

She alone preserved it for us through the gloom of the Catacombs, when the cry "Christians to the Lions!" so often resounded through the Imperial City, as well as when the tide of barbarism was sweeping over Europe and the old civilisation was tottering to ruin. From Pope St. Damasus, who commissioned St. Jerome to gather up the scriptural learning of the East and West, and enshrine the fragments in her authorised version, to Pope Leo XIII., her record has been one of fidelity to the priceless treasure entrusted to her keeping. And it is not too much to expect that the Church's 'superhuman struggle to preserve God's Word inviolate through the vicissitudes of nineteen centuries'—as Archbishop Carr expresses it—should have received some little meed of acknowledgment in the general chorus of tercentenary jubilation.

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(2) Attractive and valuable as are literary force and beauty in the rendering of Scripture, fidelity of translation is of even greater value and importance. In this respect the 'Authorised Version' is notoriously defective; and its short-comings have been frankly admitted by the compilers of the 'Revised Version' which was published in 1881. In the preface to the latter the compilers say: 'There are, however, numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness.' It is an interesting tribute to the accuracy of the Douai (Catholic) Bible that the compilers of the 'Revised Version,' in their emendation of the 'Authorised Version,' in a large proportion of cases have reverted, in effect, to the rendering adopted in the Catholic version. We give a few examples, taken, without classification, just as they come to hand. Thus the well-known tag to the Lord's Prayer contained in the 'Authorised Version' (St. Matt. vi., 13)—'For Thine is the kingdom, and the power, and the glory, for ever. Amen'—which is not found in the Catholic Bible, has been omitted also from the 'Revised Version.' Again, 1 Cor. xi. 27 (referring to the Blessed Eucharist) reads thus in the 'Authorised Version': 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.' The 'and' here is important; for if it were a correct translation it might be taken as implying that unless the Eucharist were received under both kinds there would be no communion. Catholic scholars have always insisted that the 'and' in this case was an unmistakable mistranslation, and in the Douai Bible the verse runs: 'Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.' And again the 'Revised Version' has fallen into line with the Catholic Bible, and translates the verse as follows: 'Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.' Again, the imperative 'Search the Scriptures' (St. John v. 39) of the 'Authorised Version,' which has been so often appealed to as showing that the Bible was intended to be the sole rule of faith, is now correctly—and in harmony with a footnote in the Douai Bible—translated in the Revised Version: 'Ye search the Scriptures,' thus depriving it of all application to the question of a rule of faith. Once more: The words of 2 Timothy iii. 16, which the Authorised Version gives as 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, etc.,' has been corrected in the Revised Version so as to run 'every Scripture inspired of God is also profitable for teaching, for reproof, etc.'—and the Protestant rendering is once again brought into conformity with the Douai reading. And so we might go on. It is curious—and perhaps significant—that in spite of its superior accuracy, the 'Revised Version' has never taken the place of the older version, either for home or church use.

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(3) It is of infinitely less importance that people should appreciate the literary and aesthetic beauties of the Bible than that the Book should be recognised and regarded as speaking with an absolutely final and divine authority. And here, again, the Protestantism of to-day falters badly. There was a time when Protestants could say—as in the Presbyterian *Confession of Faith*—that 'the authority of the holy Scripture . . . dependeth not upon the testimony of any man . . . but wholly upon God, the author thereof; and therefore it is to be received, because it is the word of God.' But the Higher Criticism has changed all that. Professor Dickie told his hearers at Knox Church on Sunday that the critics had made the Bible 'a much more human document.' They have, indeed. Professor David Smith, D.D., who was himself to have been a candidate for the Otago Chair of Theology, but was snapped up by a North of Ireland Divinity Hall, tells us in his

recent work *The Days of His Flesh* that amongst the Gospel writers there are (a) slips of memory, (b) mistaken fusion of passages, (c) commendation of the incredible, (d) mutilation of obscure sayings of Christ, (e) editorial confusion of thought, and (f) editorial comments set forth as the sayings of Christ. A very 'human document'—so human that it will, when the critics have done with it, be left without a shred or vestige of divine authority.

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Amongst large masses of Protestants it is true to say that to-day the Bible is not believed—and, by consequence, it is not read. One thing, and one thing only, could arrest the destructive and disintegrating process that is in operation, and restore the Bible to its true place in the hearts and minds of Protestants—and that one thing Protestant Christendom has not got. It is hinted at, rather than described, in the following pertinent paragraph from one of Mr. W. H. Mallock's thoughtful books: 'That old foundation, the Bible, has ceased, in itself, to be a foundation any longer. It moves, it shifts, it totters. It will support no structure, unless something outside itself shall be found which will support it. That something the Roman Catholic Church supplied; and now reformed Christendom is beginning at last to find that, for that something which it rejected and still rejects, it is necessary to find a substitute.'

Notes

The Irish Envoys

Messrs. W. A. Redmond, J. T. Donovan, and R. Hazleton arrived in Wellington on Monday by the Rotorua. Particulars of their movements and of the meetings to be addressed—so far as these have been definitely decided on—are given in another column. We bid the envoys a hearty welcome; and we are confident that the earnest and gifted spokesmen will take with them from the Dominion a generous store of funds with which to fight the closing and triumphal onset for the rights and liberties of the Isle of the West. The enthusiasm already manifested, and the expectancy with which their visits are awaited in the various centres, are a sure earnest of success. Our readers are familiar with the overflowing enthusiasm and magnificent generosity with which the other Irish delegates were received in America some few months ago. We have faith that here, too, the envoys will everywhere receive a royal welcome; and that New Zealand and Australia, like America, will rally for the last appeal.

A Revealing Verse

'This,' says the *Glasgow Herald*, referring to Sir William Butler's much-discussed *Autobiograph*, 'is the record of a man of sterling qualities not always comfortable in his environment, but possessed with an unquenchable spirit. A fragment of verse which his daughter says was found among his writings is among the most revealing things in the entire narrative:—

"On the dim tombs of time I see
The names of men who strove in vain
To lift the load, to break the chain:
Then why a better grave for me?"

A True Hero

The whole community in Otago has been profoundly touched by a noble instance of heroism which happened at Round Hill, near Riverton, on Easter Monday night, when Frank Smith, a fine type of Catholic young man, in the very pride of his manhood, gave up his life in an attempt to save that of his mate. The following particulars are abridged from the account furnished by the Invercargill correspondent of the *Otago Daily Times*. 'Joseph Bates and Frank Smith, the latter only just turned 20, were working in the afternoon shift sinking a small paddock for the lower elevator for the Round Hill Company's claim. This paddock or hole in the loose drifting sand has to be kept constantly pumped out while the work of sinking is being carried on, or it quickly fills up again with drainage water and drifting sludge. On the night in question it would appear that while Bates and Smith were working with picks and shovels round the mouth of the suction pump, Bates must have slipped and his foot became jammed between the pipe and the rocky wall behind it. His toe had entered the pipe, and by means of the suction his foot was drawn in up to his shin, and then

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