

which to found a theory or overturn one. Thus, unconsciously, it was moulding the style of English writers and English thought, and did for Anglo-Saxon what Luther's version has done for German.

Every competent reader perceives the terseness, vigor and literary beauty of the Authorized Version, and these have been untouched in the Revised Version.

Huxley, in an article on "School Boards," says:—"Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider that it has become the national Epic of Britain, and is as familiar to noble and simple from John O'Groat's House to Land's End as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form."

The issue of the Revised Version of both Testaments was looked for, with the most intense interest, in all English-speaking Protestant countries. This interest was not the result of idle curiosity, or of a mere desire to ascertain the progress made in the various departments of learning, that would affect the text and its interpretation. The cause of this interest, I think, is rather to be found in the hold which the Bible has upon Christendom. The truth which it contains and the Saviour whom it reveals, are precious to the millions conscious of guilt, struggling with the trials of life, and against abounding evil within and without.

Dr. Briggs, in the July number of the *Presbyterian Review*, says:—"An Authorized Version is hurtful and not helpful to the study of the Scriptures." "The history of common versions shows . . . they become the rule of faith, lord it over the real Scriptures, and bar the way to the divine originals." As examples of this influence, he refers us to the Septuagint Version, adopted by the Greek, the Vulgate by the Latin, and the Peshitto by the Syrian Church. In reply, it is sufficient to say that those and other versions were made for the churches in the vernacular. If the original Hebrew and Chaldee text were the only ones to which the people must go, as to the fountain of truth, multitudes of Christians in ancient times would have been excluded, for they could not read the