Contributors and Correspondents.

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As this naticle is a continuation of one under the same heading, published in this paper two works ago, the readers of this are supposed, either for information or judgment to have acquainted themselves with the article referred to. After having traced in the previous article the origin of the Latin versions and their development, after having proved that none of them were expressly strictioned by the Church or by one of her councils, and that they had become computat the end of the fourth contury, we shall that here with the connection and translation of St. J come at the end of the fourth contury, and in this article trace the history of the Latin versions un il the time when the art of printing was invent-

ed, (about 1436 A.D.) Jerome's correction and its value .- As to learning and experience, it is beyond question that Jerome was more fit than anyone else at that time to either correct the corrupt Latin versions, or to make a new translation from the original Hebrew and Greek. Nor do we dare to question his piety and sincerity of pur lose. But before I proceed I must call attention to a few facts, and to the spirit of the people for whom Jerome was to correct the Latin versions. If in our own age, where writing materials have reached a high degree of perfection, mistakes are most likely to occur in repeatedly copying so large a book as the Bible, how much more must this have been the case many centuries ago when the writing materials were in so imperfect a state? The fact was that many Greek versions of the Old and New Testament, the parents of the Latin versions, have not been free from numerous mistakes, espec-·ially if they have been written by a careless copyist. Now these mistakes were a legacy to the Latin versions, and others have still been added repeatedly by incompetent translators and careless copyists. To become aware of such facts one must have several different copies to compare, and this is not every man's calling. The common people, and the majority of the clergy, therefore, were not, and could not that there had crept in mistakes into their Latin versions; on the contrary they were possessed by a conviction that their Bible was perfect; and the slightest their Bible was periest; and the suggests observed in the people of the property of the people of th

would be guided by the original Hebrew text, and in the New by the most correct copies of the Greek Testament within his reach. Jerome was able indeed out had not the courage to do this. He knew well what impression any radical change in their version would make upon the west-ern people (the Occidentals). He was trembling in his very bones, when he considered the consequences of such a change in the Latin version; and was afraid that it might call forth a storm of biame and censure against him. To avoid this he was cautious enough to take in the New Testament a common, and not the best of the Greek versions, for his guide, and in the Old he allowed himself to be guided by the Greck text of the Seventy (from the Hexapla) instead of the original Hebrew. The changes in the New Testament were therefore not so numerous as they ought to have been, and as to the changes in the Old Testament he could refer to the Greek version which was considered as being inspired, as stated in the previous article. Consequently, the storm of opposition to his mild correction was

Jerome's Translation .- The people, and most of the clergy of that day were not competent to judge the value or the deficiency of Jerome's services to the Latin version. Both were glad to see that Jerome's version did not too much differ from that in their possession. But not so Jerome; with regard to the Old Testament, he was not satisfied with a mere correction from the Greek version, knowing well, that for the sake of the truth, a translation from the Hebrew must be made, and urged and encouraged by numerous friends, he at last undertook to translate the Old Testament from the Hebrew, and carried it out. But now the Mebrew, and carried it out. But now the anticipated attacks begun; a storm of wrath, and blame, was poured down upon the venerable Jerome from all quartors of the Church; he was called a bold and dangerous innovator! Not only man of medgers, influence, but over the content of the c men of moderate influence, but even such as St. Augustine lifted up their voices against his translation from the Hebrew; and Jerome had to write apology after apology to ward off these attacks. It is painful to see that men, even ricus men, dared to criticize a subject which they did not understand—or perhaps because they did not understand it! as, at that time, did not understand it! as, at that time, no one in the Church, except Jerome, knew the Hebrew. On the other hand, it was cheering to see how the old venerable Jerome had not only not grown discouraged by attacks which had their origin in groups and but we say of growing habitar and norance, but was even growing bolder and bolder, as if strengthened from on high to defend the truth. He had however gradually obtained numerous admirers of his work in many quarters of the Church, who were not slow to encourage him. Even St. Augustine at last changed his opinion, and expressed himself warmly in favor of the translation from the Hobrow.

As to the value of Jerome's translation. we must say it was suff and slavish, as he would not free himself from a literal translation; in some cases it was even below the older vorsions. In fact in his com-

mentary to the Scriptures he tried change and to correct his translation.

