

XX. PROHIBITION OF THE READING OF THE BIBLE TO THE LAITY.—The Council of Trent prohibits the general reading of the Bible without the permission of his priest. But God commands us, saying: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. See also Acts xvii. 11.

XXI. INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.—Romanists say the Church is the interpreter of Scripture; but their Church has given no authorized interpretation of the Bible; therefore the error is a most glaring absurdity.—To ascribe the authority of the Scriptures to the Church, is as absurd as to contend that the light of the candle is derived from the candlestick on which it rests. God says:—"The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes."—Psalm xix. 7, 8.

XXII. EXTREME UNCTION.—As used in the church of Rome it has no authority in Holy Writ, nor is it necessary to salvation: for God declares—"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

XXIII. WORKS OF SUPEREROGATION.—The Pope is said to be the Treasurer of this Bank; but our Lord says it is a forgery, in the following words:—"When ye shall have done all those things which are commanded you, say, We are unprofitable servants; We have done that which was our duty to do."—Luke xvii. 10. See also Gal. vi. 4, 5; James iii. 2.

XXIV. NEW CREED OF PAPA PIUS IV.—Confirmed by the Council of Trent in the year 1564. The Nicene Creed was composed in the year 325. To which Pius added twelve new doctrines, embodying all the corrupt and persecuting tenets of the Church of Rome.

XXV. THE HOLY INQUISITION.—This inquisition was conceived by Innocent III., in the year 1193. Thomas de Torquemada, a Dominican Priest, was appointed first Grand Inquisitor in Seville, in the year 1478, by Ferdinand and Isabella. In 339 years, 31,658 souls were dismissed to the flames of hell, after their cursed bodies had been burned to ashes at the stake. 18,043 persons were burned in effigy, and 233,214 were condemned to prison and the galleys.

TOTAL PUNISHMENT BY THIS OFFICE IN SPAIN ALONE, 340021, IN 339 YEARS.—This doctrine is directly opposite to the exhortation of the Saviour to his disciples—"Blessed are ye when men shall revile you, falsely for my sake."—Matt. v. 10, 11.

The Church of Rome has awfully fulfilled that wonderful prophecy of our Lord, who said—"Yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John xvi. 2. See 2 Cor. x. 4.

COMPARISON OF ROMAN CATHOLIC AND PROTESTANT NATIONS.

FRANCE, October, 1853.

The apologists of Romanism maintain with imperturbable assurance the two following theses:—first, that Protestantism is contrary to the true interests of human society, and plunges the people into all sorts of calamities;—secondly, that Roman Catholicism is eminently favourable to the order, tranquillity and prosperity of nations, and that it alone can realize all the good which men expect from a social state. Upon these two themes the Romanist writers expend magnificent discourses. They give free flight to their spirit of invention, and boldly show, in the approaching future, Protestants perishing in disorder and anarchy, whilst Romanists triumphantly pursue their glorious course.

To those apendit dissertations there is a very simple and conclusive thing opposed, namely, *facts*, facts which may be easily proved and verified. What is the present condition of the nations which belongs to Popery, and that of those which maintain the doctrines of the Reformation? What have been their respective developments? On which side is there more activity, political and commercial progress? What is, lastly, their comparative strength in the grand questions which interest and agitate humanity?

A writer of much spirit and talent, *M. Eugène Pelletan*, has not hesitated to confess, those nations which are Romanist are decidedly in rapid decay. He regards Popery as having reached the last term of its career. The sovereign pontiff is, according to him, shut up in the Vatican as in a tomb. He adds, that the future of the world is especially reserved for Protestants.

These assertions appeared exorbitant to *M. Michel Chevalier*, the celebrated professor of political economy; and in an extended article which the *Journal des Débats* has published, he endeavours to refute *M. Eugène Pelletan*. But it is a curious affair; the evidence of facts obliges *M. Michel Chevalier* himself to acknowledge the advancing power of Protestant communities; declarations all the more precious as they come from the pen of a man who intended to serve the cause of Romanists.—The following are some extracts from this article:—"If we measure respectively the progress made since 1814 by non-Catholic Christian people, and compare it with the advancement of power obtained by Catholic (Roman) nations, we shall be amazed at the disproportion. England and the United States, Protestant powers—Russia, Greek power—have acquired, to an unknown extent, the dominion over immense regions,—

destined to be largely peopled.

