

governing power superior to the activities of man is divided into several different streams, and so we say there is only one God. Hence, you see, the reformer substituted the doctrine of an infallible book for the doctrine of an infallible church, and they might be right. But the implication behind the suggestion is that the doctrine of the infallible book was a sort of "tour de ^{2-3 1/2} ~~8~~". The Roman Catholics said, "I believe in the church," and the Protestants said, "The handiest and most convenient answer to that is that I believe in the Bible." So the implication in the epigram is that the doctrine of an infallible book is a contraposition, polemic device occasioned by the previous opinions of those who were in error. As a matter of fact, it is untrue. The Roman Church believed in the infallible book. The Council of Trent says, "We accept with sentiments of reverence the books of the Old and New Testaments, seeing that one God is the author of both. That is an inheritance in the Roman Catholic Church from very early days of Christianity.

Some of you may remember from your historical studies the rather bitter controversy between Jerome and Augustine. The Church of Rome, a Jerome ~~xxx~~ descent, (that always offers me some little melancholy consolation because he had a most vitriolic tongue and I think therefore that there is perhaps some hope for me-- they made Jerome a saint). Well, now Jerome as you know ~~xxx~~ translated the Hebrew and Greek into the Latin Vulgate. It is a very magnificent translation. Of course, like our own translations it is not free from defect, but never allow the defects to ~~xxx~~ yourself to depreciate the Bible. It was a monument of magnificent scholarship. But, of course, there was the traditional hostility to a new version. You know the story that is told of a young preacher who got up in the ~~xxx~~ pulpit when the Revised Version came out and he waved his authorized Version in the face of the people and said, "This book was good enough for Saint Paul and it will be good enough for me." Well, that same attitude

was manifested in the early church when Jerome translated the Vulgate. One of the things that Jerome did in his translation was that he changed the word sub ^{urbis}