Historical result of the different ver-

ions .- At the beginning of the fifth contury, we have four (for the New Testa-ment only three) different kinds of vernent only each; sione, namely, the old Littu versions, the treek versions, that revised by Jerome, and for the Old Testament Jerome's translation; the last gradually reached the widest circulation. With regard to these, there naturally arises the question: "What was the official or private opinions of the representatives and councils of the Church succerning these different versions during the successive centuries up to the time of the invention of printing?" Was it optional with every one to use the version of the four mentioned he considered the best, or was it olligatory to adhere to one of the said resions, and to consider three others as not recognized by the Church? If the last question could be answered in the affirmative, it would still be necessary to point out which of the said versions was adopted by the Church. In answer to these questions, I say here, once and for all, negatively, that, before the council of Trent (1545-63 A.D.), no council ever passed a decree in preference of one ver-eion of the Bible over another; and, posttively, that the representatives of the Church in all the certuries in question greatly differed in their opinions as to which of the said versions should be considered the best. We shall presently elucidate and prove all this by unquestion able facts. We find, e.g., that in the fifth sentury: Toh. Cassianus rejects Jeruseletten and with regard to the rome's translation, and with regard to the New Testament he followed the Greek text. Mageius Mercator, Victor Vitensis; Bachianius. Britann—all follow the old Bachanius, Britain—an low who to Latin Version (had we space, we could furnish more facts); while other Church representatives, followed at times the one, and at other times the other of the said versions; and still others followed exclusively that of Jerome.

In the sixth century : Pope Gregory II., Gregorius II., Papa, uses both the old version and that of Jerome from the Hebrow; and say distinctly that the See of Rome recognizes both; from his language, however, it appears that he prefers the old version, while Principal cites Scripture passages while Primasius cites Scripture passages both according to the Greek Testament, and according to the old Latin version.

In the seventh century: The council of Toledo (held 653 A.D.,) cites Scripture passages, at times according to the old Latin version, and at other times according to that of Jerome. I am prepared, if called upon, to give similiar statistics for the other centuries to the time of printing. From the said facts, however, it is seen clearly that if many preferred Jerome's version it was not because the Church had sanctioned it, but simply on account of its internal merits, that is because it

of its internal mores, that is because it was some ally speaking better than the lyange of the second of the secon in the course of several centuries it become impossible to recognize and restore it to its true state? Historical records decide in favor of the latter supposition. As we do not live in the age of manuscript, but in that of printing, a somewhat cir-cumstantial description only could explain to us how such an utter corruption was not only possible but oven most likely. The question is frequently raised, "Why the Bible has more diff-rent readings than any profane book of antiquity?" The answer however does not lie very far off. In the age of manuscript, the chances of a book to have more or fewer mistakes in the way of different readings chiefly depended upon the number of times it was copied; because at each time it was copied, new mis-takes were added. Now, the Bible was more read and therefore more frequently copied than any other book of antiquity; hence it was most likely, nay certain, to have more mistakes. If this is true of the Bible in general, it is so especially with regard to Jeromo's version. We have stated above that the said version was widely used (not however because it had been sanctioned by a decree of the Church, which was not the case, but on account of its intrinsic merits), and was therefore copied oftener than any other Latin version, and as such she was certain to pre-sent a greater number of mistakes and more speedily become corrupt. Since, in its very origin, it was not quite free from mistakes, as Jerome, when in old ago, had not written himself, but dictated. An-other cause of corruption was, e.g., this: Many an illiterate but pious man copied the Bible for his own use, or had it copied by one who cared more for the pay than for correctness of copying, and in either case numerous mistakes must have occurred. Again this pious but illiterate man was surely kind enough to lend the man was sarely kind enough to held the manuscript, already partially corrupt, to his religious friend for the purpose of copying and multiplying, and thus the mistakes spread like a postilence, and new ones were added. And yet, we must say, that copying as such only cause of the rapid corruption, but even not the greatest. Presuming, and sometimes well-meaning correctors and improvers of the Latin version have considerably hastened the corruption; eg., if one had two different versions before him, and found much good in either of the two which the other did not contain, he hit upon the plan of uniting and amalgamating upon the plan of uniting and amagamating the advantages contained in both; that is, to reproduce a third copy which according to his assumed opinion should contain the advantages of both, and therefore be superior to either. This sort of amalgamation, sometimes consisting of six different copies or more, wrought havec with the true text; and yet such cases were by no means rare; some came even down to our own age; Jerome's w

was thus early mutilated of space along

the passage centuries in

corruption

here only a

responsible to to point out the respective passages, (Beda Laufrancus, Hugoa S. Victor, Regerus Baco). Having proved the early corruption of the said version, it would be sefurable of the saving to the it would honceforth be of no service to the Catholic Church of our day, to falsely claim that Jerome's version had her express canotion ; because, as has been stated, the version in question was not stated, the version in question was in its pure state but short lived. In the next article we shall furnish the history of the efforts repeatedly made during the centuries in question to correct and restore Jerome's largues.

