

the priests of Rome, the people become more ignorant and debased. The natural fruits of Protestantism are intelligence, enterprise, prosperity and peace. For Protestant ministers ever seek to promote the education and intellectual culture of the people, as seen in the admirable Parish School system established by Knox, in Scotland, and a similar system carried out more fully by the Protestant government of Prussia. On the other hand, the natural results of Popery are ignorance, indolence, degradation and crime, and this is the case because Rome fears education, and prevents or retards it where she can; and where she cannot, she endeavours to counteract its power by infusing her own poison into the healing streams that would otherwise flow through the land. Thus in Ontario she has secured separate schools in which she may teach her own peculiar system.

(7) Mark also the influence of Popery on the morals of the people. This may be clearly seen by noting the difference between Protestant and Popish countries with reference to the violations of the sixth and seventh commandments. A few years ago, in Protestant England, there were prosecuted for murder yearly, in each million of the population, four; in Ireland before the famine, and while the population of Protestants was much smaller than at present, thirty-three; in Ireland in 1854, with a larger population of Protestants, it had fallen to nineteen; in France thirty-one; in Popish Austria thirty-six; in Bavaria sixty-eight; in persecuting Tuscany eighty-four; in the Papal States seventy-four; Naples 100. Thus the most Popish country, Naples, where the priests have full sway, has twenty-five times as many murders as Protestant England.

(2) Breaches of the seventh Commandment. proportion of illegitimate children in every 100 children born in London four; Paris thirty-five; Vienna over fifty; in Rome, the city of the Pope, in which ecclesiastics are about one in twenty-five of the population, it rises to seventy-three, or nearly three-fourths of the whole. (See "Moral Results of the Romish System," by Rev. Horat Seymour, London, 1854.) The Confessional is one cause of this state of things, as any one may perceive by looking at the questions put to young persons of both sexes. While Rome thus professes to put checks and restraints upon evil, the Confessional is actually suggestive and promotive of iniquity; and Rome thus adds another proof that she is "the mystery of iniquity." In England the masses among whom vice and misery abound are destitute of even the form of religion; while in Rome the religion of the country has all the scope it can desire. In England they are depraved through the absence of religion, while in Rome they are at once religious and depraved.

The robbers and murderers of Italy have long been among the most devout of the people, and pay all honour to the Virgin and the saints, and often leave thank-offerings at their shrines, which they had vowed in order to secure their help.

WHEN ABOUT TO COMMIT

crime, after the manner of their heathen ancestors. Indeed this is only one of the many illustrations of the saying that Popery is "baptised heathenism;" for nearly all the peculiarities of that system, as distinguished from pure Scriptural Christianity, are derived from heathenism. The Pope is the counterpart of the ancient heathen "Pontifex Maximus." The dress of the priests is of heathen origin, and all their peculiar rites, even the sprinkling with holy water, as any one may see in "Middleton's Letters from Rome," and "Pagan Rome."

(8) One of the most remarkable characteristics of Rome, and one which stamps it as "the Apostacy," is her dread of the Word of God, and her opposition to its circulation among the people. This is evident from the following considerations:—

The Holy Scriptures in the original Hebrew and Greek, were hated by the monks and priests of Rome before the Reformation, even as the Protestant translation of the same, into the spoken languages, are hated by the modern priests of Rome. Hence such men as Reuchlin and Hutten attacked the priests for their ignorance and opposition to the progress of human society. This was one of the causes of the Reformation in the sixteenth century. (See Robertson's History of Charles V., vol 2, book 2; D'Aubigne's History, and Koch's "Revolutions in Europe.")

The priests of Rome do not hate the Bible because it is the Protestant Bible, but because it condemns

their false system of religion, and leads the people away from the priest to the Saviour. There is so little difference between the Douay versions and the Protestant versions, that many Protestant writers quote altogether from the Douay version, when proving the Romish system to be contrary to the Word of God, as was done by Dr. Jenkins, of Montreal, in his excellent "Lectures on Romanism."

The Church of Rome virtually prohibits the reading of the Word of God, given by our Heavenly Father to be a lamp to man's feet, and a guide to his paths, while on the way to the better land. The Council of Toulouse, 1229, prohibited the laity from having the Scriptures in the vulgar tongue. But after the Reformation the Council of Trent was compelled to modify the prohibition; yet it does so by an enactment which amounts to

A VIRTUAL PROHIBITION.

The Roman Catholic is not permitted to use the Scriptures without the written permission of the bishop, or the written recommendation of his priest or confessor, and even then he must not adopt any sense contrary to that held by Rome. Yea, converted priests tell us that the fear of anathema, or the curse of excommunication, for permitting a doubt in their minds as to the fact of Rome being the Spouse of Christ, has kept them long in a state of great mental anguish, before they had courage to examine the matter. (Stillingsfleet's Doctrines and Practices of the Church of Rome, Note on chap 14.)

In Britain, and some other Protestant lands, Romanists are under little restraint, save that the text is overlaid with notes explaining everything in accordance with the claims of Rome, and that very great care is taken to instil her peculiar views into the minds of the young, in the family and in the school-room. But on the Continent of Europe, and in other Popish lands, abridgements of Scripture, mass books, etc., are palmed upon the people as the Bible, and are shown to Protestants as such—when they ask for a Bible. The Rev. J. E. Clark, rector of St. Andrew's, Philadelphia, says that the only edition of the Bible, authorized to be sold at Rome, is in fifteen large volumes, which are filled with Popish commentaries; and the only edition he could find in Malta, was Martini's, in twenty-seven vols. (See "Popery Unveiled," 5th Lecture.)

