What peculiar claim upon our time and interest has Messrs. Mowbray's series of books entitled 'Leaders of the Church'? Though their subjects are clergy orlaymen, they are all written by laymen, and by a layman edited—that is the claim they make. And in the multitude of literary and other lives, it is novel and hopeful, but it is not altogether successful. The layman has to remember that he is a layman, and keep himself outside all that the word 'ecclesiastic' means. But with the 'Leaders of the Church' the ecclesiastic is often more than half the man. Mr. Joseph Clayton, who writes the life of Bishop Westcott (3s. 6d. net), deliberately gives himself to Westcott's social and religious teaching. And all through the book he keeps at a certain reverential distance from his great subject, which is flattering to a Leader of the Church, but disappointing to the average reader.

The Letters of Charles Lamb may now be found in Messrs. Newnes' series of 'Thin-paper Classics.' And if you get the limp lambskin (3s. 6d. net) binding you will be content.

What sort of sermons should be published—ordinary or extraordinary? Ordinary, if published sermons are meant to be preached again, and they say that preachers are the chief buyers of sermons; extraordinary, if sermons are literature, written to be read and enjoyed. A volume of extraordinary sermons has been published by Sir Isaac Pitman & Sons. Their author is the Rev. W. P. Hanks, M.A., assistant curate of Christ Church, Bath; the title, The Eternal Witness. They are extraordinary for sermons, not only in being literature, but also because they frankly accept Evolution, Higher Criticism, and all the other abominations of the orthodox pulpit; and because they make use of Scripture with extraordinary freedom and insight. In Rev 4: Out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' Mr. Hanks calls his sermon on that text, 'The Lamps and Lightnings of God.' The lightnings are the mystery of the Trinity; and the lamps all that we see of Him in the gracious revelation of His love.

It is when we are face to face with some of the Enigmas of Psychical Research that we recognize the wisdom of the words of Hamlet, 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' Dr. James H. Hyslop, formerly Professor of Ethics and Logic in Columbia University, has given himself of late to the study of psychical phenomena, and has published several volumes on the subject. But his new book, of which we have quoted the title (Putnams; 6s.), is his most direct contribution. It is perhaps the most useful account of the principal forms in which the baffling problems of psychology shape themselves that has yet been written. Beginning with the ancient oracles, Dr. Hyslop carries his investigation down through crystal-gazing, telepathy, dreams, apparitions, clairvoyance, and premonitions to the most recent 'Mediumistic Phenomena.' And he is an excellent guide through all the marvel and the maze, neither credulous nor incredulous, sympathetic but scientific, bringing many strange things to our ears, and leaving us with Hamlet's words of wisdom and humility. He has 'cases' innumerable of wonderful dreams and apparitions and all the rest of it, so many indeed and so gruesome that his book had better be read in the morning.

Religious, Ethical, and Theological Articles in the Periodicals of 1905.

ABBREVIATIONS.
AAR = American Antiquarian.
AJP = American Journal of Philology.
AJRPE = American Journal of Religious Psychology and Education.
AJT = American Journal of Theology.
AQR = Asiatic Quarterly Review.
BF = British Friend.
BRE = Baptist Review and Expositor.
BS = Bibliotheca Sacra.
BST = Bible Student and Teacher.
BW = Biblical World.
CLR = Classical Review.
THE EXPOSITORY TIMES.
THE EXPOSITORY TIMES.

