

apparently the same, whereas the breadth and height of the ark were different.

(γ) Xisuthros is told what to answer if questioned as to his reason for building the ark. There is no reference to this in Genesis.

(δ) The number of the rooms into which the ark was divided is not mentioned in the biblical narrative, where the number of storeys is stated to be three, and the ark is ordered to be built of gopher wood.

(ε) Nothing is said in Genesis of the oil that was mixed with the pitch and given to the workmen. Nor is there any reference to sacrifices being offered and a festival kept on the day when the ark was completed.

(ζ) In the epic it is not stated that two of each species of animal entered the ark, or that clean beasts were taken 'by sevens.' On the other hand, the workmen who constructed the ship were allowed to enter it.

(η) According to Genesis, 'The Lord shut him in'; according to the epic, Xisuthros himself closed the door.

(θ) The Bible does not say that the rain began in the night.

(ι) The epic makes the Flood last seven days and nights only; according to Genesis, it lasted forty days and nights. But it must be remembered

that in Hebrew idiom forty expresses an indeterminate number, like seven in Babylonian.

(κ) The ship of Xisuthros grounded on a 'mountain of Nizir,' in Eastern Kurdistan, and in the neighbourhood of Mount Rowandiz; the ark of Noah rested on one of 'the mountains of Ararat,' the Urardhu of the cuneiform inscriptions, in Northern Kurdistan, about one hundred miles farther north. The Ararat of the Old Testament and the Assyrian monuments lay to the south of Lake Van, and had nothing to do with the Ararat of modern times to which the name has been transferred. In the version of the story of the Deluge preserved by the Chaldean historian Berossos, the mountain is called Gordyea or Kurdish; this title would be equally applicable to the Ararat of the Old Testament and the Nizir of the epic.

(λ) All mention of the swallow is omitted in Genesis, the dove is said to have been sent forth twice, and the raven is the first and not the last bird to leave the ark.

(μ) No dates are given in the Babylonian story. We know, however, from the fragments of Berossos, that in the prose version of the account dates were given as in Genesis.

(ν) According to Genesis, it was Enoch and not Noah who was translated without dying.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### II.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo. Vols. I.-IV., pp. lxiv + 337, x + 438, vi + 406, ix + 283. 5s. each.) These are the first four volumes of *Macmillan's* new edition of Wordsworth. The text is Professor Knight's. It is Professor Knight's text, not as we had it in the Library edition published by Mr. Paterson, but as that edition has been corrected and materially improved through the labours of many enthusiastic students of Wordsworth. It is probably as nearly perfect now as we ever reach in the making of texts, or ever need to reach.

The edition is the Eversley. Now, we have said

before, and herewith say it again, that the Eversley is the most attractive series we have seen. In binding, paper, printing, illustrations, size, comfort, it is altogether excellent. No doubt it means a good many volumes before Wordsworth can be all gathered into the Eversley series; but the more the better, you cannot have too many of some good things.

HENRY CALLAWAY: A MEMOIR. BY MARION S. BENHAM. (*Macmillan*. Crown 8vo, pp. xix + 368, with a Map.) There is not a little science in this volume, there is not a little theology; but more than these, and better, there is the well-

formed mind and character of Christ. Some will remember the circumstance that Henry Callaway was a Friend, and became an Episcopalian Bishop. It is better to remember that he was of so godly parentage and upbringing that he never left the Saviour's side, and under all form of outward government served Him only and served Him well. It is a possible life for us all, or at least for our children, for it demands no abnormal brain-power. 'The evil that men do lives after them'—then well for the men like Bishop Callaway who do so little; and well for us that we had more such men as he.

**GOD'S GARDEN.** BY THE REV. W. J. FOXELL, M.A., B.Mus. (*Macmillan*. Crown 8vo, pp. x + 177. 3s. 6d.) The Dean of Canterbury writes so hearty and withal so discerning an introduction to this volume of boys' sermons, that one is tempted to quote it and be done. One sentence we will quote: 'In the following pages the boys will find a forcible simplicity, a manly forthrightness, a knowledge of their needs, a fresh and vivacious manner of bringing spiritual and moral truths before them, which cannot but be of definite use to them.' That testimony is true. It is also true that one lesson, one great lesson, is enforced in every sermon, that the attention may not be distracted by a multitude of issues. Thus these are noteworthy sermons, though they are not of the kind that bristle with anecdote and illustration.

**THE MODERN READER'S BIBLE. ECCLESIASTES AND THE SONG OF SOLOMON. ALSO, THE BOOK OF JOB.** BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 16mo, pp. xxxvii + 202, xiv + 182. 2s. 6d. each.) In this series Professor Moulton is accomplishing an extremely difficult task, for which no adequate thanks will ever be given him. But it had to be done, as the basis of further work beyond, and he is doing it once for all. When the books of the Bible are arranged in their true literary form, then we shall find the task of explaining them—all commenting indeed of every kind—immensely lightened and infinitely more luminous.