Before the Revolution under Garibaldi, Dr. McMurray, or "Kirwan," could not find a Bible in Rome. He says the people had no Bible, and thus knew nothing about it. Multitudes of the priests know nothing about it; and when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Pakenham was banished from Rome for circulating the Scriptures there, and this was strictly prohibited until the Italian Government took possession of Rome, and granted liberty of conscience to the people. In 1820 the Pope published a Bull forbidding the use of the New Testament in the Catholic schools in Ireland—even with Romish notes, and even though the Roman Catholics wished it to be used. The priests then, after endeavouring in vain to exclude the Scriptures from the Kildare Street Society Schools, contrived and propounded a scheme of education, substantially the same as that which is now in operation, and which virtually excluded the Scriptures from the schools. The priests, not even satisfied with the exclusion of the Scripture from the National Schools of Ireland, have since sought to have the Reading Books remodelled and purged of everything which can give the least tincture of Scripture doctrine and saving truth to the rising generation of the land. The history of Popery in Ireland for the last fifty years, shows that Rome is never satisfied with anything less than the entire control of any people. Take these facts in connection with the statement of Father Simon, in his Critical History of the Old Testament, that the Popish versions which were made since the Reformation were prepared for the purpose of "counteracting previous heretical translations;" but that "no translation of the Bible into any of the modern languages was made before Luther." Take these things together and they sufficiently prove that Popery is opposed to the circulation and reading of the Scriptures in the vernacular tongues. What a contrast in all this to the efforts of Protestants to make the Bible as cheap as possible and to put it into the hands of every one as God's own gift, and that without note or comment, according to God's declared will! (Is. viii. 20-3; John v. 39;

vii. 17; Acts xvii. 11; xx. 31; Rom. x. xl. xiii. xv; 2. Tim. iii. 16 17; Rev. xiii. 2; 2. Pet. i. 15-24; Rev. xxii. 18 19) ALPHA.

LETTER FROM PRINCIPAL KING.

MR. EDITOR.—Having been favoured with the use of your columns nearly three months ago, to invite attention to the claims of the College on the support of the Church, I may be permitted through the same medium to recognize the wide and liberal response which has thus far been made to the appeal.

My information does not extend beyond the beginning of this month (March), at which date not a very large number of congregations had made, or had remitted their contributions. But these extend over the whole area of the church, and weak Presbyteries like that of Quebec are as fully and as creditably represented in the returns as those of Toronto or Montreal. Even at the date to which I refer, the amount of congregational contributions remitted to the treasurer here, was equal to the whole amount contributed last year in the same time. It may be invidious to particularize where so many have done well. But St. Andrew's (New and Old) Toronto, Erskine Church, Crescent street, St. Paul's, Montreal, and Fort Massey, Halifax, have very fully made good the promise of support which was given on my undertaking the work here, to which the Church had called me; while contributions, smaller in amount, but perhaps even proportionately larger, have come from Galt, Fergus, Guelph, Chatham, Westminster, and other places.

The members of the Church in this city continue to manifest a gratifying interest in the institutions. In addition to the regular congregational contributions, and to the personal donations, in some instances large, the sum of \$274 was handed to me a few weeks ago, as the result of a joint effort of the Ladies' Aid Association of the two congregations in Winnipeg.

It is known to your readers that a beginning has been made in the reduction of our regular indebtedness. All outstanding accounts have been paid. In a few days the whole salaries for the year, and the large amount due for interest will have been paid. Of course these results have not been accomplished without some bank discounts. Whether the amount of this accommodation, already considerably reduced, will be entirely cleared away by the close of the financial year depends on two circumstances: on the payment of some sums promised here before the meeting of last Assembly, reported at that time; and on the members of congregations in the east, in addition to those which have already contributed, responding to the Assembly's call for a collection in behalf of the College. The failure to meet reasonable expectations in either quarter, will leave a deficit over revenue for the year, to qualify the pleasure which the friends of the institution must feel in the very considerable reduction of its debt.

In about a fortnight from this date, the theological classes will close. Eighty students will enter at once on work in our large mission field, while in a few weeks more, several who are in the literary classes will follow.

I ought to add in closing, that the letters received from ministers and laymen, conveying contributions, have not been less full of encouragement than the contributions themselves.

JOHN M. KING.

P. S. I should not omit to state, that £100 have been again received from the Irish Church, and £50 from the Free Church of Scotland.

McGill College, March 25, 1884.

MCGILL COLLEGE, Montreal, has been highly favoured lately. The institution has been enriched financially by over \$100,000. Some time since, Mr. Donald A. Smith intimated that if other friends of the college would raise \$50,000 he would give a similar sum. Urged by this stimulus the friends subscribed \$51,000, and now Mr. Smith has implemented his promise. There is much rejoicing among the many friends of McGill College over this fortunate event.

A MAGNIFICENT duchess having one day asked, "Pray, do you know Lady Lorton?" was quickly answered: "Yes, madame, I do; and she is the best-dressed lady in Ireland." "How very odd? Best-dressed lady in Ireland! What a strange woman! Pray, how is she dressed?" "She is clothed in humility."