Sterling, but other writers@@\* reduce it to L. 85,42.l, and ſome to L. 56,947 ; neither of which is a ſum ſo very extraordinary in ſo great and magnificent a price as Philadelphus, who ſpent, according to a paſſage in Athenæus (lib. v.), no leſs than 10,000 talents on the furniture of one tent ; which is fix times more than what was ſpent in the whole of the embaſſy and tranſlation, which amounted only to 1552 talents.

5. Prideaux ſays, “ that what convicts the whole story of Ariſteas of falſity is, that he makes Demetrius Pha­lereus to be the chief actor in it, and a great favourite of the king ; whereas Philadelphus, as ſoon as his father was dead, call him into priſon, where he ſoon after died.” @@But it may be replied, that Philadelphus reign­ed two years jointly with his father Lagus, and it is not ſaid by Hermippus that Demetrius was out of fa­vour with Philadelphus during his father’s life. Now, if the Septuagint was tranſlated in the beginning of the reign of Philadelphus, as Euſebius and Jerome think, the difficulty will be removed. Demetrius might have been librarian during the reign of Philadelphus, and yet impriſoned on the death of Lagus. Indeed, as the cauſe of Philadelphus’s diſpleaſure was the advice which Demetrius gave to his father, to prefer the ſons of Arſinoe before the son of Berenice, he could ſcarcely ſhow it till his father’s death. The Septuagint tranſlation might therefore be begun while Philadelphus reigned jointly with his father, but not be finiſhed till after his father’s death.

6. Beſides the objections which have been conſidered, there is only one that deserves notice.@@ The ancient Chriſtians not only differ from one another concerning the time in which Ariſtobulus lived, but even contra­dict themſelves in different parts of their works. Some­times they tell us, he dedicated his book to Ptolemy Philometer, at other times they ſay, it was addreſſed to Philadelphus and his father. Sometimes they make him the ſame perſon who is mentioned in 2 Maccabees, chap 1. and ſometimes one of the 72 interpreters 152 years before. It is difficult to explain how authors fall into ſuch inconſiſtencies, but it is probably occaſioned by their quoting from memory. This was certainly the practice of almoſt all the early Chriſtian writers, and ſometimes of the apoſtles themſelves. Miſtakes were therefore inevitable. Joſephus has varied in the circumſtances of the ſame event, in his antiquities and wars of the Jews, probably from the ſame cauſe ; but we do not hence conclude, that every circumſtance of such a relation is entirely false. In the account of the Marquis of Argyle’s death in the reign of Charles II. we have a very remarkable contradiction. Lord Cla­rendon relates, that he was condemned to be hanged, which was performed the same day : on the contrary, Burnet, Woodrow, Heath, Echard, concur in ſtating, that he was beheaded; and that he was condemned upon the Saturday and executed upon the Monday@@\*. Was any reader of Engliſh hiſtory ever sceptic enough to raiſe from hence a queſtion, whether the Marquis of Argyle was executed or not ? Yet this ought to be left in uncertainty according to the way of reaſoning in which the facts reſpecting the tranſlation of the Septuagint is attempted to be disproved.

Such are the objections which the learned and inge­nious Prideaux has raised againſt the common account of the Septuagint tranſlation, and ſuch are the answers which may be given to them. We have choſen to ſupport that opinion which is ſanctioned by hiſtorical evi­dence, in preference to the conjectures of modern critics however ingenious; being perſuaded, that there are ma­ny things recorded in hiſtory, which, though perfectly true, yet, from our imperfect knowledge of the conco­mitant circumſtances, may, at a diſtant period, ſeem li­able to objections. To thoſe who require positive evi­dence, it may be ſtated thus. Aristæas, Ariſtobulus, Philo, and Joſephus, aſſure us, that the law was tranſ­lated. Taking the law in the most reſtricted ſenſe, we have at leaſt ſufficient authority to assert, that the Pen­tateuch was rendered into Greek under Ptolemy Phila­delphus. Ariſtobulus affirms, that the whole Scrip­tures were tranſlated by the 72. Joſephus confines their labours to the books of Moſes. He therefore who cannot determine to which of the two the greateſt reſpect is due, may ſuſpend his opinion. It is certain, however, that many of the other books were tranſlated before the age of our Saviour; for they are quoted both by him and his apoſtles : and, perhaps, by a minute exa­mination of ancient authors, in the ſame way that Dr Lardner has examined the Chriſtian fathers to prove the antiquity of the New Teſtament, the preciſe period in which the whole books of the Septuagint were compoſed might, with conſiderable accuracy, be aſcertained.

For 400 years this tranſlation was in high eſtimation with the Jews. It was read in their ſynagogues in pre­ference to the Hebrew ; not only in thoſe places where Greek was the common language, but in many ſyna­gogues of Jeruſalem and Judea. But when they ſaw that it was equally valued by the Chriſtians, they be­came jealous of it, and at length, in the ſecond century, Aquila, an apoſtate Chriſtian, attempted to ſubſtitute another Greek tranſlation in its place In this work he was careful to give the ancient prophecies con­cerning the Meſſiah a different turn from the Septuagint, that they might not be applicable to Chriſt. In the same deſign he was followed by Symmachus and Theodotion, who alſo, as St Jerome informs us, wrote out of hatred to Chriſtianity.

In the mean time, the Septuagint, from the ignorance, boldneſs, and careleſſneſs of tranſcribers, became full of errors. To correct theſe, Origen publiſhed a new edi­tion in the beginning of the third century, in which he placed the tranſlations of Aquila, Symmachus, and Theodotion. This edition was called T*etrapla,* the tranſla­tions being arranged oppoſite to one another in four columns. He alſo added one column, containing the Hebrew text in Hebrew letters, and another exhibiting it in Greek. In a ſecond edition he publiſhed two ad­ditional Greek verſions; one of which was found at Ni­copolis, and the other at Jericho : this was called the *Hexapla.* By comparing ſo many tranſlations, Origen endeavoured to form a correct copy of the Scriptures. Where they all agreed, he conſidered them right. The passages which he found in the LXX, but not in the Hebrew text, he marked with an obeliſk ; what he found in the Hebrew, but not in the LXX, he marked with an aſteriſk St Jerome ſays, that the additions which Origen made to the LXX, and marked with an aſteriſk, were taken from Theodotion. From this valu­able work of Origen the verſion of the LXX was tranſcribed in a ſeparate volume, with the aſteriſks and

@@@[m]\* Blair's lectures on the Canon.

@@@[mu] Stillingflett's Origines Sacrae.

@@@[mu] Prideaux's Connections, vol. iii. 1.

@@@[m]\* Biograph. Britan.