

the Exchange; they use the rooms for consultation, reading and friendly intercourse; while in the evening members of their churches meet for various purposes and become acquainted.

Surely such a proposition must commend itself, especially as but a small outlay would be requisite to accomplish it.

Hitherto the Association has not met with that amount of active co-operation from ministers of the gospel, which its objects appear to deserve, while, I am sorry to add, from a few it has met with a measure of opposition, on the ground that they could find employment for their young men in their own meetings, and some have even gone so far as to decline to announce the public lectures of the Association from their pulpits; under such circumstances, it cannot be a matter of surprise if many of the young men, under their influence have withdrawn their support and co-operation. Surely these ministers would not have assumed such an attitude to the Association, if they possessed a more extended acquaintance with its high and holy objects; objects which no single religious organization known to the writer attempts to accomplish.

It is refreshing to notice the zeal and vigour with which the young men of kindred associations steadily pursue their divine mission. What religious young man could read the last annual report of the Montreal Association without desiring to emulate their glorious work; or what minister would not feel proud to see the young men connected with his church uniting with others in so excellent a cause?

By means of their paid missionary the Montreal Association have visited from house to house on errands of mercy, distributed the Scriptures, tracts and books, preached to seamen, and visited the jails and hospitals; the poor have been relieved, emigrants have found friends, and the sick and dying consolation, and all accompanied with the purest, most evangelical and the least sectarian religious teaching. So, in New Orleans, during the prevalence of yellow fever, many of the members of that association, in the spirit of the good Samaritan, gave up their employments and devoted themselves to the relief of suffering, night and day attending the sick.

In Europe and in the United States, wherever there is an Association of this kind it would be difficult to point out the evangelical minister whose name is not found on its roll of membership. Why should the very reverse be the case in Toronto? The ministers of the Gospel here are not less keenly alive to the interests of the Redeemer's kingdom, not less desirous of promoting unity among Christian denominations, nor less anxious for the welfare of young men—why then do we not find them associated with such a work; possibly some are yet imperfectly acquainted with the objects proposed, and possibly the claims of the Association have not been sufficiently urged upon them.

The Association is languishing from the want of active co-operation on the part of ministers, whose

influence among their own people, if exerted, would soon put the Association in a position to do something for the good of others; hitherto it has been a struggle into life. May we not still hope that when its objects are better understood it will attract more attention from those whose influence will go far to serve its future prosperity?

I am, dear Sir,

Yours, &c., B.

Toronto, April 19th, 1855.

For the Gospel Tribune.
POPISH FRAUD.

Sir,

The pompous announcement which we have recently had in this city, of the adoption, by the Romish Church, of the dogma of the "Immaculate Conception" gives us an additional proof that Rome will never cease hatching delusions and practising deceit and fraud till the period of its final overthrow.

Allow me to bring to your notice a memorable instance of "handling the word of God deceitfully," which occurred in the year 1686. A new Testament was published at Bourdeaux with the following title, "Le Nouveau Testament de notre Seigneur Jesu Christ, traduit de Latin en Francois, par les Theologiens de Louvaine," and which is peculiarly interesting to the biblical student, on account of the numerous deviations from the original text which it contains, but which were soon detected and exposed by a tract published by Bishop Kidder in 1690. The Reverend R. Grier, in the preface to his answer to Ward's errata, also directed public attention to the subject.

But more recently Archdeacon Cotton rendered an essential service to Polemic literature, by republishing, with notes, Bishop Kidder's tract along with his own memoir of this celebrated Testament. Several terms are introduced into this translation, clearly with the view of giving support to Popish doctrines which do not appear in the original. I select a few examples, out of many to shew that deceit not holiness is one of the characteristic marks of the Church of Rome and for the convenience of your reader place the passages from the Louvaine edition parallel with the same as rendered in the authorized version.

LOUVAINE EDITION.	AUTHORISED VERSION.
2 Cor. vi: 14.	2 Cor. vi: 14.
Do not join yourselves in the sacrament of marriage with unbelievers.	Be ye not unequally yoked together with unbelievers.
1 Corinthians iii: 15.	1 Corinthians iii: 15.
He himself shall be saved, yet in all cases as by the fire of purgatory.	If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.
1 Timothy iv: 1	1 Timothy iv: 1.
Now the spirit speaketh expressly that in the latter times some will separate themselves from the Roman faith.	Now the Spirit speaketh expressly that in the latter times some shall depart from the faith.
Acts xiii. 2.	Acts xiii. 2.
As they offered to the Lord the sacrifice of the mass &c.	As they ministered to the Lord and fasted.