

## Rome under the Republic.

The following letter, for which our readers are indebted to the Corresponding Secretary of the American and Foreign Bible Society, was written by the Rev. Dr. Achilli to a distinguished friend of Italy and England, the husband of the late lamented "Charlotte Elizabeth," and will be interesting as a record of what was done, and an indication of what might be done for evangelical religion, even in Rome itself, under free institutions. When Rome has again felt the full power of the yoke which Austria, Naples, and false and fickle France, have leagued to reimpose upon her, there will come from that city no such intelligence as is here given. Let us rejoice, however, that in the brief hour of freedom which she has enjoyed, there have been circulated copies of the Holy Scriptures which will be kept and read in secret places, and whose blessed fruits will appear in the demands for progress and freedom which will soon shake the Vatican again.—*N. Y. Recorder.*

ROME, March 13th, 1849.

To L. H. J. Tonna, Esq.

MY DEAR FRIEND—I have received your two letters and the letter of credit for £20, which our brethren send me; I thank them for this kind thought, and will use the money as they have directed, viz.: £10 for my private wants, £10 for the hire of the room which I have already taken to hold our meetings in, and the other £10 which you are about to send me will be set apart for the purpose of the paper. I am about to form a little Committee of the brethren for the administration of the offerings which we receive. The Swiss Consul will be the Treasurer; there is another Swiss gentleman, and I hope to have the minister of the Prussian church. As yet I have found no Englishmen to act, as the greater part of them leave Rome when the winter is over, and of those that remain I find no one who sympathizes with us, though I hope to find one ere long.

We cannot commence the journal until we have more means, as we wish to publish weekly. The cost of printing, postage, &c., amounts to about £3 each publication.—Meanwhile we purpose publishing flying sheets which can be posted on walls, and distributed in the streets; we shall commence this week, and I will send you some.

I have so many things to tell you, I hardly know which to select for a letter, and all of the most consoling to us who have no other things in view, than that the kingdom of God should spread on the earth.

Yes! it will be as I foresaw; now that the self-styled VICAR OF JESUS CHRIST has left Rome, He himself, our Lord, will establish his own rule there. The first proof of this fact is, that his Word is being printed in Rome, and in a month's time the New Testament, DIODATI'S VERSION, will be published here in such abundance, that they will be scattered over every part of the Republic. It is thus the Lord announces his solemn entrance into this place where his great enemy has hitherto reigned. I have distributed nearly all the Bibles I brought with me from Leghorn, and not a day passes without persons coming to ask for them. While writing these words, two Franciscan friars, to whom I yesterday promised Bibles, entered my room to ask for them. We talked over the words of St. Paul—"Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption." These poor friars promised they would read every day a chapter of Holy Scripture with prayer. Every morning on leaving my home I take with me a New Testament, and I have never brought it back again.—Some to whom I have given them carry them in their pockets to read to their friends, and make their own reflections as they read verse by verse. I have more than once been present at these little religious meetings, and a friend of mine told me he was in a tobacconist's shop, where a chapter of one of the Gospels was read in this manner. One of the party said, "This is indeed the Word of Christ! and why have they forbidden our reading of it? Just to keep us from finding out their errors." Another man, to whom I gave a New Testament some time ago, told me yesterday, he "reads a chapter every morning to his family, and that he thinks this is the true mass we should say every day."—The people are thus beginning to read the Bible in Rome—in nunneries,—in monasteries,—in families,—in shops; and soon I hope it will be read even in the streets. I have promised to send many copies of the New Testament to the Circolo Popolare, and I believe

many will desire to have it. We meanwhile follow up the Word of God with our remarks and instructions. My companions are truly zealous, and lose no opportunity of speaking of Jesus Christ. We go about from house to house; we visit shops, and especially coffee-houses, and everywhere we are able to work. The means which God in his providence has used to make the Gospel of Christ welcome to the people, is the opposition which the priests have offered to the government of the Republic. I will give you a specimen of the popular reasoning on this point. They say, "Jesus Christ and his apostles never meddled with politics." He said, "My kingdom is not of this world,"—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's;" and it is not his will that the ministers of religion should throw obstacles in the way of the ministers of civil government, nor in any way meddle therewith. Now, say they, "our priests do thus meddle and oppose themselves, therefore they are not the true ministers of God." From these premises they draw many conclusions; they say, "Then these men have hitherto abused their office, and have used spiritual means for an end wholly worldly; they are therefore a worldly set of men wearing the mask of a sacred office: but a worldly set of men could never minister in divine things with purity, and for worldly interests they have belied the Word of God. Let us see in what way they have belied it—let us examine the Word of God;" and hence a desire amongst all classes to study the Bible.

