

congregations formed, whole churches called into existence and organized by the mere circulation of the Scriptures. Bishop Horsley tells us the Bible is its own best interpreter. The Word can fight its own battle and force its own way into the hearts and consciences of men. No book ever written in its defence is half so cogent and convincing for the purpose as the Bible itself."

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

*(As a pamphlet has lately been circulated by a rival organization, finding fault with the Parent Society in this matter, we reprint this article from the RECORDER of April 1876.)*

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."

The criticisms which have been urged against the use of the 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 solemn duty in the case of Roman Catholics, of whom the vast majority "will not touch a Protestant translation with the tips 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 testimonials 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 presented from the 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.