Food Tabus in Syria, PEFSt 119. P. G. Baldensperger.
Forgiveness and Fatherhood, AJT ix. 275. N. S. Barton.
Fourth Gospel, CQR lx. 84, 106, 387.
France, Church and State, BBE ii. 472. J. C. Braque.
Race Suicide, CW lxxxi. 575.
Francis of Assisi, MR lxxxvii. 868. O. Kuhns.
Future Life, Psychology of, GENESIS.
God, as a Man of the Gospels, Da, Dates,
Knowledge of, HJ iii. 154.
Gould Greek HAECKEL, HJ iii. 739, J. M'Cabe; iv. 129.
Harnack on Essence of Christianity, E xi. 249.
Hebrew Alphabet, AA xxvii. 132.
Hastings' Dictionary of the Bible, Extra vol., BB xxv. 376.
Haskett on Essence of Christianity, F xi. 163. J. Denney.
Hartland, Pseudo-Philosophy, LQR cii. 234. F. Ballard.
Hammmurabi, PMQR xxvii. 243, J. T. Horne; PTR iii. 399, J. A. Kelso; i. 53, 133.
Harneck on Essence of Christianity, F xi. 163. J. Denney.
Hasting's Dictionary of the Bible, Extra vol., BB xxv. 376.
Hypocrite, MS. in Cairo, JQR xi. 609. R. Gottheil.
Hewitt (Epistle), Authorship, AJT ix. 290. F. M. Schiele.
"Destination," E xi. 431. V. Bartlet.
Hermon, PEFSt 333. R. A. S. Macalister.
Hittite Inscriptions, BB xxvii. 30. A. H. Sayce.
Hope in Religion, CW lxxxi. 193. G. Tyrrell.
Hymn of the Soul, Sleep in, JTS vi. 609. F. C. Conybeare.
Hymns and Hymn-books, CQR lxii. 54.
Methodist, WMM cxxviii. 15. H. A. Smith; 70.
R. Green.
Iconium, E xii. 193, 281, 351. W. M. Ramsay.
Idealism, Prof. Royce's, PTR iii. 268. E. D. Miller.
Idols of India, CMI ivi. 731. G. T. Manley.
Idyls of the King, BF xix. 7.

Immortality and Revelation, LQR ciii. 305. S. McComb.
Incarncation and Other Worlds, PTR iii. 177. A. H. Kellogg.
India, Educational Missions, PTR iii. 32. J. S. Dennis.
"Existing Religions," CMI ivi. 89, 326.
Indians, Superstitious, AA xxvii. 132.
Indwelling of the Spirit, CMI ivi. 406, 655.
Infallibility, E xii. 172. J. H. Bernard.
Infinity, HJ ii. 380. C. J. Keyser.
Inspiration, BST ii. 403; NYR i. 81.
" and Assyriology, I i. 38, 125. C. H. W. Johns.
Intolerance, LQR ciii. 322. W. F. Moulton.
Isaac, E xi. 123. J. Watson.
Iscript, PEFSt 157. C. R. Conder.
Islam of Persia, JTS vi. 270. K. Lake.
Israel, Kingdom, BW xxv. 8. M. Kellner.
Italy and Switzerland, Religious Life, MR lxxxvii. 9. L. O. Kuhns.

Jacob and Israel, BS lxxi. 698. A. B. Fairchild.
Japan and Catholicism, CW lxxxi. 362, 591.
"Education," PTR iii. 467. J. S. Dennis.
Jehdelel, PEFSt 248. R. A. S. Macalister.
"St. Anne's Church," PEFSt 144. R. A. S. Macalister.
Jews and English Law, JQR xvii. 203; xviii. 40. H. S. Q. Henriques.
Johannine Problem, HJ iii. 352. B. W. Bacon.
"2nd and 3rd Eps., Historical Setting, JTS vi. 204.
V. Bartlet.
W. Lock.
in Ephesus, AJT ix. 643. C. Clement.
"(St.) and his Friends, WMM cxxviii. 10, 135, 388, 449, 517. G. G. Findlay.
"the Baptist, Birthplace, PEFSt 61, C. Schick; BW xxvi. 418. J. W. Bailey.
Jonah, I i. 43. A. S. Peake.
Josephus and Christianity, BW xxv. 361. C. Clement.
Jude (Ep.), JTS vi. 391, T. Barns; 569. J. B. Mayor.

Karaites, BS vii. 72. W. O. E. Oesterley.
Kerak and Madeba, Roman Road, PEFSt 39, 148, 219.
G. A. Smith.
Kings and Chronicles, PTR iii. 299. J. O. Boyd.
Knox, LQR ciii. 1, T. M. Lindsay; PTR iii. 376, E. D. Warfield.

