

the Old Testament or the New Testament Section to assure ourselves that they are representative men, thoroughly abreast of the learning and scholarship of the age. Their work was not hastily and inconsiderately done. They devoted time and labor without stint. The world owes them a debt of gratitude that it cannot easily repay.

III. There should also be hearty acknowledgment of the immediate and practical benefits resulting from their work. The brief space allotted to this paper will allow me to refer to only a few of these. First, our congregations have been very much at the mercy of young and half-fledged exegetes in the pulpit, who challenge for their crude and unscholarly renderings of Scripture the sanction of modern scholarship, as opposed to the old and superseded renderings of a version made nearly three hundred years ago. Now the plain layman, having in his hand a version just revised, expressive of the best scholarship of our day, may bring the interpretations of the young preacher to the test, and so his vagaries will pass for only their true worth. And on the other hand the modest but scholarly divine who feels that the truth is not fully and clearly brought out in the accepted version, and yet who hesitates to place his own authority or that of any single commentator in opposition to the text, finds an unspeakable advantage in turning to the New Revision and deferring to an authority ready at hand, one which all will acknowledge. This support and comfort given by the Revised Version goes much further still. It forms an effectual defence against many of the weapons of modern infidelity, especially those which come from the direction of the New Criticism of the day. When we take into consideration the honesty and integrity, as well as the erudition and scholarship of the men who made this revision, their authority may be wielded with tremendous power against those who would apply their destructive criticism to the word of God. An instance of this kind occurred with me not a great while ago. A very intelligent Christian lady came into my study and said to me with an evident expression of surprise and pain, "I have called to ask you about that beautiful passage in Job, 'I know that my Redeemer liveth.' I understand that Dr. So-and-so, (referring to a gifted Theological Professor), severely criticised one of our young ministers for using that passage as a text, saying that it was a disputed passage and it did not mean what the translators supposed, and ought not to be in the Bible anyway." Now, to have opposed my authority to that of the Biblical Professor would have done no good; to have undertaken to carry the good lady through all the meshwork of criticism upon the passage would have been pedantic and futile. A very plain course, thanks to the New Revision, was open to me. I first handed her a list of the Old Testament Revision Company, and, when she had looked over it, I said: "Do you think you could trust that array of divines and scholars as against the