

results of which do indeed bear an almost infinitesimal proportion to the marvellous patience, skill and learning which have been spent upon them. One is sometimes tempted to grudge that eyesight and life itself should be worn out in deciphering MSS. which are not even expected to yield readings that can alter or in the slightest degree modify a single doctrine; one grudges that what Paul thought impossible to his friends in Galatia, that they should pluck out their eyes and give them to him, has been found only too possible to critics like our own Tregelles, whose efforts to find some words of Scripture on a page to all uninitiated eyes a blank, called out from the Munich librarian the compassionate exclamation, *Parce tuis oculis*. But science demands that all possible sources of more perfect knowledge be exhausted, and that whatever can be known shall be known.

In this very department of Textual Criticism the progress made during the last fifty years is very remarkable. Fifty years ago the Christian public possessed no reliable edition of the Greek Testament. The Textus Receptus was largely haphazard, formed with insufficient material and on no clearly conceived and thoroughly applied principle. It is true that between the formation of the Received Text and our own times, Mill and Bentley, Bengel, Wetstein and Griesbach, had labored to reduce the emendation of the Text to a science, but ample as their scholarship and industry and critical tact were, they really did little more than break ground, and it was reserved for Lachmann, whose larger edition began to appear in 1842, to indicate a better way by throwing aside the Textus Receptus, and going back to the oldest authorities. More recent critics look back to him as virtually the father of their science; one of them, himself the editor of a sounder text, enthusiastically exclaiming—"Let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to Charles Lachmann." Just within the half-century too are comprised the whole of the stupendous labors of Tischendorf, the first fruits of his critical studies having been published in 1840, and his first edition of the Greek Testament being printed the same year,