

whatever, still hold their place in our received Greek text. That text is, indeed, largely based on the edition of Erasmus. The work of Ximenes was much more careful and elaborate.

From Dr. A. E. Breen's "Introduction to the study of Holy Scripture," published at Rochester, N. Y. in 1897 we get further details. "A portion of ten months at most," writes Dr. Breen, p. 475, "could at the utmost have been devoted by Erasmus to the text, the Latin version and the notes; while the only manuscripts he can be imagined to have used are Codd. Evan. 2, Act. Paul. 4, all still at Basle. He used Apoc. 1 (now lost) alone for the Apocalypse. All these excepting Evan. Act. Paul. 1, were neither ancient nor valuable, and of Cod. 1, he made but small account. As Apoc. 1 was mutilated in the last six verses, Erasmus turned these into Greek from the Latin; and some portions of his version, which are found (however some editors may speak vaguely), *in no Greek manuscript whatever*, still cleave to the received text.

When Ximenes in the last year of his life was shown Erasmus' edition, which had got the start of his own, and his editor, Stunica, sought to depreciate it, the noble old man replied, "would to God that all the Lord's people were prophets! produce better if thou canst; condemn not the industry of another." His generous confidence in his own work was not misplaced. He had many advantages over the poor scholar and the enterprising printer of Basle, and he had not allowed them to pass unimproved.

"It is evident," concludes Dr. Breen, "that the Greek text has not been preserved to us in all its pristine integrity as it came from the inspired writers' hands. But neither has the corruption so invaded it that it should be considered as an unreliable fount of Scripture. The Hebrew, Greek and Vulgate Latin, remain three authentic founts. At times, one is more correct than another, and the collation of all three is useful to the understanding of any one." "There is scarcely a verse" observes Professor Kenyon on page 3 of his book "in which there is not some variation of phrase in some copies. It is true (and it cannot be too emphatically stated) that none of the fundamental truths of Christianity rest on passages of which the genuineness is doubtful; but it still remains a matter of concern to us to know that our Bible, as we have it today, represents as closely as may be the actual words used by the writers of the sacred books."

D.