

The criticisms which have been urged against the use of translations from the Vulgate are essentially superficial; they appeal to ignorance, and vanish before the light of investigation.

Thus it is alleged that the course adopted by the Society is one of expediency unsupported by principle; it is "doing evil that good may come;" and it is said, Rather leave a Roman Catholic without the Bible at all than give him anything but a "pure" and "Protestant" version. It needs only that such objectors should know a little about the excellence of the Vulgate, and the thoroughly evangelical tone of its modern renderings by De Sacy and others, to convince them that the circulation of these versions is in itself a righteous act and a solemn duty in the case of Roman Catholics, of whom the vast majority "will not touch a Protestant translation with the tip of their fingers."

And if it be said, as it has been said again and again, by those who should first have acquainted themselves with the facts of the case, that there is no necessity for circulating these versions, inasmuch as the so-called Protestant versions are accepted with equal readiness, it only needs fair inquiry to show that such is the very reverse of the truth.

It is with the aim of shedding light upon the whole question that we now offer the substance of a variety of testimonies from Christian workers abroad—men devoting their lives to combating the errors of Rome, and bringing forth her captives into the joy and freedom of the truth as it is in Jesus—men of whom it is not for a moment to be believed that they would support the Society in a course which "favoured Rome."

Let us begin with Belgium. The following Memorial has been received from pastors of the Belgian Evangelical Society, five or six of them being converted Roman Catholics. In answer to the question, "Is it still necessary to offer the Holy Scriptures to Roman Catholics, in the versions approved by the authorities of their Church?" they say:—

"We reply without hesitation: Yes, it is absolutely necessary, if it be not wanted to diminish, and in most cases to render impossible, the dissemination of the Word of God in the midst of populations still in submission to the Romish clergy.

"If De Sacy's version were not circulated, the priests would speedily succeed in persuading all that we have falsified the Scriptures.

"We therefore earnestly beg the British and Foreign Bible Society to continue offering Roman Catholic versions to those who refuse Protestant versions.

"Rev. LEONARD ANET, Brussels; Rev. CLEMENT DE FAYE, Brussels; Rev. L. DURAND, Liège; Rev. LOUIS NICOLET, Liège; Rev. G. POINSOT, Charleroy; Rev. — SERIE, Frameries; Rev. ALBERT BROCHER, La Louvière; Rev. A. PERREGAUX, Jumet; Rev. TH. A. EGGENSTEIN, Antwerp; Rev. A. CACHEUX, Lize Seraing; Rev. KENNEDY ANET, Lize Seraing; Rev. CH. LANFER, Nessonvaux; Rev. A. W. HAKSTEEN, Roubaix; Rev. P. HOYOIS, Sprimont; Rev. A. LEFEBVE, Wasme; Rev. J. NICOLET, Chénée."

One of the above, M. Sérié, of Frameries, writes:—

"Not only do I feel it a duty and an honour to sign the above declaration, but as an ex-Romish priest and preacher, knowing by long and painful experience the character of Catholics, with its exigencies and invincible scruples, I declare that, in my opinion, to suppress De Sacy, with the usual approbations, would be to shut out the Scriptures from that interesting minority of sincere and pious Catholics, who, until the hour of their enfranchisement, would believe they were committing a *horrible crime* if they read a version not authorized by the heads of their hierarchy."

With regard to the effect of the circulation of the versions of Van Ess and Kistemaker in Germany and Switzerland, the Society's agent, the Rev. George Palmer Davies, whose thoroughness and conscientiousness are well known, gives a long and careful report, which we regret being unable to insert in full. He brings forward testimonies from several German gentle-