

the head of no party, the abettor of no faction.— As the common ruler of all, his position is one of high, passionless, dignified, and unprejudiced neutrality. We hope the declaration of this opinion will not bring down another viol of anger on our devoted heads from our testy correspondent, who perhaps by the way, would wish to undertake the management of this Journal himself. If so, we assure him that as far as we are concerned, we will not throw much difficulty in the way of his ambition.

#### CHURCH OF ST. JOHN THE BAPTIST AT THE DUTCH VILLAGE, N. W. ARM.

On the 21th ult., the foundation and frame of this new Church were laid at the Dutch Village. The Bishop and Vicar General were present, and the work was carried on with spirit and zeal. The inhabitants of the neighbourhood rendered every assistance, and the auspicious commencement of this undertaking promises well for our holy religion in that beautiful neighbourhood. A great number of Catholics are scattered between Halifax, and the North West Arm, and also for several miles on the Windsor Road, to whom the New House of Worship will be a great convenience, as well as a great blessing. Several of our Catholic neighbours at Hammonds's Plains can also avail themselves frequently of the opportunity afforded by the Church of St. John the Baptist. The Church and adjoining building have been already boarded in, and active measures are in progress for its completion. It is intended to establish a school as soon as possible in connection with the Church. The following Catholics have been appointed by the Bishop as a committee of collectors to solicit subscriptions for the House of God, and we have no doubt that they will discharge their duties with perseverance and success:—

Messrs. John Kline, Patrick Lynch, Jeremiah Murphy, Patrick Brennan, Peter Carrol, Laurence Roche, John Gooley, and Thomas Conolly.

At Windsor Road, Bedford Basin:—

Messrs. Robert Allen, and James Doyle.

At Hammond's Plains:—

Messrs. John Murphy, H. McInity, and Michael Shanahan.

What Catholic within twenty miles round will refuse his mite towards the accomplishment of this holy undertaking, this new encampment of Catholicity in the neighbourhood of our city?

All donations and Subscriptions will be thankfully acknowledged in our columns.

#### PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Continued.)

The other example we select is Ps. xxi. 17, "They have dug my hands and feet," said in reference to Christ on the Cross. The modern Hebrew text, however, has, instead of

"they have dug," the words "like a lion." But an untenable is this latter reading, that Protestants generally, and even the Westminster divines themselves notwithstanding they found out that the Hebrew text is absolutely pure, because not a jot or a tittle of the law was to pass away, reject it and adopt that of the Vulgate and other versions. There is no need of multiplying examples in support of a point which no learned Protestant disputes. The rule to be laid down is, that the best reading is not always that of the Hebrew or Greek, but is to be determined by a cautious and judicious comparison of the texts of ancient manuscripts and versions.

The merits of the Vulgate as a translation, far exceed those of any modern version. It was chiefly the work of St. Jerome whose reputation for learning and skill in the Oriental languages stands unrivalled, and who had far better opportunities than we now have of obtaining the best Hebrew and Greek manuscripts since he lived at the time when the great Alexandrian library was still in its glory. Moreover he was admirably well acquainted with the country, the usages, the laws, and the history of the Jews, and he spent a great portion of his life in the conscientious performance of his task. Hence his translation was soon adopted by the whole Church, and acquired from this fact a higher stamp of authenticity than could be obtained by the mere skill of a translator, because divine Providence could not suffer any but an authentic copy of the precious deposit of divine revelation to become current in the Church. This consideration weighed with the Fathers of the Council of Trent, in declaring the Vulgate to be an authentic copy of the word of God, and their judgement has been confirmed by the most learned and impartial Protestants. English translations of the Bible, purporting to be from the original tongues, are often wretched performances, and sometimes shameful corruptions of this word of God. The version of King James, though freed from many wilful corruptions and alterations, yet contains many unwarrantable errors, and pernicious additions and mutilations, as our authors easily establish. We refer the reader on this point to Ward's *Errata*, and also to Campbell's *Preliminary Dissertations*.

2. But we pass to our second question, namely, Is there a positive obligation upon all men to read the Bible? Our Presbyterian divines say authoritatively that there is, but without satisfying us that they are right. No obligation should be assumed to be binding on all men, unless established by irrefragable proofs, and, in the present case, unless established by clear and undeniable Scriptural authority. Presbyterians hold that the Scriptures alone are the sufficient and the sole rule of faith and practice, and that they clearly and sufficiently expound all the duties of Christians. Then they cannot assume that all men are bound to read the Scriptures, unless they can prove it by a clear and undisputable command from the Scriptures themselves. But where is the scriptural text which declares it to be the duty of all men to read the Bible? The Confession of Faith relies on the passage from St. John, "Search the Scriptures; for in them ye think we have eternal life; and they are they which testify of me"; but this in reality proves no thing to the purpose. By reading the chapter from which this text is taken, it will be seen that our Lord, by the cure of an infirm man at the pond Probatica, on the sabbath day, incurred the displeasure of the Jews, who even thought of putting him to death. Against these Jews, against these envenomed enemies, he argues to prove the divinity of his mission, and refers them to the Scriptures, and bids them study them attentively, for they bear testimony for him. Now, how from this can it be inferred that it is positively obligatory upon Christians, and especially upon all men, to read the Bible? In the first place, the Presbyterian who read this passage in the original tongue must find that the word search may be in the indicative mood, as well as in the imperative, and that the translation might have been, without any impropriety, "Ye search the scriptures, for in them ye think ye have eternal life; now they are they which testify of me." St. Cyril, who was at least as good a Greek scholar as were King James's translators, so interprets it, and some modern Protestants do the same. In this case, the words of our Lord do not contain even the shadow of a command. Now, a Presbyterian has no possible way to determine whe-