizens.

The *Record* prints the following letter which has been received from the Bible Society's agent in Rome:—"At last the Bible is in Rome, and four, if not six, of the society's colporteurs are in this City? Having marched with the soldiers from beyond the frontier, they entered with a

portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in—and he was determined to be the first—was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native City. I have not seen all the men yet, but expect to do so this evening. It is premature to say what reception the Bible may receive from those to whom it is offered for the first time, but from the little I saw when with one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is 'sacra'. Such prejudice, such confounding of the false with the true, will I trust, soon give way to feelings and views that are wiser and more enlightened."

The *London Freeman* says of this great change:—

On Sunday the Romans voted a *plebiscite* which was certainly no sham, except that nearly all the ecclesiastics and their dependents abstained from voting. On the 20th of September—a day memorable indeed in the history of the Papacy—they welcomed the Italian troops with enthusiastic expressions of joy which touched the hearts of soldiers and generals alike, and twelve days after, they deliberately voted by 40,000 to 50 that they unite with the rest of Italy under its present King, and all the Pope's minor towns did the same. A few friends of the priests wanted the independence of the Pope to be included in the question put, but it was found that so doing would interfere with the popularity of the vote, the reply being that Italians would never interfere with his spiritual independence. It is wonderful that all has been done so peacefully, if it be true, as stated by the Roman correspondent of the *Times*, that in one day 15,000 exiles returned, and that 600 political prisoners were released, some of whom had been in prison twenty years. Yet there were only two or three cases of vengeance. The priests even are not molested, and they seem wisely to show polite attentions to the Italian soldiers. There is not at present the least appearance of any danger to the Pope and his ecclesiastics from the Italian soldiers; on the contrary, the poor old man has to lean on them for protection against the few subjects left him. The only danger seems to be that the King's abject spiritual fear of the Pope may compromise him with his own subjects, who are not willing to sacrifice their civil rights in any part of the city. When the names of the King and General Cadorna were mentioned at a great public meeting they elicited a few lukewarm "evvivas," but when that of Garibaldi was uttered "there was literally no end of the shouting and cheering, and 'Garibaldi to Rome' was the universal cry." This is significant. We hope soon to learn that the noble Mazzini is liberated.

Correspondence.

For the Christian Messenger.

BIBLE REVISION.

Mr. Editor,—

For some cause or other we do not hear very much of late from the "Bible Union." The Society is either working more quietly than heretofore, or more slowly. If the Union is really equal to the task they have assumed, it is to be regretted that there should be any delay in their operations, for it has now come to be almost universally admitted that a revision of the English Scriptures is imperatively demanded by the circumstances of the age. But in what way soever we may account for the late silence of the Union, it is pleasant to know that other agencies are at work for the accomplishment of this desirable object—agencies which most persons will regard as remarkably adapted to the trust reposed in them. Foremost among these, the late movement in the Mother country is particularly worthy of mention. What some will consider as remarkable is that it originated in the Established Church—a church characterized for its conservatism and strong attachment to ancient landmarks. In connexion with this very matter of revision an example may readily be adduced from history of the disinclination to innovation on the part of the authorities of the church in question; for we have it on record that one of the Rules laid down for the direction of the translators employed by King James was to make no alteration in ecclesiastical terms. A new era has dawned upon the world in our day, nor is the Church disposed to contend against the spirit of the age. What is Truth? is now the universal inquiry—what is truth in Science, what is truth in Religion? Is error taught, or truth obscured, by defects in the authorized version of the Scriptures? Then the error must be expurgated, the truth rendered clearer by a revision—even if that revision should interfere with some of our cherished notions and venerated dogmas. This is the position assumed by the leaders of the movement in the Church of England, and we honour them for it. We honour too the Catholic spirit by which they are actuated in their enterprise, for they have manifested no wish to be the exclusive instruments in the work; but, on the contrary, have voluntarily solicited the co-operation of the

various branches of Protestantism, even of those sections of the Christian church which are traditionally most opposed to the tenets of the Establishment. Among these we may perhaps mention the Baptists. Of that body, however, more than one has been invited to share in the labour, and contribute their quota of scholarship to the advancement and perfection of the work.

