

ment in particular, is a work of much intricacy and difficulty, since the best scholars widely differ on many points. The result was that they adopted what to them seemed to be the most probable reading, indicating in notes other readings supported by evidence. As to the language employed, it follows as closely as possible the earlier versions. Even archaisms both in structure and words are frequently retained, except where it was evident that the words were no longer understood by the general reader, and the construction might lead to a misconception of the true sense of the passage. Members of the committee freely expressed their opinion that the more they studied the authorized version, the more they were forced to admire its general accuracy, its simplicity, force and dignity, and they found it extremely difficult to make any changes that would add to instead of diminish the excellence of the work. Their experience in this respect was similar to that of the German scholar, Michaelis, who found it almost impossible to improve on Luther's translation, notwithstanding the imperfect linguistic knowledge of the great reformer.

The revised version as now completed is therefore the outgrowth of a long series of Bible revisions. Tyndale's translation was the first foundation for it. This was published, the New Testament in 1526 and the remaining part in 1531. Several editions appeared subsequently notwithstanding the opposition to the work. In 1539 the Great Bible appeared, in the reign of Henry VIII. The Bishops' Bible followed in 1568 in the reign of Elizabeth. This was the work of Archbishop Parker who with the assistance of several bishops revised the existing versions. Then the King's Bible appeared, in the reign of James I, in 1611. This was the work of a royal commission consisting of fifty-four members, and they completed it in four years. They followed the original text, selecting the readings that seemed to them best supported by authority, but they accepted in many instances the Latin Vulgate. They were instructed to follow the Bishops' Bible as closely as possible, but also to consult Tyndale's, Coverdale's and other versions mentioned. The commission was divided in different committees. To two of these the New Testament was assigned and the Old Testament to four, each of which had its particular work to do. The committees communicated with each other and the final revision was in the hands of a number of supervisors. The now completed version is merely a continuation of the earlier revisions, rendered necessary, after so long an interval, no less by the additional light criticism has shed upon the original texts since the days of King James, than by the alterations the English language has undergone in the course of the centuries past.

That the revised version is a perfect reflex of the original into English, no one will contend. To translate the Bible into any other tongue with due regard to the literal meaning of the original as well as the thought expressed, and yet preserve an elegant and forceful language, is well nigh impossible, unless through a high grade

of inspiration of the same Spirit that guided the thoughts of the first writers. Yet the new version is undoubtedly a work of great importance both to scholars and the general reader, as it embodies the results of much investigation by able students of theology in both the New and the Old World.

#### APPLICATION OF CHURCH DISCIPLINE.

The subject of Church discipline is one which should be generally understood by the Latter-day Saints, as in all their experience its principles have received constant application on the part of the Church authorities. The necessity of such discipline is readily recognized by the mass of the people, whether Church members or not, since its exercise is of vital importance to effective government within the domain of its legitimate influence. The Church has a mission to perform: that of the salvation of the souls of men, both in this life and in the life to come. Hence it is that the actions of Church members in temporal affairs render them amenable to the Church as far as the counsel and admonition of its authorities may go in the line of their calling, and even to the extent of such punitive action as will place an offending member out-side the pale of the Church organization. It is by a voluntary act, temporal in its character to an extent at least, that a person acquires the standing to be classed as a Latter-day Saint; and his conduct in temporal affairs is within the purview of the Church to the full extent of its relationship to those rules which govern in Church affairs. For instance, if in his business dealings a member should be dishonest, he is properly amenable to Church discipline to the extent that he may be expelled from the organization for his sin; or for offenses of minor character there may be the application of admonitions and reproof, administered publicly or privately, as occasion may require. This is necessary to maintain the integrity, dignity, and effectiveness of the Church organization in effecting the primal purpose of its existence.

Whenever the discipline of the Church is applied in the way of criticism, reproof or punishment, it is because of a disregard of rules assented to by the offending member. And as the Church's work is of a saving character, its discipline is most commonly applied before the commission of any serious offense, in order that the person at whom it is directed may turn from his waywardness in time to avoid drifting into greater wrong. In this application a vast amount of labor is performed by those inspired with that pure Gospel love which should fill the heart of every Latter-day Saint; and it is not until this gentler, though oftentimes arduous, task of pleading, exhorting and warning has proved unavailing, that the more vigorous duty of reproof is resorted to in order to save, if possible, the person directly affected from the impending danger into which his wilfulness or waywardness is leading him.

For any organization to relinquish

its application of discipline to offending members would be to confess that its efficiency has departed and that its existence is a matter of no moment. This is an attitude which the Church of Christ never can assume. The most sacred obligations of its officers and members alike demand that it insist, in practice as well as in theory, upon performing its duty of disciplining those of its members who have turned or are turning from its rules; and that this inviolable duty be discharged without fear or favor, in justice and mercy to all. When this application is made to members generally, it is essential that in no particular should it be omitted with those called to fill official position; and the higher the office the more the necessity for asserting and maintaining this right. At the same time, those Church members who contend against and criticize the exercise of such right by the proper authority, place themselves in a condition of rebellion against such divine authority, and of apostasy from the rules it prescribes.

We have seen an example of late where the exercise of Church discipline has been made the occasion, by foolish people perhaps in many instances, and certainly by wicked and designing persons in others, of a great outcry. With those of either class outside of Church membership, perhaps an effort to reason would be of little avail. But among Church members there are many who should be thoroughly ashamed of their conduct, the examiner and sub-treasurer unlook either for its unwisdom or its viciousness. To wilfully distort the reproof administered by Church authorities to Church members, in a Church capacity, on matters which pertained wholly to Church interests, and give to it an effect utterly foreign to its intent, is a piece of contemptible knavery that should be condemned by every person who makes a claim to the spirit of fairness; while to fall in thoughtlessly with the cry thus raised betrays a lack of judgment which some people should be quickly educated above, in order to save them from that condition of chagrin and perplexity which is a common result of the garrulosity that does not indicate a wise head.

One fact that has shone prominently in the history of the Church, both in ancient and modern times, and which should be fully recognized by every one bearing the name of Latter-day Saint, is that the Church authorities have not and will not shrink from their sacred duty of disciplining officers or members when the action of the latter interferes with their obligations to the Church. If these contemplate such action, and its effect is one that can be provided for by obtaining the consent of those having jurisdiction, then that consent is to be secured; or if the person chooses to disregard his Church obligations he must accept the consequences. Nor is it an offender's place to designate whether any reproof shall be of a private or public character. That rests with the authority which acts in the matter, under the law of the Lord which permits the rebuking in secret of those who offend in secret, or the rebuking before many