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CRITIQUE ON THE REVISED VERSION OF THE OLD TESTAMENT.

THE version of 1611 has many excellencies which remain in the Revised Version, and which will remain in any future version. They are grammatical forms of power and beauty crystallized into the heart of the Anglo-Saxon language, whose absence would be a serious loss to Christian readers and to literature. The version of King James was a powerful agent in moulding the style and structure of the Anglo-Saxon language, for it was a book read and studied by the masses of the common people and by the learned. Less than half a century after it was issued, Deism, as a definite and powerful tendency of thought, began to rise in England, and for a century the authorized version of King James was subjected to a critical examination by that school of thought. At the same time, the people read it for religious instruction, not for grounds on