" as Historian, SHR ii. 113. A. Lang.

" as Preacher, BRE ii. 535. E. C. Dargan.


LAMPS found in Jerusalem, PEFSF 149. R. A. S. Macalister.


Lawlessness, N. T. Teaching, Ex xii. 53. B. Whitefoord.


Liberal Theology, CQR lxii. 1.

Liddon (H. P.), CQR ix. 371.

Life, HJ iv. 100, O. Lodge; 183, F. W. Hutton.

Literature and Politics, LQR ciii. 25. T. H. S. Escott.

Liturgica (Recent), JTS vi. 298. F. E. Brightman.

Logos, OC xix. 393. P. Carus.

Loisy and Catholicism, HJ iii. 376, 599.

" and his Critics in R.C. Church, E xi. 241. C. A. Briggs.

" on Essence of Christianity, E xi. 103. J. Denney.


Lord’s Supper in Celtic Church, AJT ix. 309.


Lucas or Lucanus, JTS vi. 435. G. Mercati.

Luther at Worms, UFCM Jan. 8. T. M. Lindsay.

Lycaonia, E xii. 438. W. M. Ramsay.

MACAERUS, PEFSF 219, 357. G. A. Smith.

Maeterlinck’s Dramas and Essays, PMQR xxvii. 193. M. Johnson.


Marcosian Heresy, JTS vii. 391. T. Barns; 369, J. B. Mayor.

Mark’s Gospel, BRE ii. 393. H. C. Vedder.

" Authorship of Last Verses, E xi. 401, B. W. Bacon; AJT ix. 484, E. J. Goodspeed.

" Life of Christ in, E xi. 135, 275; xii. 128, 262 W. H. Bennett.

" Lost End of, HJ iii. 769, T. S. Rödham; iv. 193.

" Studies, I i. 165, 265, 360, 446, 530.


Matter, CQR ix. 107.

" New Theory, LQR ciii. 64. W. T. Davison.


Meredith (George) on Religion, HJ iii. 686. J. Moffatt.


Micah, BW xxv. 201. J. Taylor.

Mills (L. H.), OC xix. 505. P. Carus.

Mind and Matter, HJ iii. 315. O. Lodge.

Minister, Education, HJ iii. 433. W. Boyd Carpenter.

Ministry, Professional in Early Church, BF xiv. 330.


" Miracles of the Gospels, AJT ix. 10, J. Wilson; i i. 66, 146, 225, R. Brook.

" Missions in Norway and Sweden, CW lxxxii. 1.

" to Hindus, CQR ix. 287.


Mosab, Steppes of, E xi. 68. B. Gray.

" Monasticism and Aphraates, JTS vi. 522, R. H. Connolly; vii. 10, F. C. Burkitt.


" Monism, PMQR xxvii. 385. J. Lindsay.

" Morals and Mechanism, HJ iv. 79. J. Ward.

" Moriah, PEFSF 364. R. A. S. Macalister.

" Moon Worship in Israel, JQR xvii. 489. G. H. Skipworth.


" Music and Motion, HJ iii. 280. N. Howard.


" Plea for, HJ iii. 271. G. W. Allen.

" Nabi and Nebo, JBL xxv. 27. H. P. Smith.


" Worship, H xxi. 421. A. A. Burd.


" Nehemiah i. and ii. 32. W. E. Baraees.

" Nestorianism and Eutychianism, JTS vii. 74. G. Morin.

" Newman’s Apologetics, NVR i. 1. W. Ward.


" Early, E xii. 119. J. Chapman.

" Problems, AJT ix. 201. E. D. Burton.

" New Year of the Synagogue, CS vii. 28.

" Niceta, De Lapsu Virginis, JTS vi. 433. A. Souter.

" Nisroch and Nusku, AA xxvii. 127. J. Offerd; JBL xxiv.

" 27, H. P. Smith; 54, J. D. Prince.

