

the evangelist to commit the saying of Christ and to develop the teaching of Christ while as yet there was perfect cognicence of what He said and did. so that the Bible is the guarantee to us that we have the original message of the Lord. Now, of course, that raises the imense question of textual criticism. I see my time is gone but I just want to give you one or two very simple points on that, and I think you will find them helpful.

Modern objectors frequently direct attention to textual variation. They say, how can you be sure that you have the real record when you have so many varieties of text? The paradox is that the varieties of text is a guarantee of accuracy. Let me take a simple illustration from ^{classical} ~~practical~~ criticism with which I once had to deal to my great sorrow. Aristotle, only existed until quite recently at any rate in manuscripts a thousand years after the time when he spoke. And there are two resensions of Aristotle's ^{4-93/4} ~~deca~~ ^{*} ~~deca~~, the Uuanians and the Ucomicainas. ^{ethics} ⁴⁻¹⁰ They vary very considerably. The ⁴⁻¹⁰ Portisists would say, "You can't be sure of what Aristotle said. The answer is just because you have two resentions written by two pupils you have a greater guarantee ~~that they~~ where they agree. Here are two men who are sufficiently independent to give different versions about Aristotle's teachings. Yet the great body of the evidence is the same in both. ^{As} ~~And~~ you wonder at the collection only you might say to yourself, "Well, it is just ~~xxxxxxx~~ open to question whether I haven't an amalagon between Aristotle and a private ⁴⁻¹¹ opinion of my ~~commentaries~~. or whether I haven't an amalagon ^{4-v} ~~xxxx~~ between Aristotle and the private opinions of Udeemus. but where I have both [?] Udeems and Ucommotus and I have a consensus of agreement between them I am more sure that I have the sayings ~~of~~ and teaching of Aristotle than ^{isn't} I have in these varieties. Now apply to the New Testament texts. I have only time just to mention it but you can work out the resemblance yourself. Westcott says, and of course as you know Westcott was highly ~~recognized~~ ^{at} his time as a textual critic, Westcott says, "One word in every nine ⁺ nine in the New Testament is open to question." But he adds, "there are scarcely any of them that are of vital importance." Let me give you an illustration. I used it in the little