

Sixty of the best Bible scholars of two continents have been studying that version for ten years, scrutinizing chapter after chapter, verse after verse, and word after word, reading and re-reading, revising and re-revising, and yet their verdict is, that "not one jot or tittle of any fundamental doctrine of our holy religion is to be altered or amended by the severest scrutiny of the text of the Sacred Record." So that whatever may be the favour shown to the New Revision, it is very certain that the present version will continue to retain its place in the confidence and affections of English speaking Christians, as a faithful expression of the Divine Mind regarding those things that "man is to believe concerning God, and what duty God requires of man."

And yet, notwithstanding the acknowledged excellence of the time honoured Authorized Version, it has long been felt by Christians generally that a revision would be desirable in the interests of clearness and accuracy of expression. All human works are imperfect. Whilst all Scripture was originally given by inspiration of God, it is not claimed that the copyists of the original manuscripts, and translators, were inspired men. If we had the manuscripts of any portion of the Sacred Writings as they came from the original pensmen, an attempted revision of such portions would be impiety. It would be an attempt to improve on the infallibility of inspiration. No such manuscripts, however, are now extant. They have all perished by the corroding tooth of time. The best now in existence are only copies from former manuscripts, made out by human hands, and consequently are not secure from defects and literary errors. Our present translation, therefore, though secured by the special providence of God from any error affecting the faith and hope and morals of His people, contains some inaccuracies of expression which mar its beauty, obscure its meaning, and weaken its force. Several words in the New Testament have changed their meaning since the days of King James' translators. The words "prevent" and "let" have a meaning now the very reverse of what they expressed then. The word "prevent" then signified to go before, to precede; now, it signifies to hinder. The word "let" then meant to prevent; now, it signifies to permit. The word "conversation," as used in the New Testament, signifies conduct; in common language it denotes speech. The word "carriages," as used in the Acts of the Apostles, denotes baggage; now, it signifies wheel conveyances. The word "by-and-by," as used by the daughter of Herodias, formerly signified forthwith or immediately; now, it denotes after a little while. It has been considered that such words, and some that have entirely dropped out of use, should be replaced by others that convey to the reader the true meaning of the original.

It is also to be considered, that much progress in Biblical study has been made since the present version was adopted. The study of Hebrew and Greek was then comparatively in its infancy. But during the last 250 years, there has been wonderful advance in the knowledge of the original languages in which the Scriptures were written. The increased knowledge of cognate languages, too, such as the Arabic and Syriac, has shed much light on the meaning of Bible words. There has been a great advance also in Biblical geography. Bible lands were in a great measure unknown to the translators of the present version. It is probable that