

in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth century. It is in great disorder; many leaves lost, many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be perhaps deciphered by transparency. (See Unitarian Editors of the Improved New Testament.)

The Vatican, Clermont, and Ephrem Manuscripts will be found in the Library at Paris.

4th. The Alexandrian Manuscript. This was probably made in the sixth century; Cassimer Oudin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First in 1628, by his ambassador, Sir Thomas Roe. It was written by the monks for the use of a monastery of the order of Acoemets, *i. e.*, vigilant, never sleeping. Its original text is no longer visible; written with uncial letters; no intervals before the words. It has been altered from the Latin version, and was written by a person who was not master of the Greek language. (For authority, see Cassimer Oudin, Wetstein, &c., &c.; as quoted by Bishop Marsh in his *Michaelis' Introduction*, vol. 2, page 185, and following.)

5th. The Cambridge Manuscript, or Codex Bezae. Concerning this, Bishop Marsh says—"Perhaps, of all the manuscripts now extant, this is the most ancient." Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenaeus, A.D., 1562. Beza himself owns of it that it should rather be kept for the avoiding of offense of certain persons, than to be published. It was deposited in the University Library at Cambridge, England. Uncial letters; no intervals between the words. It is very ungrammatical. It varies from

the common Greek text in a greater degree than any other. (See Unitarian Editors, Bishop Marsh, vol. 2, page 229.)

Besides these, there are above twenty manuscripts of later date in large letters, of different portions of the New Testament; and some hundreds in smaller characters. It appears, from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be the composition of impostors as late as the seventeenth century, for the purpose of foisting in favorite doctrines and imposing upon Christian credulity. The Montford and Berlin MSS., for instance. (See Marsh, vol. 2, page 295.)

All the most ancient manuscripts of the New Testament known to the world differ from each other in almost every verse. And the same is also true in relation to those of the Old Testament. One of the ancient Christian writers, Jerome, in his commentaries upon the Prophets, complains of the corruption of his manuscript Greek copies. Belarmine testifies that the Greek copies of the Old Testament are so corrupted that they seem to make a new translation, quite different from the translations of other copies. All, therefore, is uncertainty, not only in relation to the Hebrew manuscripts, but also the Greek. If, soon after the beginning of the Christian era, the Old Testament manuscripts were by the Jews partly destroyed, lost, burned, and torn in pieces, so that the learned of that early age could not obtain anything but the names of the lost books, it is not to be supposed that we, who live some seventeen hundred years later, are in possession of copies more