

without inscription or subscription after Dn 3²³, while in the Codex Alexandrinus it does *not stand in the context of Dn 3*, but formed the ninth and tenth of the canticles at the end of the Psalter.

Startled by this statement about the Codex Alexandrinus, utterly false in its first part, I made further inquiries, and found that also in Grabe's edition of 1707-1720 the Song had been *silently suppressed* between Dn 3²³ and ²⁴, as in the above-mentioned reprints of the Vatican text. How far Grabe personally is responsible for this is not certain, as the volume containing the prophets appeared eight years after his death. But what is more astonishing, this *mutilated Daniel* has been *repeated without any remark* in the Greek Bible published 'under the patronage (δὲ εὐλογίας) of the most holy Synod of all Russians' at Moscow, 1821, and again in the Septuagint, published in four volumes, 'through order and help (ἐδδοκία μὲν καὶ συνεργεία) of the holy Synod of the Kingdom of Greece at the expense of the English S.P.C.K., that it might be gratuitously divided among the holy clergy' (Athens, 1843-50, 4 vols.). Both state on the title that they follow the Codex Alexandrinus as closely as possible.

Thus it happened that a biblical piece, which ought to stand twice in every good edition of the O.T. in Greek,—as it does now in that of Swete,—

is totally missing in its original place in the two Greek Bibles published with the official sanction of the chief branches of the Eastern Church, a piece of which the greatest preacher of that Church, Chrysostom, said that it was sung all over the world and will be sung to all generations (πανταχοῦ τῆς οἰκουμένης ᾄδομένην καὶ ἀσθησομένην δὲ καὶ εἰς τὰ μετὰ ταῦτα γενεάς).¹ And thus originated the belief that it did not stand in the Codex Alexandrinus in its proper place.

It is well that the religious life of a community does not depend alone upon the quality and quantity of the Bibles spread among its members.

For the origin of that Moscow Bible, which was the basis of that of Athens, see E. Henderson, *Biblical Researches and Travels in Russia*, London, 1826, p. 54, as quoted by Lagarde, *Septuaginta-Studien*, i. p. 5 ff.

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¹ It is therefore no wonder that zealous members of the Greek Church, like C. Oikonomos in his great work on the Septuagint, opposed this interference of English Protestantism, or that the editor of the *Revue Biblique* in a recent article on the teaching of the Russian Church and the canon of the O.T., uttered the hope that Protestant teaching would not as yet reign completely in a Church so much attached to ancient tradition (*Revue Biblique*, November 1900, 267 ff.); cf. THE EXPOSITORY TIMES, July, p. 453.

Entre Nous.

JUST before going to press we have received from Messrs. T. & T. Clark the most welcome gift of the season. It is a new MAP OF PALESTINE, edited by Professor George Adam Smith, and prepared for the press by Mr. J. G. Bartholomew, F.R.S.E., F.R.G.S. We can only mention it now. But we are greatly struck with its beauty of workmanship. That it will supersede all maps in existence there can be no doubt. Professor Smith and Mr. Bartholomew have evidently given immense care to its production. The copy before us is folded in a size corresponding to a volume of the *Dictionary of the Bible*, and bound to match. It costs 10s. 6d. There is also a wall map at 15s. An elaborate index, containing the names of ancient, mediæval, and modern places in Palestine, is bound upon the inside of the cover, and is sent separately with the wall map.

The reviews of Professor George Adam Smith's

Modern Criticism and the Preaching of the Old Testament, and of Mr. Moffatt's *Historical New Testament*, have been very numerous and very unprofitable. Neither book can be reviewed within the space that any editor could afford. The one for the Old Testament and the other for the New, they cover the whole extent of the last fifty years' study of the Bible. And therefore, while they suggest innumerable points for protest or acceptance,—a legitimate method of handling them, and adopted with conspicuous ability by the editor of the *British Weekly*,—no reviewer should attempt more with the books, as a whole, than either to encourage his readers to study them with care, or warn them to have nothing to do with them.

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