Enster and Leople.

liints for S. S Superintendents and Teachers.

At the Halton County Sabbath School Convention recently held at Milton, the Rev. W. Meikle of Oakville delivered the following address, which a local paper very prop 'ly describes as "one of the best. most comprehensive and profitable, brought before the Convention. We gladly give it a place in our columns, and venture to say that it will well repay careful perusal:

The best method of maintaining order in the Sabuath school is an extremely important question. Order is Heaven's first law. It is a necessity of God's absolutely perfect nature. It is one great characteristic of all his operations There is perfect order in the Heaven's above us-in the seasons in their regular return—among the lower animals obeying their instincts, but alas we have sad disorder among our own race, and we must continually strive to correct this. No household can be happy without order. No population can live safely, or enjoy prospority without order; on board all vessels, on lake or ocean that would make fair voyages, and secure some profit, there must be good order. The noblest and best appointed army ever raised would be nothing but a noisy rabble had they no order.

One of the most important elements in a pleasant, happy prosperous Sabbath School is good order.

Good order must be prominent in the place of meeting. It should be pleasant and attractive, with enough of warmth in winter, and coolness in summer to pre-vent all that is disagreeable and annoying. The Superintendent or some one, or more of the teachers, carrying out the principles of order, should always be in the place of meeting before the pupils. Disorder is thus prevented in entering the room; Disorder is quietness and becoming reverence are al ways maintained, any boisterousness, or rudeness are instantly checked, and pleasing, orderly assembling is thus

secured.

secured to planting of State and School for the secure to the secure the secure the secure the full secure the secure that the secure the secure the secure that the secure the secure that th employs the voice, it occupies fully both soul and body. It provents all restlessness. It soothes the fretful. It quiets the disturbed. It clovates the depressed. It gives expression to the most varied feelings. expression to the most varied foelings. It is a great joy to a large number attending our Sabbath Schools. Anything like warmth of manner in singing, anything like general interest in singing, anything like the pleasure we expect in singing will secure a very considerable amount of most desirable preparation for subsequent. desirable preparation for subsequent exercises, and will generally promote order in them all.

A brief earnest prayer usually follows the singing. Order in prayer is of the highest importance. It is well to call, at least occasionally, for closed eyes, for suspended hands, for some easy position of the body while engaged in prayer. It will also aid order in seeking blessings which even children know to be necessary, for wisdom to understand the lessons and apply them; grace to receive all instruc-tions meekly, and to profit by it; the outpouring of the holy spirit to convert some, to preserve others, to aid all, to bless all The recitation is an extremely important part of the exercises, and in that there must be order. Let the teacher have his order of thought arranged; let him have a clear, definite, full knowledge of the passage. Let him be well assured that he knows what God evidently teaches in it. Let him study this as carefully as possible, using all helps he can procure, but making everything fully his own, and giving it the mould and colouring of his own

Along with the past ges of God's Word coming under consideration, let him study the state of the mind of his pupils. They are young immortals. They have intel-lects, emotions, wills, consciences; they are responsible for what they hear, and for the use they make of it all. They are for a brief time committed to His care. He may greatly bless them, He may save their may greatly bless them, he may save their souls from death. His object is to make truth so plain that they cannot mistake it; to make it so memorable that they can never forget it; to make it so personally applicable that they cannot reject it; to make religion so pleasant that they are constrained to choose it; to make its privileges desirable that they intensely long to possess them; to make Christ the chief among ten thousand, and alto-gether lovely, and that they are compelled to embrace bim.

