

Of Segond's admirable work, which is the sixth of the eight, the O.T. was published first; the first edition at Geneva in 1874. With the fourth edition the N.T. was included, the complete Bible being brought out in 1880. The whole was translated by Dr. Segond from the original languages. All questions of textual criticism of the O.T. he passes over in silence, but in the N.T. we find he has not translated at haphazard the first Greek text that came to hand. He has carefully considered the question of text—the value of the Vatican MS., of the Sinaitic MS., and many more, and of the critical editions of Lachmann, Tregelles, and Tischendorf—and has finally decided to base his translation mainly on Tischendorf's eighth edition (*octava critica major*), 1872. But, like other students of the Greek text, he has discovered that Tischendorf is by no means always consistent in carrying his own principles into practice, and accordingly we read: "Disons encore que nous n'avons point abdiqué notre droit de discuter les variantes admises par Tischendorf, et d'incliner en plus d'un cas du côté où les autorités nous semblaient mieux établies." The Greek readings that he has preferred are in most cases, as might be expected, those which have the support of the most ancient evidence, herein agreeing with the great majority of modern scholars. To mention a few instances: in Lu. ii. 14 he gives "parmi les hommes qu'il agréé"; in John i. 28, "Béthanie"; in Acts ix. 31, "l'Église était, &c."; in 2 Cor. i. 12, "avec sainteté et pureté devant Dieu"; in 1 Pet. ii. 2, "afin que par lui vous croissiez par le salut"; in 2 John 9, "quiconque va en avant"; in Apoc. viii. 13, "j'entendis un aigle"; and the last verse of Jude stands, "à Dieu seul, notre Sauveur, par Jésus-Christ notre Seigneur, soient gloire, majesté, force et puissance, dès avant tous les temps, et maintenant, et dans tous les siècles! Amen!" In like manner with almost all modern scholars he brackets or altogether rejects the doxology at the end of the Lord's Prayer (Matt. vi. 13), the last twelve verses of Mark's Gospel, the 37th verse of Acts viii., the "à Éphèse" of Eph. i. 1, the undoubted interpolation concerning the three witnesses in John v. 7, 8, the *καὶ ἰδε* of Apoc. vi. 1, 3, 5, and the *τῶν*