England has endeavoured to conquer all those vast and populous regions known under the general name of India. She has spread civilization in the north of the American Continent, i. e. Upper Canada. She has made herself mistress, by the labours of her children, of all the positions of an island—New Holland—which is vast as a continent; and she has thrown out her branches into the most important Archipelagos with which the Great Ocean is besprinkled. The United States have aggrandized themselves prodigiously in riches and population, on the surface of their original domain. They have destroyed, on all sides, the limits which circumscribed their territory; they are now seated on the two oceans;—San Francisco is the counterpoise of New York, and they seem to be appointed to at least equal destinies. They have proved their superiority over the Catholic (Roman) nations of the New World, and have subjected them to a vassalage which is no longer contested. Considered together, England and the United States, after the attempt made by the former on China, seem to be on the point of subduing to their authority the most renowned empires of the extreme East—two empires which numerically represent nearly half of mankind—China and Japan. Russia also seems every day to take a more prominent position in Europe.—During this same period, what progress have (Roman) Catholic nations made? The first of them all,—the most compact,—the most glorious,—France,—which, for fifty years, has appeared to occupy the throne of civilization, has experienced strange disasters, seen its sceptre broken, and its power dispersed. She has risen again with the noblest courage, and most indomitable energy: but every time that she was led to believe that she was about to take a rapid flight, fatality, like a scourge from God, has sent her a revolution, which has paralyzed her efforts, and caused her miserably to fall. Evidently, since 1789, the balance between Catholic civilization and non-Catholic civilization has been reversed."

These are important avowals from *M. Michel Chevalier*! He confesses, in the face of the civilized world, that the countries which have shaken off the Papal yoke, go from prosperity to prosperity, whilst Romanist nations decline day by day. Now, how can so intelligent a thinker as *M. Michel Chevalier* believe in the re-elevation of Roman Catholic nations? "The spirit of Roman Catholicism has shown," says he, "during many centuries, its sympathy with, and ability for progress (1), its harmony with liberty (1); true liberty, that supreme good, in the pursuit of which the whole human race is engaged. Well! Catholic hierarchies and Catholic (Roman) civilization are simply called, yet once again, to accomplish that which they have so many times done so well! Why, then, is it that you will so confidently affirm that they will be now stranded in this work? Why? Because the directors of the Papal church, far from adopting the principles of modern times, go back to the most iniquitous maxims of barbarous ages;—because they seek their support in superstition and fanaticism;—because they extol and practise, as much as they can, intolerance in religion, and despotism in political affairs;—because, lastly, there is a radical opposition, an increasing difference between the tendencies of the present generation, and those of Popery." *M. Michel Chevalier* imagines that the church of Rome can sympathize with liberty and progress; he charitably invites her to effect a complete change within her own bosom. Error and chimera! *Sint ut sunt, aut non sunt* said the general of the Jesuits to Pope Clement XIV. That is the resolution of Popery; it will remain as it is until it perishes; it cannot transform itself.—*Evan. Christendom.*

FIRST VIEWS OF AFRICA.—*Mr. Goodman*, of the Basa Mission, in Liberia, thus describes the first aspects of his field:—

"We were most agreeably disappointed at finding everything here so much better than we had anticipated. The country, the weather, and the people far excel what we had been led to expect. Nor do I believe that such feelings as were ours at home are by any means rare among American Christians, or even among those who are looking forward to missionary labours. To us, Africa was the land of death, the abode of every foul and hurtful beast; a land of sandy deserts or of unbroken swamps, overrun by an innumerable multitude of creeping things; where existence was only tolerable, not enjoyable. To us, Africa is not, perhaps, the very reverse of all this; but nearly so. It is a goodly land; a land fertile and fruitful of many things that render life not only endurable but blessed. There are few spots, even in our own land, more beautiful than some parts of the mission premises. The St. John's is a noble and beautiful stream, and the mountains, visible from our window, at a distance of eight or ten miles, rising far above the adjacent country, lend additional attractiveness to the scene. In a word, we feel at home and happy."

"First Views," especially of moral fields, are often fallacious. A true-hearted missionary looks upon men in heathen lands as "fields white to the harvest." He rises superior to hardships, liability to disease, fear of enemies, scarcity of food and conveniences, and sees the immortal mind, like an unpolished jewel, worth more than a whole world, that may be secured to adorn the diadem of the Lord Jesus Christ.—With more courage and perseverance than are manifested by pearl-divers, he watches, labours, and prays to obtain such a prize, and be instrumental in transmitting it to heaven. Africa is a goodly land. It is not all swamps; the miasma does not infect all its borders and inland places; death does not lurk in every bush and glen. The coast is more dangerous than the inland hills; and the worst part of the inhabitants, as well as the most insalubrious portions of the country, are near the