

this church require, and lifted into a sacrament. Martini's version has in it expressions which give countenance and support to other points of the Romish system." These are not the words of a foe, but the voice of conscience struggling with predilection, nor yet spoken in a corner.

3. *The Priesthood*—This is the soul that animates the popish system. Popery cannot exist without the priesthood. At the top of the Hierarchy sits the Pope, the successor of Peter, the vicar of Christ, vice God, Our Lord God the Pope, God on earth. The voice of the priest is to be heard (in the confessional) as the voice of Christ. The priest is the vice-governor of God,—unlike the power given to the priest of the old law, to declare the leper cleansed,—the priests under the new law are invested with power, really to absolve from sin, and there is no crime, however enormous, from which he cannot absolve (in the sacrament of penance). And, whosoever shall affirm that a priest living in mortal sin has not the power to absolve from sin, let him be accursed. Cat. Coun. Trent, pp. 239-245. If there is such a thing at all as blasphemy, surely it is here? But does the word of the living God give ground for the existence of such a class of beings? Wherever the word "elder" is applied to men in the Christian church, in the New Testament, DeSaci renders it "prêtres." For example, Acts xi. 30—"Which, indeed, they did, sending them to the priests of Jerusalem, by the hands of Barnabas and Saul;" Acts xv. 6—"When the apostles and the priests came together, to examine and decide this matter;" 1 Peter v. 5—"Ye who are young be subject to the priest." The use made of this last instance in the confessional, to force the young females to surrender their conscience and their virtue to the villain, who affects to act there as God, is too revolting to relate here.

The proofs for saint, image, relic, and angel worship, merits of faith, prayer, good works, purgatory, &c., are equally clear, and at hand, if called for. But we think unnecessary to extend.

Now, let the reader ponder. Is this the pure Word of God? Is this according to the fundamental law of the Society? Is this consistent with any degree of sound protestantism? Is silence consistent with a clear conscience in this matter? Are not auxiliaries, branches, and contributors act and part in this circulation? That "Luther was converted by reading the Vulgate" as an argument, savours as much of want of sound judgment, as it does of ignorance of history. Luther's conscience was troubled before he saw the Vulgate. The Vulgate helped him to clearer views, in spite of its errors; and then with characteristic determination he set himself to the task of study-

ing the Hebrew and Greek, and gave Germany as good a translation as he could from the originals.

*Thirdly*—The plea of a necessity for such circulation is groundless. It is said by a certain class "It is better to give the Romish version (than none at all to Roman Catholics who will not take the Protestant.)" This is an admission that the Romish version is highly objectionable, and is not "The pure word of the living God." But let us hear the testimony of competent witnesses, men on the continent deeply interested, or employed, in Bible circulation.—An influential agent of the B. & F. B. Society in Italy, in a tract upon this subject, "The Supremacy of Truth, 1841," pp. 26, says "During a residence of many years in this country, during which I have been honoured to put a very large number of copies of the scriptures into circulation. I can assure you there never has existed a demand for Martini." Hon. and Rev. S. Waldgrave's "Bible in Italy" says, "It is a complete mistake to imagine that the people prefer the Romish version. What they ask is a faithful translation of the scriptures. If ever they preferred the Popish version the time is gone by," pp. 14. In "Appeal to the friends of the B. & F. B. Society," from the continent, the author says, "Capt. M. Stuart and myself, when wintering at Vevey, got about 1000 Testaments into Savoy, and Canton, and Vallais. We would have nothing to do with DeSaci—my experience, and that of every friend with whom I have been associating, already goes to prove not only that it is as easy to circulate Protestant as Romish versions; but that where a Roman Catholic reads with desire to profit he goes to the Antipodes of his church, and will have nothing to do with anything that has the semblance of approximation to it. I could mention instances where the pursuance of a different course has been a serious stumbling block in the way of sincere enquirers of the truth." B. Pozzy "The Bible and DeSaci," published in Paris and republished in London, 1859, says, pp. 25, "The errors of the LXX. alter no religious truth, whilst, from our own experience, we can state as an undoubted fact, that DeSaci in many instances circulates doctrines diametrically opposed to the word of God. Like many others I had no suspicion before I examined the case. It is not so now. I consider the most serious interests are at stake—the success of the gospel—the salvation of souls—the glory of God. There is not one among us who can decline his share of responsibility." These are but a few of the letters, pamphlets, articles, appeals, speeches, from which we might quote were it necessary. The London Committee have instructed agents on the continent to repel