Oh here is blessed order! The Word is the eternal truth of God. It is given to instruct the immortal minds to whom it is addressed. It is able to save the soul. It is all sufficient, accompanied by the Spirit of God, to deliver from endless destruction. It is admirably adapted less destruction. It is admirably adapted to bless during all time, and to the a comfort and joy to older the in every lith these emparates the teachers, fall into

losas half his nes he loses all his power ceause he does not draw the eyes of his

class apon himself, or because he does not keep them chained there. Look at the souls you would influence, you would racit, you would mould. See them beaming in the eyes of these children. Pour in the truth from your eyes through their eyes. Thus shine in their hearts by the light of the knowledge of the glory of God, in the face of Jeans Christ. The eye is but one organ of the countenance. Let the whole countenance be orderly. Never go to the Sabbath School with a countenance like a miniature Sinai, with blackness, and darkness, and tempest frowning there. Let the countenence be open, kindly, genial, loving. The countenance will speak most admirably and blessedly if there is truth in the heart, and love pouring from it on all around. The countenance thus shining and reflecting, the kindly feelings of our nature on all around will sweetly influence the children, and will greatly aid in keeping

Let the tones of the voice tell powerfully in keeping order. Our ever varying tones will quite frequently proclaim our moods of mind and states of heart; whether we are joyous, or sad; whether we are colin or troubled; whether we are confident, or doubting. It is well to avoid all querulous complaining tones. Let no distrust or depression, speaking in the voice, betraving unworthy feelings. Let all go to their respective classes in the strength of God the Lord. White going on with the lesson keep order by putting questions. The eye, and the count-nance, and the voice are something like firing at long range, and with light metal; the persistent, skilful putting of questions brings to close quarters, and is the heavy firing which secures complete victory. Let these questions be so clear that the children shall have no difficulty in understanding them. Let there be no ingenuity and patience in getting answers. Keep full control of the class with the beaming eye with the glowing countenance, with the cheerful voice, with questions rapidly, kindly, intelligently put, and there will be no difficulty in maintaining order.

What is called the general exercises, when the whole school is thrown into one large class, when there is a review of the lescon, or when a few words are addressed to the whole school, may be made the most important part of the whole hour. At such a time it is essential that there shall be order, and frequently this is the hardest time of all to maintain it. Order will be all the easier secured by allowing a little disorder before this part of the exercises commences. Let there be a breathing time, a little hum of voices, some whispered words among the pupils and the teachers, a slight bustle; the announcements requisite, and other necessary things ar-

This secures a little change, some variety a rest from the close application that had a rest from the close application that had been given to the lesson during the previous thiry minutes. Then let there be a sweet cheerful spiritly going hymn sung, if possible, appropriate to the lesson, and possible, appropriate to the lesson, and possible, appropriate to the lesson and possible, appropriate to the lesson and the lesson are the superintended to the lesson who dedresses must be thoroughly prepared, and without any halting, or lagprepared, and without any halting, or lagging, or uncertainty must go through with all pleasantly, solemnly, at least, fitly and with keen, kindly, quickly, glanoing eye keep order. He shall thus pour in the truth on every beart, and like the master of assemblies asten it in the memories of all. He shall with radiant, glowing, deeply interested countenance, declare his own deep feelings, and thus control the feelings, and maintain the order of the school. He shall, with tones of voice full of love, and thrilling with solemn earnestness, inspire love, and produce corresponding carnestness in all the addresses, and thus order complete, cheerful, holy, blessed shall reign through the whole school. All this shall be promoted, greatly deepened, and rendered powerful by pertinent questions.

The whole is closed by prayer, per-haps not occupying more time than one minute.

The Superintendent, like the general of this sacramental host, gives the word of command to dismiss. Each teacher, like the captain of his troop, is at the head of his own class, and sees that they retire in order. Morcover, the kindly, warning order. voice is not in vain that they go orderly along, for this is God's holy day. Thus they repair orderly to their homes, and all this, Sabbath after Sabbath tells on on their whole subsequent lives. Thus is begun and carried on the good order so essential to quietness and prosperity in all subsequent life. Thus we are prepared for the admirable order, for the holiness, for the happiness, for the eternal glory of Heaven.

A Thought for Infidels.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from an obstacle, are all bent toward this great aum of universal purifica-tion. These millions of sermons and exhortations, which are a constant power for good, these countless prayers and songs lof praise, on which the heavy-laden lift their hearts above the temptations and sorrows of the world, are all the product of faith in Joseph Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christianity. All that dis-tinguishes us from the Pagan world—all that makes us what we are, all that stimu-lates us in the task of making ourselves better than what we are—is Christian. A belief in Jesus Christ is the very fountain head of everything that is desirable and praiseworthy in our civilization, and this praiseworthy in our eventuation, and the civilization is the flower of time. Humanity has reached its noblest thrift, its grandest attitudes of excellence, its highwater mark, through the influence of this

A Little While.

