

## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, FEBRUARY 15, 1878.

**D**R. COCHRANE begs to acknowledge receipt of £300 from the Free Church of Scotland, for Home Mission purposes in the western district of the Church. We understand £200 has also been sent to the Lower Provinces. Our Church is deeply indebted for such kind remembrances, and interest in our work.

## DEATH IN THE VATICAN.

**T**HE King of Terrors has within one month laid low the sceptre of a monarch and lifted the tiara from the head of the Roman Catholic Church. A few weeks ago the King of Italy was obeying the last summons, and now Pius IX. is called to his account. It is indeed an admonitory lesson addressed to the living. Emmanuel is gone, and it is thus seen that even monarchs are not exempt from mortality. At the call of death a throne is vacated, the crown of royalty is laid aside, the earthly authority has passed to a successor. The aged Pope, too, who has outlived several generations, who has so long seemingly bid defiance to the approach of death, who was so recently declared to be the Infallible One, now lies low in the dust. Thus earthly greatness and sacerdotal pomp have to give place to the emblems of man's mortality. It is the lesson read to us by our daily experience. No one is exempt from the last penalty. We do not feel this as we see one and another of our neighbors borne away to the tomb. The lesson is made more impressive when we witness the great ones of the earth called away from the scene of life's activities.

By these events we at once see that the end of the Temporal power has truly come. No better proof could be given of the thorough reform which has taken place in Italy than the manner in which the announcement of these two deaths has been received: on the one hand, no sooner has the breath departed from the King than his successor mounts triumphantly to the throne which was secured by the efforts of his sire. There is no recession from the point of victory over the ecclesiastical authority which had been gained.

The people mourn the departure of him who had accomplished their liberty. They hail with shouts the new accession to the throne. The declaration of King Humbert that he would follow in the footsteps of his father is hailed with universal satisfaction, and to-day the successor of Emmanuel occupies the throne of Italy, which has been made firm and secure for all time to come. If ever there was a time for the resumption of the Popish ascendancy, surely it was when the King was called away from the scene of his earthly triumphs. But no; the work of Prince Cavour, allied with that of Emmanuel, has forever done away with that mockery of a kingdom, of which the Pope was head, and his priests were ministers. And well it surely is for Italy that Pius IX., who has so long and bitterly mourned the loss of his earthly crown, and who was the living embodiment of the principle of the Temporal power, should have been called away at this juncture of affairs.

The Temporal power may be truly said to die with the late Pope. So long as he lived, the semblance of a monarchy as allied with priestcraft might have been continued. The grand principle of Italian unity has been established. The nation has prospered wonderfully since King Emmanuel set his foot in Rome. The provinces have become one; order has taken the place of chaos; light has grown out of the pre-existent darkness; national life and prosperity have followed the reign of priestly despotism; and now Italy is destined to follow the onward march of modern civilization. The spirit of Cavour lives. The genius of Emmanuel survives. No Pope that may now mount the Episcopal throne can enjoy other than the mere name of monarchical power. It may indeed prove to be that the successor in the vatican, like the dethroned James II. of England, may try to keep up the appearance of a monarchy. He may be elected after the curious manner of the Popes who have gone before him. He may have his mock-court composed of thronging courtiers. There may be the semblance of authority. But the spirit of the Papal rule has passed away. The Temporal power is dead and gone. There only remain the funeral obsequies. When Pius IX. is consigned to his last resting-place, the monarchical assumption will be buried along with him.

Let not our readers, however, suppose that the age of Sacerdotalism has passed away with the death of the aged occupant of the Vatican. At the present writing, the Cardinals who are occupying distant fields are hastening to the grand metropolis of the ancient world, to take their part along with their brethren in the election of the new Pope. Cardinal Manning is already at his post. The Cardinal of New York has started on his transatlantic voyage. Soon we shall hear of the ancient custom having been observed of hermetically sealing up the Cardinals until the election of a successor is accomplished. We shall have to wait but a short time for the declaration of the Papal succession. Whether he be Italian, or be chosen from the Cardinals outside of Italy, is a question for majorities to settle. But we may depend upon it, whoever is called to wear the tiara, and to ascend the so-called throne of St. Peter, Popery will remain the same in its spirit and practice. It will continue to be the semi-

idolatrous system that it has ever been. It will display the same narrow spirit and assume the same aggressive form. The old errors will remain; superstitious practices will continue; and it may be that Protestants will have a harder battle to wage with a new and more insidious Pope, than they ever had to do with the bland and good-humored Hierarch who has passed away. It would indeed be an idle dream to imagine, now that old Pius has gone to his rest, the spirit of Popery is anything other than it has been in all the ages that are past and gone.

## AN IMPERIAL GIFT.

**T**HE Presbyterian College, Montreal, has just received from Alexander II. Emperor of Russia, a *fac simile* copy of the *Codex Sinaiticus*. During his visit to Britain last summer Principal MacVicar chanced to mention to the Rev. A. B. MacKay, Brighton, England, his wish to secure a copy. Subsequently Mr. MacKay made known his wish to Count Schouvalof, the Russian Ambassador, who along with his family attended his church, and at the instance of His Excellency the Emperor was pleased to make this invaluable gift and at the same time to present a copy of the *Codex* to Mr. MacKay himself.

The *Codex Sinaiticus*, of which this is a perfect *fac simile*, consists of 345½ leaves of very fine and beautiful vellum, probably fabricated from the skins of antelopes or asses, each leaf being 13½ by 14¾ inches. In the poetic books the writing on each page is distributed in two columns, and in the other books in four columns containing forty-eight lines of from twelve to fourteen letters each, the characters being *uncial* or capitals, without spaces between the words, or breathings, or accents, or the *iota ascript* or *postscript*; and with very few marks of punctuation. The manuscript contains the entire New Testament and nearly the whole of the Old Testament together with the Epistle of Barnabas and Hermas' Shepherd. The last two appear in Greek for the first time in this code. It was discovered by the learned and indefatigable Dr. Tischendorf in the Convent of St. Catherine on Mount Sinai in 1844. He was then permitted to copy only a few pages of it. Having informed the monks that it belonged to the 4th century and was of great value, it was at once withdrawn from him. In 1853 he visited the convent a second time, but could get no tidings of the MS. In 1859 he returned the third time under the protection of Alexander II., the patron of the Greek Church, and now he gained access to the coveted treasure, and had it transferred to Cairo for transcription. He finally persuaded the monks to present this ancient monument of piety and learning to the Emperor of Russia. Accordingly he submitted it early in November at St. Petersburg, and the Emperor liberally undertook to defray the cost of a splendid *fac simile* edition of 300 copies, which appeared in 1862, as a memorial of the thousandth anniversary of his kingdom. Two hundred copies seem to have been absorbed immediately as presents from the Emperor to various public bodies (chiefly in his own dominions), and to a few learned men.

The Presbyterian College now rejoices in the possession of this treasure which no money