**JONATHAN THE FRIEND OF DAVID.** BY THE REV. JOHN MACKAY, M.A. (Inverness: *Melven Brothers*. Crown 8vo, pp. vi + 243.

3s. 6d.) A whole crown octavo to Jonathan seems a large allowance. No doubt Jonathan stands for more than Jonathan, he stands as the example and inspiration of Friendship; and on Friendship a big work and a classical may be written, and has been written ere now. But Mr. Mackay's book is not on Friendship, it is just on Jonathan. He gives us the Bible story, scene by scene, he brings it into the light of the gospel of Jesus Christ, and then he urges it home to our hearts and consciences. Very earnest sermons,—soul-winning, our fathers would have called them.

**SHAKSPERE AND HIS PREDECESSORS.** BY FREDERICK S. BOAS, M.A. (*Murray*. Crown 8vo, pp. viii + 555. 5s.) The latest volume of the University Extension series is a volume of very great excellence. It is able to rise clean above the heads of the innumerable introductions to the study of Shakespeare, and for its special tutorial purpose fear no rival. Mr. Boas has done surprisingly well. Students will enjoy as they profit; readers will profit as they enjoy. For the study or the pleasure of Shakespeare no work has yet appeared so useful as Shakespeare himself. But next to that place Boas. It is most unpretentious; you will find it is most successful.

**JOHN KNOX.** BY A. TAYLOR INNES. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 158. 1s. 6d.) It is generally supposed that a lawyer writes as an advocate until he is made a judge. Mr. Taylor Innes writes as a judge already. He shows John Knox to have been no inerrant impossibility. Yet he shows him very plainly to have been beyond all the men of his time, not only in grandeur of aim and strength of will, but in purity of motive also. Inerrant at such a time? No; but beyond all his equals both in godliness and godlikeness.

It is a judge's book; but it is written with the passion of an advocate.

**THE SCOTTISH CHURCHES.** BY THE REV. N. L. WALKER, D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. x + 70. 1s.) As the title-page further says, it is one matter connected with the Scottish Churches that Dr. Walker discusses—the important matter of Reunion. Things have happened since Dr. Walker wrote the little book, but he probably still desires reunion, and

desires it on this basis. It is a temperate statesmanlike appeal. Time will tell whether it is on the right lines, and how far its appeal will carry. This at least is certain now, that none can airily pass it by.

#### THOUGHTS ON THE SPIRITUAL LIFE.

BY JACOB BEHMEN. TRANSLATED BY CHARLOTTE ADA RAINY. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 87. 1s. 3d.) Dr. Whyte has made Behmen one of the men we ought to know, and now Miss Rainy has given us the opportunity of knowing—the next best opportunity possible—by offering us a translation of some of his choicest utterances. It is well done, and it was worth doing so well. Some of these sayings are very fine, though that is the least of the book, the knowledge of the man being far better. Take this: 'The outer life remains in this world, but what the heart has apprehended, that goes with us.'

A MIST FROM YARROW. BY A. J. B. PATERSON. (*Oliphant Anderson & Ferrier*. Oblong 8vo, pp. 192. 1s.) This 'new writer' has old affections, and we share them with him. Especially we share his or her affection for the story whose latter end is peace. Besides, we love a good character in any story, and we have her here in Mysie.

A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE. BY THOMSON JAY HUDSON. (*Putnam's*. Crown 8vo, pp. xvi + 326. 6s.) It is impossible to summarise Mr. Hudson's long argument in a sentence. But the essence of it is that every man is endowed not with one mind only, but with two; and as the body decays, one of these minds (call it the objective mind) decays with it; but the other (call it the subjective mind) grows stronger as the brain grows weaker, and reaches its greatest power at the very hour of physical dissolution. 'These facts, therefore, constitute presumptive evidence of a future life.' It is a work of much ability. And that it is new is no certain evidence that it is not also true. If the heavens declare the glory of God, why may not the earth demonstrate the immortality of man?

A PRIMER OF MODERN MISSIONS. EDITED BY RICHARD LOVETT, M.A. (*R.T.S.*

8vo, pp. 160. 1s.) An account of missionary enterprise means a geography of the whole world as well as a history of a large part of it. To gather that into a Primer seems difficult enough. But Mr. Lovett has been able to do it. He has even been better than his promise. For whereas the title-page says, 'Modern Missions,' the first considerable chapter of the book carries us no further than 1790. Nevertheless it is this century's work; and here one may see its extent and permanence as in a bird's-eye view, yet in a perfectly readable literary form.

THE PAPAL ATTEMPT TO RECONVERT ENGLAND. (*R.T.S.* Crown 8vo, pp. 142.) This trumpet gives no uncertain sound, and the question it will raise in every honest heart that hears it is, Ought we not to prepare for the battle? For the writer must know the things he speaks of; and they are serious enough.

STRENGTH IN QUIETNESS. BY THE LATE REV. EDWARD HOARE, M.A. (*R.T.S.* 16mo, pp. 61. 1s.) Twelve short, quiet, earnest, evangelical 'Talks' on twelve great Scripture passages. The man is in them, and you feel his sweet reasonableness, together with his earnest care for you. He seems to give himself for you, that you may give yourself more fully to his Master,

A CLUSTER OF QUIET THOUGHTS. BY FREDERICK LANGBRIDGE. (*R.T.S.* Crown 8vo, pp. 47.) Take one as sample—all the rest are like it:

#### HALF-WAY AND ALL-THE-WAY.

First find thyself, 'tis halfway-house to God:  
Then lose thyself, and all the road is trod.