In your last issue an incident is mentioned, copied from the "National Baptist" of Philadelphia, which is directly in point, and which shows the liberality of the originators in the movement, and those engaged in its prosecution, and which is a guarantee that the revision when completed will be deserving of the confidence desired. It seems that at a meeting of the Board of Revisors the phrase "en hndati" was the subject of consideration. Dr. Angus the distinguished representative of the Baptist body present, proposed that the preposition should be translated in accordance with its general usage, and as the context obviously requires. A majority decided against the change desired, but the minority contains, as we expected, the name of Dean Stanley, and other churchmen of the same enlightened and liberal spirit. We learn too that though a majority were against the substitution, in the body of the text, of *in water for with water*, there was not found one opposed to its appearance, prominently, in the margin. It will be quite as conspicuous there, and perhaps quite as influential for good.

I do not mention the circumstance above recorded as affording peculiar gratification because of any connexion it may seem to possess with the progress of Baptist sentiments, but for the evidence it furnishes of the proper and christian disposition which characterizes the Revisors, and for the hope it excites that the work undertaken will be faithfully and satisfactorily performed; and although the Revision may share the imperfection which attaches to all human productions, it will satisfy many of the reasonable requirements of the age, and pave the way for what subsequently will be still more in accordance with the demands of the Church and of the world.

A LAYMAN.

Wolville, Oct. 22nd, 1870.

P. S.—No apology was needed for the non-appearance of my article of last March on "Ancient Manuscripts," I attributed it to the press upon your columns for what was deemed more important and necessary; though to me the question raised did seem worthy of consideration—more indeed than it received at my hands.

A L.

For the Christian Messenger.

IN MEMORIAM.

DEACON DONALD MCKINLAY.

The subject of this notice was a native of Scotland. He was born in the year 1789. He died on the 8th inst. He was thus in the 81st year of his age at the time of his decease. When ten years old he lost his father. His mother found herself a widow, with three little ones dependent upon her. Had she remained in the Isle of Mull, where her husband had been a small farmer, it is not likely that any of her family would have risen above that condition. But in the year 1809, when her son Donald was about twenty-years of age, she was led to emigrate, with her three children, to this Island. On landing here, our young man had less than ten dollars in his pocket. Ere long, however, he rented the farm on North River on which, for some three score years, he has lived, and now at last has died. In his later years he was enabled to purchase his farm, and so to become a freeholder. A large family sprang up around him, whose members now hold comfortable and honourable positions; one of them on the parental homestead, and the rest in its near neighbourhood.

A remark may here be interposed, in regard to the worth of our British Colonies. It has been seen above what our little Island became to deacon McKinlay and his household. And of how many others, throughout the vast British Colonial Empire, might not a tale be told closely resembling the simple narrative here supplied! The Colonies of Britain are the heritage of her poor; and a precious heritage they are. It may well be added, that by means of these Colonies, the children of Britain, her laws, her institutions, her liberties, and above all, her BIBLE! find their way over the globe. Who shall say what these have done for the world, or what blessings they are yet destined to prove?

A story of danger and deliverance must not here be omitted. Before the vessel in which the deacon had embarked could get away from the British coasts, it was boarded by a press-gang; and poor Donald was impressed into the British navy, and placed in the boat which was ruthless-

ly to separate him from his mother and her little family. But friends were raised up for the poor widow, and her boy. The captain of the emigrant vessel stood by them. The women whom he had on board gathered together, at his suggestion, to try what virtue there might be in tears, in remonstrance, and in execration, until at last the captain of the press-gang was induced to yield up his prey to the widowed mother; and so the poor lad was rescued from the doom which had all but closed around him. After a nine weeks' voyage he landed on our Island, never again to leave it until translated, as he now has been, to his better home above.