A little while with tides of dark and light The moon shell fill, Warm autumn's gold box banged to shrouding white

And winter's shill. I lit le while shall too ler human flowers In beauty blow,

And ceaselessly through shade gud sunny hours Death's harrest grow

A little while shall tranquil plane's speed Round central flame; Now empires spring and p. s, now as nes succeed And lapse from fund. A little while shall cold star tapers burn

Thron h thue's brief aight: Then shall my soul's be loved One return With dayspring bright. How oft in golden drewns I see Hin, stand,

That his voice, As whining hog — from his lift thand The poor replice;

But waklu, bears that vision dear away, My better part, And leaves mo to this pale and empty day, This longing beent

I cannot see Thee, but I love Thee Oh, Thine eyes that read

d. op ist ecrets of the spirit know

Tis love indeed!
A little while, but, ah! how long it seems!

My Jeens, come, Surpass the repture of my sweetest dreams,

And take me home! -W. KENNEDL in the Sunday Magazine. Be in Earnest.

Flatter not yourselves that your hearts will ever be changed by the mere force of evidence; nor that you can ever be renewed, but by the grace of God and the agency of his Spirit; nor that you have a rational hope of salvation, without an earnest, anxious, use of the means of grace; nor that in such a use of these means you can merit salvation; nor that God is under any obligation to save you; nor that you are in any souse safe, until you are created anew by the Divine Spirit. Leave these dreams to those who are willing to spend life in dreaming. But do you, in the mean-time, rejoice that there is a Divine Spirit to renew you; and that there are mean by which multitudes have been conducted to this renovation. Lay hold on them with all your hearts; and while you follow the glorious company, who in the use of thom, have been divinely blessed, may you find the same blessing in this world, and the immortal blessings which flow from it in the world to come !—Dwight.

Bandom Rendings.

To walk with him obediently! Yeswithout-choosing.

Believer, forget it not-your are the soldier of the Overcomer.

How many a worldly person hath Satar reasoned into the bettemless pit.

FAITH has nothing to do with reasoning, but is the most research of all things.

Until mas for the most justly lost he dan never to be said graciously later. It is the existence of all grace in the child of God—but deficiency in even

FAITH knows that there are no impor bilities with God, and will trust Him when it cannot trace Him.

A CHILD of God should be a visible besttitude, for joy and happiness, and a living doxology, for gratitude and adoration.

You will have to bless God to all eternity, that He led you not through a garden of pleasure, but through a waste how ing wilderness.

"ALL day long have I stretched out my hands unto a disobedient people." And how long was this "all day?"—only filest hundred years!—only from Moses to Jess! This is that long-suffering God !

JESUS often stands with the bereaved the graveside, promising consolation, which the sorrowing hearts rejects, even as Marth opposed the Word of Christ. To such comes the gonto rebuke—If thou would believe! The healing balm can only be taken from the Saviour's hand by the hand of faith.

How often, when our heart is meltal our spirit tender, we are led to say, "Lord Thou knowest that I love Thee." What is His answer?—"Go, and show it." test of our love is obedience. This is the touclistone? it sweeps away a whole mis of natural feeling, and shows what is gold and what is brass.

Right believing is powerful praying the knees, eyes, and tongue bear the less share in prayer; the whole of the work is upon the soul, and particularly upon fail in the soul, which is indeed the life as soul of prayer. Faith can pray without words, the purase of angels is not world to be called prayer without faith.—Shas

Ir, then, I know and feel that I am sinner, God says that he loves sinner therefore He loves me. If as a sinus draw near to Him in the way He has pointed, He says He will receive me; hwill freely give me what I desire; He draw night to me; He will in no wise of me out; He will save to the uttermest of my need. Is all this true? Then wh do I not believe God? Will His word truerer to morrow than it is to day? An if I do indeed believe God, I at once entitle into rest. Doubts, fears, misgivings, it before the sword of the Spirit, His of before the sword of the Spirit, His Word. My one question becomes, "God's Word true?" It is with that I have do; only with that. If God speaks I believe Him, then what God says settle everything. I dare not put my feeling and opinions against His Word; though dumb with astonishment at the support of the state of the same of the though dumb with astonishment at grace, His matchless grace, His unsemble love, yet reiterating the precious function of the precious function of the precious function of the precious function of the property of the proper declares He loves sinners; sent His Soldie for sinners; because he loved and pithem; and now in Jesus' name, and Jesus' sake, they are pardoned and soce