TRACES OF GREEK PHILOSOPHY AND ROMAN LAW IN THE NEW TESTAMENT. BY EDWARD HICKS, D.D., D.C.L. (*S.P.C.K.* 12mo, pp. 188. 2s. 6d.) Dr. Hicks declares that he has barely scratched his subject; for, though it is almost unknown, it is very great. Be that as it may, he has given us a book full of new treasure. No doubt the subject must be worked at more. This is the best we have yet had upon it, but this is not the end. Let those who have caught a glimpse of the fertility of this good land read what Dr. Hicks has to say about it, and be driven to further search and more abundant discovery.

MARY'S MEADOW AND JACKANAPES. BY JULIANA HORATIA EWING. (S.P.C.K. Crown 8vo, pp. 240, 252. 2s. 6d. each.) The volumes of this new edition of Mrs. Ewing's works are in very good taste. No doubt the publishers find they have made a hit. These are nearly the last of the series. Each volume contains several short stories, and Mrs. Ewing could tell short stories.

JESUS AND JONAH. BY J. W. M'GARVEY. (Cincinnati: *Standard Publishing Co.* Crown 8vo, pp. viii + 72.) President M'Garvey has been much interested in the recent controversy over the Sign of the prophet Jonah. He has been led to study the subject fully. And now he publishes his results in this considerable volume. His results are these—that the story of Jonah is both credible and true; and Jesus *was* three days and three nights in the heart of the earth. The book appears with an inscription to Professor Green of Princeton, and an introduction from his pen.

THE HIGHER TEACHING OF SHAKESPEARE. BY LOUIS H. VICTORY. (*Elliot Stock*. Fcap. 8vo, pp. 190.) If Mr. Victory is right, then it is time that the literary dictum entitled 'Art for art's sake' were buried out of sight. For he holds that our greatest artist wrote nothing for art's sake, but all for God and conscience. And we have only to think what 'art for art's sake' has done to us, to be most truly thankful to him. We have only to think of the books it is giving us to-day, books like Thomas Hardy's let us say, to go no further forth—books that are read in ordinary homes and praised in the religious journals, and all in the name of 'art for art's sake.' Mr. Victory has done well. His book is very pleasant to read, and it is more profitable than he dreamed of.

CHRIST IN THE OLD TESTAMENT. BY HENRY LINTON, M.A. (*Elliot Stock*. Crown 8vo, pp. x + 270.) It is a gathering of all the types and predictions and sacrifices that may be held by a liberal interpretation to 'foreshadow the Redeemer.' This is not the method of studying the Old Testament we prefer; but it has its uses doubtless, and Mr. Linton has done the thing well.

THE SAVIOUR OF THE WORLD. (*Elliot Stock*. Crown 8vo, pp. x + 285.) There are three ways of it. He is the Saviour of this one here

and that one there—and that is good for them, but miserable for all the rest; or He is the Saviour of this particular Church and all that are in it—and that is comfortable for that Church, but terrible for all that are without it; or He is the Saviour of the world—and that is the way He spoke of it Himself. Well, now, if that is the way, why do we not see that the world is saved? No doubt because we have been so busy saving this one here and that one there, or keeping our Church unspotted from the world. Let us begin now. In His mercy He may hear us yet. Let us begin and save the world. That is the prayer of this anonymous book—its cry to you and me.

EPHRAIM. BY COLONEL E. F. ANGELO. (*Elliot Stock*. Crown 8vo, pp. 55.) Under this title, Colonel Angelo, who is a believer in his own form of the 'identity theory,' tells us where he finds the various tribes of ancient Israel. 'If America is Manasseh, why cannot Australia be identified as Asher?' And, 'without dogmatism as to how Zebulun arrived in Italy, it is a fair question to ask, Who was the pious Æneas?' Whereupon he finds much consolation in the fact that he himself, being of Italian origin, is thus no alien from the commonwealth of Israel or stranger from the covenants of promise, as once he thought he was, when he foolishly believed that the whole house of Israel was identical with the Anglo-Saxon race alone.

THE BUSY MAN'S BIBLE. BY GEORGE W. CABLE. (*Sunday School Union*. Fcap. 8vo, pp. 95. 1s.) 'It was a pious monk who said, "Whoever seeketh an interpretation in this book shall get an answer from God; whosoever bringeth an interpretation to this book shall get an answer from the devil."' And though it was said by a pious monk, Mr. Cable holds it true. That is the keynote his little book strikes at the beginning; to that note it returns continually. Scientific truth? practical truth? Scripture truth? even gospel truth? No, none of these. Truth is to be manacled by no limiting adjective. And truth is to be found in the Bible, in the Bible as nowhere else; but, busy man, you must give yourself time to *study* the Bible. These two, then—you must give yourself freedom, and you must give yourself time; and there is nothing too good or great for such study of the Bible to make of you. So it is a heartily honest and highly original little volume.