

Jewish children (and parents too) are often better Christians in deed than many who bear the name.

THE ANCIENT TRANSLATORS OF THE PROTESTANT BIBLE.

In an interesting article in the Sydney *Freeman* the Rev. Dr. Hallinan gives some striking examples of the corruption and mistranslation of the Sacred Scriptures which were practised by the early translators of the Protestant Bible. He maintains that for the most part they had no intention of translating the Bible in conformity with truth, but that their one object was to render the Sacred Scriptures as to make them declare the special doctrines of the translators. Everyone one is familiar, for example, with the audacious interpolation by which Luther succeeded in intruding his doctrine of justification by faith alone into the New Testament. In the Epistle of St. Paul to the Romans, c. i., v. 17, the Apostle, quoting Habacuc, c. ii., v. 4, says:—"The just man lives by faith." That this could not mean that a man is saved by faith alone is clear from the same Apostle's declaration in his Epistle to the Corinthians c. xiii. v. 2, "If I should have all faith so that I could remove mountains, and have not charity, I am nothing." Nevertheless the passage had to be made somehow to teach Luther's great doctrine, and he boldly added to the text the word "alone," so as to make the Scripture seem to declare the doctrine he had himself invented. According to Dr. Hallinan the word added by Luther remains to this present time in the German Bibles. In St. Paul's first Epistle to the Corinthians, c. ix., v. 5, we read: "Have we not power to lead about a woman, a sister, as well as the rest of the apostles." The Protestant translators give in the text the word *wife* instead of the word *woman*. The effect of this alteration is to make the passage seem to tell against the celibacy of the clergy, and we have ourselves frequently heard this verse appealed to to show that the Apostle claimed the right to have a wife and to take her about with him in his missionary work. The passage gives no room whatever for such an inference. The Greek word used, according to Dr. Hallinan, is "gunaika," the accusative case of "gune"; the Latin word is "mulierem"; both words signify *woman*, and give no intimation whatsoever whether she is married or single. The authorised Protestant version now gives the word *woman* in the margin. The ancient translators almost invariably rendered the word *ecclesia* by the word "congregation." Thus the well-known passage, "Thou art Peter, and on this rock I will build my church," was translated, "Thou art Peter, and on this rock I will build my 'congregation,'" the intention being to negative the idea of the Church as a visible organised society with power and authority to teach the world. The early Protestant translators of the Bible also purposely expunged the name "priest" from the New Testament except where reference was made to the priests of the Jews and Gentiles, and especially where they were mentioned with reprobation, or when the term was used in a purely metaphorical sense. "Priest" suggested the idea of "sacrifice," and that the Reformers had altogether repudiated as having no part whatever in Christian worship. Accordingly for "priest" they substituted "elder"; for "bishop" they substituted "overseer," and for aliar they substituted "temple." It is true that according to the roots, "overseer" is a proper translation of the Latin word *episcopus*, and "elder" a proper translation of the Greek word *presbiteros*; but, as Dr. Hallinan points out, the roots do not usually give us the proper meaning of words according to usage, and according to usage the idea of a priest has certainly always been a person who has the power of offering sacrifice. The Protestant translators did not believe in sacrifice at all, hence their recourse to the root meaning of the word. But perhaps the most daring liberty which the early translators took with the sacred text was in connection with the word used for "idol" in the New Testament, and on this point we will give Dr. Hallinan's own words, "Whosoever the words 'Eidolon' (Greek), 'Idolum' (Latin), are found in the Bible with reprobation, the ancient translators, instead of rendering them properly by the word 'idol,' mistranslated them by the word 'image.' The so-called Reformers taught the people from the corrupted Bible that every respect paid to images was idolatrous. They made the impression on the people that the possession of them was an evident sign of idolatry on the part of the possessor. By this teaching the people became furious, and demolished the beautiful images of Christ and His saints which decorated the cathedrals and other Catholic churches of which the Protestants robbed the Catholics, and which they retain to the present day. Illustrations—2nd Epistle of St. Paul to the Corinthians, c. vi., v. 16, the Apostle says: "What agreement hath the temple of God with idols?" In the Latin Testament the word for idols is *idolis*. The Protestant Bible had:—"How agreeth the Temple of God with images?" This was a most wilful corruption of the sacred text. In the 1st Epistle of St. John, c. v., v. 21, the Apostle says: "Little children, keep yourselves from idols." For the word 'idols' we read 'images' in the ancient Protestant translations. St. Paul, in his Epistle to the Colossians, c. iii., v. 5, styles avarice 'the serving of idols.' The ancient Protestant trans-

