

of the Bible made by the wisdom and learning of men, but as each translator has differed in his views, no two of them agree. Indeed, when we go back in the history of the Bible, we find that about four hundred and fifty years before Christ, Ezra compiled into one volume the different books of the Old Testament so far as they were given. Previous to that they had been in scattered manuscripts. The five books of Moses were kept in the Ark of the Testament. The writings of Joshua and others who followed Moses were kept here and there, and but very few copies were to be had in those early days. Indeed, so scarce were the copies of the Bible, that in the days of the kings of Israel they had lost almost all knowledge of any written copy of the Bible. They retained many of their ordinances, their Temple worship, and so on, but written copies of the Bible had so nearly disappeared, that on repairing the Temple at a certain time they found a copy of it hid up, but they did not know whether it was true or not. They had nothing to compare it with, and the only way they could ascertain whether it was a true copy of the Bible was to send for a man of God—a Prophet—and get him to inquire of the Lord whether it was genuine or not. Thus we see that the people in those early ages were not favored as we are in these days with copies of the Bible. But Ezra, according to the history, gathered up these fragments as far as he could.

Two hundred years before Christ there were seventy-two Israelites, said to be six out of each tribe, met together in the city of Alexandria in Egypt, and they translated the law of Moses, the prophets and the psalms from such Hebrew copies as they happened to have possession of, into the Greek. This was called the

Septuagint translation. Jerome, a staunch Roman Catholic, translated this Greek version called the Septuagint into what was termed the Vulgate—a Latin translation. That, and copies of it made by scribes for many generations, became the Bible of the Roman Catholics; and even to this day, so far as they use Latin they appeal to that edition of the Scriptures called the Vulgate.

In the year 1610, the Vulgate edition was translated into English. This was called the Douay Bible, because it was published at the town of Douay in France, and it is the Roman Catholic Bible, so far as the English translation is concerned, to the present day. It differs materially from the Protestant Bible.

About the same time that the Douay translation was published—in 1607, King James the First appointed fifty-four men, some six or seven of whom did not serve, to translate the Bible from the original Hebrew, and they gave us that version called King James' translation.

All these translators that I have spoken of translated by their own wisdom, according to the best understanding they had. None of them were prophets or revelators, and not one of them understood the meaning of the original text like a man of God filled with the Holy Ghost. But they have made a very good translation notwithstanding, especially the forty-seven who labored under the appointment of King James. Different parts of the Scriptures were portioned out among six different classes of translators, and they, I believe, have given us the very best copy of the Bible in existence, so far as translations by human wisdom are concerned.

But to come back again, as I said before, after having translated the Book of Mormon, this young man,