

Paul de Lagarde several years ago commenced the gigantic work of constructing pure types of these three recensions, hoping that on comparison they would yield the underlying original Greek text. He commenced with Lucian's recension; but the labor of several scholars for many years will be required to bring this work to a satisfactory conclusion.

Meanwhile much caution is necessary in using the Septuagint as a source of critical emendation; for it is as convenient as it is fashionable at the present day to invoke the aid of this version in all cases where crooked places must be made straight and rough places plain. The Vatican is the best manuscript of the Septuagint. An edition based upon this MS. was published in 1587 by Sixtus V., known as the Sixtine text. Tischendorf's edition, especially as edited by Nestle who collated the Vatican and Sinaitic MSS., is a great improvement upon the Sixtine. The publication of the fac-simile edition of the Vatican Codex in 1868-81 showed critics that a much better edition than the Sixtine was indispensable. Dr. Scrivener, the noted textual critic, was asked by the Syndics of Cambridge University Press to act as editor, but the infirmities of advancing years prevented him from undertaking the task. It was then given to Dr. Swete who is performing the work in a most scholarly manner. At the bottom of the page, which contains the text of the Vatican Codex carefully edited, readings are given from other important uncials. The critical material averages about ten lines for each page. The first volume has now been in the hands of scholars for two years, and has given much satisfaction. The type is small but remarkably clear. The second volume is said to be just leaving the press. The preface states that after this edition is completed a much larger one will be issued containing complete critical apparatus and full prolegomena. This Septuagint is undoubtedly the best ever printed, and it must prove very serviceable to ministers, theological students, and others who read the Old Testament critically.

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AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION.—By John Caird, D.D., LL. D., Principal and Vice-Chancellor of the University of Glasgow. New edition. Glasgow: James Maclehose & Sons, 1889. Pp. xi., 343:

Advantage may be taken of the appearance of a new edition to call attention to this work, the real importance of which has not perhaps been sufficiently recognized. That importance lies in the fact that it is the first work in English in a field of inquiry which has been occupied for some time past by German writers, and to which the attention of thinking men must in the future be more and more directed. Since the first publication of Principal Caird's book, another work of great importance has appeared, dealing with the same subject from a very different point of view, viz: Dr. Martineau's *Study of Religion*. These two works together form a very promising contribution to the discussion of what is to the British mind an entirely new subject.