

"good" for ~~modern~~ for the benefit of those who are not Latin scholars. he used the *urbita* and *hedera*. When the new version was read in one of Augustine's churches the whole congregation got up and walked out. They were not going to have a new Bible forced on them. You see we have the same problem in the present day with the people. Conservatism is a great blessing under great curse like everything else Ireland--perfect human nature. So Augustine wrote to Jeram and he entered into a long discussion with him as to the merits of the Testament. And the translation which he proposed. Augustine also took very strong exception to Jeram's interpretation of the passage in Galations when Peter was come to Antioch as a student to the faith because he is to be blamed. Jeram imagined that Paul and Peter had staged this debate. That they had agreed among themselves and Peter said, "The thing to do is for you just to get up in public and show them. Give me the guns." Augustine said that he couldn't possibly accept that interpretation, and I think Augustine was right. It is a fantastic interpretation. It shows you that great men are not always right. You might remember that when people throw up before you some great scholar. At any rate Jeram wrote a good letter to Augustine and he said, "You only read so and so and so and so" It sounds very modern. "Perhaps you would have a little more common sense and you wouldn't attack me in your own ignorance in the way in which which you are doing. And Augustine wrote back to him in a gracious letter and said, "When I read any writing of any man and I differ from him, I venture ~~that~~ to think that he is wrong. But when I read the sacred Scriptures and I find myself differing from them then I think that it must be due to some defect in myself." Now that is a private letter. It illustrates the attitude of a Christian Church in the 5th Century to the Word of God. It went. What God said was incontrovertial. And the Church of Rome being a conservative church in many particulars has continued that particular attitude to Scripture. Strange as it may sound in the ears of our modernist's writers, she believed in an infallible book. Of course, she modified her views--particularly on the Jesuit influence --and indignantly repudiates the