Our people are naturally of a religious turn of mind, and the leading principle is Christianity in opposition to infidelity. This word Christianity has great power over their minds, and by Christianity they mean the doctrines taught by Jesus Christ and preached by his apostles. Whenever you can convince them from the Bible, the Divine inspiration of which they fully admit, that any article of their faith is contrary to this teaching of Christ and his apostles, they are ready to correct and reform it. Their want of confidence in their priests makes them ready to admit, that in many things these men may have deceived them, and it becomes easy to get an access thus to their minds and to prove the falsehoods invented by the priests. Some prudence is required of course in doing this, and it is often a good plan to commence with a political exordium. This is the plan we follow. Hitherto I have contented myself with speaking privately and making personal appeals to individuals; but I will soon take occasion to speak in public to the multitude. I wait for the enactment of the statute, which will contain the most important article on religious liberty. For this purpose I am in communication with several deputies of the Assembly, friends of mine, to whom I have communicated my plans and who agree with me. Once the law is passed I will appear in public, Bible in hand, and I will say whatever the Lord inspires me to say. Then it will be that the journal will be of great use, and also some tracts which I am preparing for publication.

Oh! how grateful am I to those dear brethren who pray for us! It is Jesus Christ's own promise that "whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Then we shall certainly have that which we ask.

Forward, then, for the Lord is on our side. I feel full of strength in the faith which the Lord gives me. My kindest remembrances to all friends, more particularly to Mrs. T.—I will soon write to Sir Culling. Pray for us. May the Lord be our all in all.

Your Brother,

G. ACHILLI.

P. S. We meet on Sunday and Thursday evenings for reading the Scriptures, meditation and prayer.

## THE JUDGMENT.

And is it certain that I must appear at the judgment? Yes. "We must all appear before the judgment seat of Christ." And must I there give an account of my actions? Undoubtedly; every one will be judged "according to that he hath done, whether it be good or bad." And will my most secret iniquities be revealed in the light of that day? They will. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Must I render an account of my words as well as my actions? Even so. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof, in

the day of judgment." Will any account be taken of our thoughts, and of the desires and imaginations of the heart, on that day? Most certainly; for the heart is the source of all wickedness, and God knows and remembers every evil thought which ever passed through the minds of men: these come under the class of "secret things;" and it is written, "God will judge the secrets of men," in that day, "by Jesus Christ." Perhaps this relates to secret actions. Not alone; for it is written, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

Will all sinners feel alike on that day. All impenitent sinners will be condemned to everlasting misery; but there will be a wide difference between the punishment of those who sinned in ignorance, and those who sinned in the midst of light, and against light. It will be more tolerable for Sodom and Gomorrah than for Bethsaida and Capernaum. "That servant that knew his Master's will, and committed things worthy of stripes, shall be beaten with many stripes; while he that knew not his master's will, and committed things worthy of stripes, shall be beaten with few stripes." Every man shall receive according to his work. "This is the condemnation, that light has come into the world, and men choose darkness rather than light, because their deeds were evil."

Is the judgment-day determined? Yes. "For he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained." Is there reason to think that the day is near at hand? It is nearer now than ever before. It comes on apace; but of that day and hour knoweth no man, nor the angels in heaven.

Will any man be able to stand in the judgment? None but such as are clothed in the righteousness of Christ, these shall not only be acquitted, but their imperfect works of faith and labours of love shall be richly rewarded. All others shall be condemned. No man's morality or good works can stand the scrutiny of that day. All not interested in Christ will be cast into outer darkness; they will hear the Judge's sentence, "Depart, accursed, into everlasting fire."—*American Messenger.*

## God Sees through all Pretences.

How simple is this proposition, and yet how amazing!—admitted by all, believed by a few, and by them not steadily.

God sees through all pretences. Then why should I use pretences? Why be ambitious to appear what I'm not, rather than try to be what I ought.

