

in its relation to the Pauline Christology. Olchowski rightly sees that this vision of Christ is the central event in his career. All his theology grows out of the great event. Olchowski has a very minute and just discussion of the various attempts made to explain away Paul's experience (e. g., Asede, Brüchner, Holsten). This vision is discussed in comparison with Paul's other visions. The conclusion is reached that Paul had a real vision of the living Jesus. This is the heart of the whole matter. There are difficulties from any point of view, but Paul's whole after life is an absurdity unless he did look upon the face of the risen Christ who spoke to him in audible language. Olchowski has gathered into his monograph the salient points of the whole discussion.

A. T. ROBERTSON.

Textual Criticism of the New Testament. By Professor B. B. Warfield. Edited by W. Robertson Nicoll. Hodder & Stoughton, London; imported by Thomas Whittaker, N. Y. Pages 225.

This is the seventh edition of this well known volume of "The Theological Educator" series, already dealt with in these pages. It purports to be a primer only, and "a primer of the art rather than of the science of Textual Criticism". But it has been much in demand and has served to introduce many to the study of the science in such standard works as Hort's "Introduction" and Gregory's "Prolegomena" to Tischendorf's eighth edition. It may be well to remind our readers who may wish to lay hold of such an aid that it deals sanely with the matter, the methods, the praxis and the history of Textual Criticism.

GEO. B. EAGER.

Ecclesiasticus. The Greek Text of Codex 248. Edited with a Textual Commentary and Prolegomena. By J. H. A. Hart, M.A., Fellow of St. John's College, Cambridge. G. P. Putnam's Sons, New York. 1909. Price \$3.25.

The text is clear and beautiful. The comments are numerous and rich in suggestion. The Prolegomena is full and wholly satisfactory. It is therefore an ideal edition of Sirach, the best of the Old Testament Apocryphal books. The learned editor thinks that we have in this manuscript a Pharisaic Re-