

possessor the key of knowledge would neither enter themselves nor suffer others to enter. Even yet, in Catholic countries, it is only certain books that are allowed to be read, and civil history, should it chance to speak favorably of the Reformation, is forthwith proscribed or put on the shelf. Under such a system, how ever could literature flourish? No wonder that where Popery reigns, there is a blight upon the tree of knowledge. Then if learning of all kinds be desirable, you owe this to the Reformation.

Thirdly. *An open Bible, and that in our own tongue*, is a memorable benefit flowing from the same source. It was the Latin Vulgate with its errors, sealed from the people and unknown to the clergy themselves, that obtained previously; in Latin were the prayers (and yet, I believe) uttered, but Tindal, though at the risk of his life, printed the Scriptures in English, and this event paved the way for the Reformation. Then shortly after, the people heard read, from a chained Bible, all the words of this life. Great was their surprise and joy when they first listened to the grace of God exhibited in the Gospels, so misled had they been by their priests, and when they heard the free invitation—"Ho! every one that thirsteth, come to the waters; and he that hath no money, come," with what gladness were their souls seized! Then did many strive to procure a copy, and many more meet to hear again read the glad tidings of salvation! Owe to whom the Bible is a common book little know how grateful to our forefathers, just emerging from ignorance and from bondage, was this same volume! But "Popery," it is said, "allows the Scriptures." Where? in her own country? I care not what she may find it expedient to do in Protestant lands for the sake of appearances; but did she allow it in Tuscany or in Naples? Were not the Madiai and Guiseppi imprisoned and banished for the crime of perusing the Scriptures? and in Rome a Bible cannot be purchased under pounds; how can she be said to give the book when she sells it at so expensive a rate, and allows none of her people to read it without a permit from the priest,—thus practically putting it beyond the reach of the common people, who, accordingly, are lamentably ignorant of its contents, and indeed take all things on trust; wherefore you may see what would be the results were you under her dominion, a shut Bible and no liberty to acquaint one's self with its contents. You owe your open and cheap Bible, translated into your own language, to the Reformation, and is that a blessing to be passed by without gratitude?

A fourth blessing is *Liberty, civil and sacred*. A free country and free press, freedom to worship God, freedom to read his word, and freedom to act according to conscience, yes, that most invaluable right of private judgment, is undoubtedly a fruit of the Reformation. Your mind would be at this moment

in shackles, your conscience enslaved, but for that glorious charter. Say, does not the Catholic believe only what mother Church affirms? but you are to be bound by no man or body of men. Your right of examining for yourselves you are in duty bound to exercise, "searching for yourselves to know whether these things be so." And as to civil liberty, are not Catholic countries in fetters compared with Protestant?—the north of Ireland in bondage compared with the south? As the traveller crosses the Apennines, he finds the country approaching Rome farrow and waste, not that the soil is bad, but the monks allow it not to be cultivated; and as one goes from the northern counties to the south of Ireland, he finds a lamentable contrast. Do you ask the reason? The secret, you are told, is, that the former is Protestant, and the latter Catholic. No energy, no liberty even to cultivate the land, no motive to follow improvements under Catholicism;—hence Catholic countries are behind even in the arts of life. [See Dill's Ireland and About's Rome.] Mexico, enjoying one of the finest climates, is yet noted for its idleness and unproductiveness—why? a large proportion of her population is composed of priests and monks (a most unprofitable class). And as for liberty, so long as Naples was under the late king, in vain did the English inhabitants request a site for a Church! The concession had been too monstrous, but the moment that Garibaldi took the city, he granted, and for all time coming, what they asked. Talk of liberty in Popish countries!—the thing is unknown. Italy is even now catching the inspiration, and soon, from the Apennines to the utmost borders, will, we trust, be free; but never, if you believe her Liberator, while the Pope holds the twofold anomalous position of Ecclesiastic and Sovereign. No; one or other he must resign, or else Italy will still have a dark spot on her centre, and a foul blot upon her beauty. May God soon free that and every other land from Popish despotism, both spiritual and temporal.

Fifthly. You owe your *Church* to the Reformation. Yes, the Kirk of Scotland, founded by Knox, is her eldest sister. From Geneva the Reformer drew his plan, and upon Calvin's framed his books of Discipline. These are still authoritative, and his Catechism and Confession embodied in the Westminster Standard. Knox was no half Reformer, no Babylonish rag in his dress, no relic of Popery in his Church; both in doctrine and in government he completely remodelled, and left a Church more thoroughly pure than that of England. And that you may know our Church's sentiments with reference to the head of that Church we protest against, I shall just quote one sentence from her Confession: "There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that Man of