The best part of these "short and simple annals" remains yet to be supplied. Deacon McKinlay was brought up as a member of the Scottish Kirk. It may be feared, however, that the religion of his early days was all nominal and outward. By-and-by, subsequent to his settlement on our Island, he was brought to see the necessity of the new birth, and led to realize that birth in his own experience. It is not known by what means the grand change was wrought upon his spirit; though it is certain that at an early period he became a hearer and admirer of those good Baptist pioneers on our Island, John Scott, and Alexander Crawford. At length, in the year 1831, he became one of the constituent members of the North River Baptist Church; of whom three only now remain. He was chosen to be sole deacon of the little church; and he was passed away still holding his honourable office.

Our aged father was not given to speculation in matters of religion. He read his Bible. He held it to be true. He rested his soul upon its promises. His faith wrought itself out in his life. And this was the whole of his religion. Unless it be added, that herein he evermore experienced a sacred satisfaction; a glowing, steadfast joy. The writer has seen much of him from time to time during the closing years of his life, and has always found him happy. He had known dark seasons in former days. But these had long since passed away; and in his latter years with unbroken cheerfulness he trod his narrow path, until it led him up to glory. Some two years since he lost his sight. Still, aged and blind as he was, he would be found in his place in the house of God; which had long been his favourite resort. For more than a twelve-month, he has been confined, first to his house, then to his bed. The disease which troubled him on his dying couch was painful, and his sufferings were great. Yet amidst all he was patient, thankful, happy, and hopeful, longing to be gone. And now he is gone—gone where the words of the text from which his funeral sermon was preached are sweetly realized,— "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Isa. lvii 3. Happy they who attain to his faith in life—his hope in death—his repose in the grave—and his triumph in the land of glory!

Charlottetown, P. E. I.,
Oct. 24, 1870.

MRS. ROSANNA MILLS,

wife of Hans Mills died at Little Forks, Sept. 24th, aged 50 years. Mrs. Mills was baptized by the late Rev. David Harris 27 years ago, and united with a church formed at the above place which, however, soon lost its visibility. She then became a member of the Baptist church at Maccan in whose fellowship she remained until removed by death. She often doubted her acceptance with Christ, and would exclaim in the language of Newton:

"Tis a point I long to know,
'Oft it causes anxious thought
Do I love the Lord, or no?
Am I his or am I not?"

During the early part of her last illness which was very painful and protracted, caused by cancer in the breast, she expressed a desire to live for the sake of her family, especially her only son, 11 years of age, that she might see him converted, her two daughters having professed religion some time ago. But as bodily strength failed her spiritual strength was renewed and she could say with the apostle: Thanks be to God who giveth us the victory through our Lord Jesus Christ. Which passage, 1 Cor. xv. 57, she requested should be improved by her pastor Rev. G. F. Miles at her funeral; which was accordingly done. Revs. D. McKen, and D. A. Steele were present and took part in the solemn and interesting services.

H. M.

SABRA DIMOCK,

daughter of Shubael and Elizabeth Dimock died at Newport on the seventeenth of Aug. 1870, aged 33 years, she had been the subject of serious impressions for some years. During the winter of 1860, while pursuing her studies at Wolville, her soul was strengthened, and such were the manifestations of God's love and mercy that she was enabled to know that she passed from death unto life, and on the 4th March was baptized by Rev. S. DeBlois, and joined the church over which he presided, subsequently took her dismission and united with the church known as Newport East, which was a source of satisfaction to her friends. With them she strove to advance the cause of Christ, and invariably filled her seat in the house of God while health permitted. After suffering more or less for some four years, on the 17th Dec. 1869, she had a severe attack, from which she never recovered but when just eight months confined to her bed, she was released from the trials of earth. On Sunday previous to her death she seemed extremely happy talking and exhorting, she bade the family and friends farewell. After continuing her conversation a great while her mind seemed to be taken from earth, she said she had done with the world. The same evening looking intently upward she remarked