

turies ago rendered the word "armour." The Targum gives the same signification. But the old Septuagint translators, four hundred years earlier, give it its commoner Hebrew meaning, "The harlots washed themselves;" and we see the revisers have thought fit to follow their lead.

I have nothing to do with the question as to which is the better translation, as my object is but to illustrate this use of the Ancient Versions.

And now, reader, our "Lesson in Biblical Criticism" is over. We have inquired into the accuracy of the Hebrew Writings, we have made the acquaintance of the chief Ancient Bibles of the world, we have learned some rudiments of Biblical Criticism, and, like schoolboys, worked out for ourselves little problems in our newly-acquired science. I trust all this may have been worth the doing, and may result in a more intelligent interest in the Bible. If the "Lesson" bring half as much interest and instruction to its learner as the preparation for it has brought to the teacher, it certainly will not have been learned in vain.