lation styles it 'the worshipping of images.' Let the above serve as a specimen of the wilful corruption of the Sacred Scriptures by Protestant translators." Many of the more glaring corruptions and mistranslations in the early Protestant Bibles have been rectified in what is known as the Authorised Version, now commonly used by Protestants, but a considerable number still remain to be corrected.

MR. SEDDON has redeemed the promise made in THE TECHNICAL EDUCATION BILL, to make better provision for manual and technical education in the colony, and has introduced the Technical Education Bill. It is an interesting and comprehensive measure. "Technical Instruction" under the act is defined to mean instruction in the principles of science and art applicable to industries, and in the application of specific branches of science and art to specific industries; and includes such instruction in the use of tools and appliances as is necessary to the full illustration of the application of any branch of science and art to any specific industry. It also includes instruction in such other branches of science or art, whether applicable to industries or not, as the Governor in Council from time to time specifies in that behalf. Any Education Board may order manual instruction to be given in classes in any specified public school under its control, and in such case manual instruction shall be deemed to be included in the list of subjects of instruction prescribed by subsection one of section 84 of the Education Act, and shall be given in classes during the ordinary school hours. In order to enable this to be done the Education Board may modify the general school system to such extent as it thinks fit, and may lighten the work in the other subjects of instruction in such manner, and to such extent as the Governor in Council prescribes by regulations under the Education Act. Any Education Board may also from time to time, in respect of any public school under its control, authorise any teacher or any other fit instructor to hold therein classes in the subjects of manual instruction or practical domestic economy at hours outside the ordinary school time. Education Boards may also, apart from the ordinary course of public instruction, establish and maintain out of their general funds continuation classes, or classes for manual instruction, for technical instruction, or for practical domestic economy. In any district where the Education Board omits to establish such classes, a license to establish them may be given to other authorities. Payment to the Education Board, or other authority conducting technical classes, is to be made according to the following scale:—In the case of manual instruction or practical domestic economy, where the instruction is given for two hours or upwards each week through a term of ten complete weeks, a payment in respect of each unit of the average attendance at the class during the term, at the rate of one shilling and ninepence multiplied by the number of hours' instruction given in each week of the term; and in the case of a continuation class, where the instruction is given for one hour or upwards each week through a term of ten complete weeks, a payment in respect of each such unit at the rate of one shilling computed in the manner and on the basis before-mentioned. Provision is made for increased payment in the case of any class conducted for practical work and also in the case of country classes. The Education Board or other authority may, subject to the consent of the Minister, fix and charge fees for attendance. Subsidies on voluntary contributions for the purpose of encouraging the formation or increasing the efficiency of classes established under the Act, shall be payable out of the Consolidated Fund at the rate of ten shillings for every pound of bequest and £ for £ of every other voluntary contribution. The Governor in Council may from time to time make regulations for the purpose of defining the course of instruction under the Act, issuing certificates of competency or proficiency, inspecting and examining classes, and providing for the establishment of scholarships in any subjects of instruction under the Act. The question involved in the Bill is one of pressing importance, and it is earnestly to be hoped that it will be fully discussed and dealt with this session.

CARDINAL MORAN AND THE '98 CELEBRATION.

THE following cablegram from Sydney appeared in the daily papers of Saturday last:—"A proposal is afoot to celebrate the centenary of the Irish Revolution of 1798. Speaking on the subject in an interview, Cardinal Moran said he would do everything in his power to oppose the celebration. He looked upon the 1798 movement as a terrible crime—a terrible blunder—and a crime on the part of the Government that forced on the Revolution, and a blunder on the part of every friend of Ireland who took part in it. To celebrate the centenary of what was a great crime and a blunder would be a crime and a blunder in itself. Of course, it meant that a crime was committed by the English Government. Their official statements themselves show that there was big picketing and other measures, and that the military forced the people of Ireland to take up arms, and all this preparatory to

**TIGER BLEND TEAS HAVE NO EQUAL.**