

against them turns out to be unfounded. It is in the application and interpretation of the Scriptures, rather than in their translation, that Rome has gone astray. Still more is it in the withholding of the Scriptures from the people, and in substitution of the inventions of man for the doctrines of God, that they have most grievously erred. Justification by works, auricular confession, sacerdotalism, the mass, communion in one kind, fasting communion, works of supererogation, the transfer of merit from saint to sinner, purgatorial fires, prayers and masses for the dead,—these doctrines are *directly at variance with the teaching of Rome's own Bible*. Hence it is kept out of the hands of the people, the Bible Societies which circulate it are condemned in the Syllabus, their colporteurs are persecuted, and their Bibles burnt. When a Roman Catholic reads the Bible of his own Church he discovers that the doctrines which he has been taught by his priest are not to be found in it, and that the doctrines taught by Protestants are there. The consequence often is that he becomes a Protestant.

“The Earl of Shaftesbury, the honoured President of the British and Foreign Bible Society, thoroughly endorses the Society's action in the matter. In referring to the supposed errors in the Vulgate versions, he says: ‘So far as I can judge (I speak, of course, with much diffidence), not any of the errors are of vital importance, and some are mere blemishes. Still the dissemination of versions with such defects might be reasonably objected to if the Society were engaged in printing and circulating detached texts and selected passages: but they print and circulate the complete Scriptures, so that one part may be explained by another and no one would undertake to assert that, whatever errors it may contain, the truths necessary to salvation cannot be found, and easily found, in the entire version of De Sacy.’

“The *Douay* version has never been circulated by the British and Foreign Bible Society. The versions from the Vulgate have been withdrawn from Italy and Spain for some years, though a statement to the contrary, which is known to be incorrect, is still being circulated extensively throughout the country. They will be discontinued in other countries whenever the necessity for their use ceases. Until this is the case, to withhold the Vulgate versions from Roman Catholics would be, in many instances, to cut them off from the opportunity of reading the Scriptures in their own tongue. They would then be left to their priest and their mass-book. The best friends of benighted man and of the enlightening Word will never consent to this course. They will rather say, *If Romanists refuse to read a translation made by Protestants, let them learn out of their own Bible the glorious Gospel of a free salvation through Christ alone.*”—*B. & F. B. S. Reporter.*

THE TESTIMONY OF CHRISTIAN WORKERS ABROAD TO THE SOCIETY'S EFFORTS FOR ROMAN CATHOLICS.

A general view of the reasons which support the Committee in adhering to the practice of upwards of half a century was presented to our readers last month, and for the more complete information of the Christian public, a pamphlet has been issued by the Committee, under the title of “*The Work of the British and Foreign Bible Society among foreign Roman Catholics.*” This pamphlet, which may be obtained on application at the Society's House, is greeted on all hands as temperate, dignified and conclusive. Thus one clergyman in Sussex says: “I have read with the greatest pleasure the defence of the Society; . . . it is perfectly unanswerable, and, I hope, will open the eyes of those who have been exposed to the danger it so well meets. . . . I rejoice that the great Society in which I have always taken so deep an interest stands firmly by the determination to follow the rule of common-sense as well as spiritual duty.” Another clergyman writes, after reading the pamphlet: “It would be *murder* to souls not to circulate versions from the Vulgate; and the Vatican would indeed rejoice.”