

Segond's, less free than Lasserre's. For the sake of comparison I give here his rendering of the same passage as is quoted above from Segond's and Lasserre's versions.

Il vint donc à Simon Pierre qui lui dit : "Toi, Seigneur, à moi ? me laver les pieds ?" Jésus lui répondit par ces paroles : "Ce que je fais tu ne le sais pas maintenant, tu le sauras plus tard."—"Jamais, lui dit Pierre, non, jamais, tu ne me laveras les pieds !"—"Si je ne te lave, répliqua Jésus, tu n'as point de part avec moi."—Simon Pierre dit alors : "Seigneur ! non seulement les pieds, mais aussi les mains et la tête !"—"Celui qui s'est baigné, ajouta Jésus, n'a plus besoin que de se laver les pieds ; dans tout le reste il est entièrement pur."

Let us now compare the renderings of a few passages in the N.T. in these three modern versions ; and in the Gospels first, which are included in all three.

*Μετάνοια* and *μετανοεῖν* occur in all 24 times—26 times in the Text. Rec.—in the Synoptic Gospels : in St. John they are not found. In both the Protestant versions the noun is rendered uniformly by *repentance*, and the verb by *repentir*, or *se repentir*, or (in one case) by the noun *repentance*. Lass. prefers a greater variety of expressions—*pénitence*, *conversion*, *amendement* ; *faire pénitence* (only in Matt. xi. 21 and xii. 41 and the corresponding passages in St. Mark), *se convertir*, *s'amender*, *se repentir*, *avoir regret*, and (in one place where there is a negative, Matt. xi. 20) *impénitence*. *Pénitence* (evidently in the sense of *penance*) and *faire pénitence* are almost exclusively used in other Roman Catholic versions.

In dealing with these words Lass. has displayed a noble courage in leaving the beaten track of the theologians of his Church, but he has not been uninfluenced by Romish teaching in his translation of *ἀδελφός* and *ἀδελφή* in certain places. The doctrine of the perpetual virginity of the mother of our Lord interferes here. "Jacques et Joseph et Simon et Jude, ne sont-ils pas ses *cousins* ? Ses *proches parentes* n'habitent-elles pas toutes parmi nous ?" (Matt. xiii. 55, 56.) And in Mark iii. 31 "des *personnes de sa parenté*," and vi. 3 "ses *tantes* et ses *cousines*. Are these then unfaithful renderings ? Certainly not. Lass. honestly (we cannot doubt it) believes