God sees through all pretences. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men to think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And he will blow them away at the last day like chaff before the whirlwind. Every thing false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain.—O, what a wreck of human pomp and parade and vain show!—How insignificant will the great ones of this world then appear, when all the outward "pomp and circumstance" in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the pains to be, that they do to seem good and fair, how well would it be for them and society too.—*Ohio Observer.*

## Why Yet Delay?

His life went out in despair—that miserable man! If you could have seen him, could have heard him, trembling must have seized your soul. Why yet delay in coming to Christ? Do you intend to be an actor in just such a scene? The death of the impenitent is an appeal to seek God now.

Conscience warns you against delay. It has spoken to your heart with the entreaties of love, and with the remonstrance of anger; but you have lain still, counterfeiting sleep, and trying not to hear. The time is coming, dear friend, when you will sleep in death, and will awake no more. Why yet delay?

Habit remonstrates against delay. Look

back and see. Are you not farther from God than ever? What single point in your religious prospects has improved by procrastination? On the contrary, the farther you have gone on in life, the farther you have gone away from Christ. Delay towards God is progress to hell. Why yet delay?

Sickness has testified against delay. On a bed of pain, how solemn have been your meditations! A writer observes, "Our frail bodies are tottering habitations; every beat of the heart is a rap at the door to tell us of danger." Before your sickness is unto death, ponder well the question, "Why this procrastination?"

All things above you, behind you, within you, before you, unite with a divine combination to press religion upon your anxious thoughts. It is related of Thales, one of the Grecian sages, that being urged by his mother to a certain course, he replied, "It is too soon," and that being urged again hereplied, "It is too late." Take care, my impenitent friend, lest "too soon" shall end with your soul in an eternal "too late." Why do you delay?—*Presb. Treasury.*

## Looking Unto Jesus.

Some fill their mental vision with vanity and show; some with gold and silver; some with influence and fame; while few there are, who with a single eye are "looking unto Jesus." A profitable inquiry is, How do they look unto him?—

1. They look unto him steadily. As those who strove in the race looking constantly to the goal without turning aside to gaze at the multitude, so those, who strive in the Christian course, are ever, as well when prosperity shines upon them, as when sorrow and darkness overshadows them, "looking unto Jesus."

2. They look unto him as their guide.—They cannot discern the future they cannot controul the present, they are dwelling "in a country unknown and dreary what then more welcome than a guide who knows perfectly how to direct their step—and such a guide is Jesus.

3. They look unto him as their Master. They rejoice to be his servants, with gladness they labour for his glory, and, in all things, his will is their will.

4. They look unto him as their Pattern.—Among men all do wickedly and deceitfully, so that the character of the human cannot always be safely copied, but the life of him in whom there was no guile, an example which those who look unto him ever strive to imitate, and thus only can they maintain a consistent Christian character.

5. They look unto him as their Deliverer. Friend and portion. He uphold them when they well nigh fall. He sympathizes in their sorrows, they come unto him unto an elder brother, and he satisfieth their longing souls. Truly, great peace and joy is born by those who are thus "looking unto Jesus."—*N. Y. Evangelist.*

## The Wilderness.

Though a wilderness be not wren, it shall be sweet and welcome for the seat of heaven, if from thence I may but have clearer prospect of heaven, and if, by rising from the crowd and noise of folly, I may be better disposed to converse alone, a to use, alas! my too weak and languid fan till it be exchanged for the beatific vision. May there be but more of God, readiness to him, more fervent love, more heart comforting intimations of his favor, in a wilderness than in a city, in a prison than in a palace, as long as I abide on earth! If in solitude I have my Enoch's walk with God, I shall in due season have such a translation, as shall bring me to the same felicity which he enjoys; and in the meantime, as well as after, is no disadvantage, if by mortal eyes I am no more.—If the chariot of contemplation will in solitude raise to more believing and affectionate converse with heaven than I could expect in tumult and temptations, it shall reconcile me to solitude, and make it my abode on earth, till angels, instead of Elijah's chariot, shall convey me to the presence of the glorified Jesus.—*Barter.*

## Railway Estimate Wives.

A case, says the *Cambr. (Eng.) Chronicle*, was lately decided in the courts, by which it is now ruled that husbands who lose their wives by railway accidents, can only claim, in compensation, the amount of any income which may have been cut short by their death.