OFFICE for Holy Saturday, JTS vi. 603. H. M. Bannister.


" New Light, PTR iii. 595. G. Maclosklee.

" Permanent Value, I i. 10. S. R. Driver.

" Problems, BW xxv. 436.

" Recent Literature, JTS vi. 461. W. E. Barnes.

" Science, AJT ix. 76. K. Budde.


" Tree, E xi. 16, 152. W. M. Ramsay.

" Optimism of N.T., E xii. 137. M. Kaufman.

" Originals Tractatus, JTS vi. 587. E. C. Butler.

" PAIN, Philosophy of, OC xiii. 641. E. Crutcher.

" Virtue of, OC xiii. 682.


" Recent Excavations, DR cxxvi. 27. H. Popo.
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Papias and Gospel according to Hebrews, E xi. 161. B. W. Bacon.


Papyrus, Anastasis, 65; JTS vi. 418. J. de Zwaan.

Parables of Gospels, I. 479. F. C. Burkitt.


Pastoral Theology, CQR lix. 365.

Patrick, OC xiii. 89. J. Montgomery.


Ethical Teaching, E xi. 35, 139, 194, 282, 352, 454; xii. 61, 180, 269, 370. G. Jackson.

Paxton (Wm.), PTR iii. 216. B. B. Warfield.

Penance in Other Religions, CUB xi. 297. C. F. Aitken.


Philippine, Igerotes, OC xiii. 113.


Philosophy of Religion, Recent Literature, JTS vi. 468.

F. R. Tennant.

Place as Name of Deity, JBL xxiv. 17. J. Montgomery.

Plain-Chant, Restoration, CW lix. 206.

Plato, Mythos, LQR civ. 60. T. W. Davison.

Poetry and Religion, HR lxxix. 408, G. Matheson; LC i. 91, F. Lobstein.

Nature in, WMM cxxxviii. 21, 140.

Priesthood, Aaronite, JTS vi. 161, R. H. Kennett; vii. 1, A. H. McNeile.


Psychical Research and Future Life, HR i. 102. J. H. Hyslop.

Public Schools, Religious Teaching, HJ iii. 791, E. Ussher; 141, E. Litteleton.

Pueblo and Navajos, Education and Morals, AA xxvii. 259.

W. E. Curtis.


Queen of Sheba, OC xix. 31. P. Carus.


Religious Life in Italy and Switzerland, MR lxxvii. 1. L. O. Kahns.


Revival, Spiritual, FMQR xxvii. 474. I. Dorricott.


Righteousness of God, BW xxv. 274. G. B. Stevens.

Ritschl's Metaphysics, AJT ix. 677.

Rods and Clubs, PEFSt 33. P. G. Baldensperger.


Rosseti and his Circle, LQR civ. 21. W. B. Dalby.

Rowntree (J. W.), BF xiv. 137.

Royal Titles in Antiquity, PTR iii. 55, 238, 422, 558.

R. D. Wilson.

Russia in Unrest, LQR civ. 240. R. Macleod.

Sacred Books and Ancient Alphabets, AA xxvii. 265.

S. D. Peet.

Sacrifice, Egyptian, BS xii. 323. M. G. Kyle.


Satire in the Middle Ages, AJT cxxxvi. 48. E. Speakman.

Saul, JQR xviii. 121. S. A. Cook; BW xxv. 103. J. E. McPadyen.

Schiller, OC xix. 257, 321.


Scotland, Church Crisis, HJ iii. 237. J. Watson.

Cree Crisis, HJ iii. 217. A. T. Innes.


Seals found at Gezer, PEFSt 190. R. A. S. Macalister.


Seneca, his Theory of Style, AJT xxvi. 44. F. I. Merchant.


Mythological Terms, AJT ix. 34. H. A. Redpath.

Sermon on the Mount, BST iii. 323, F. J. Lamb; HR xlix. 252, 334, W. Gladden.

Serpent, Subtle, JTS vii. 40. G. St. Clair.

Shiloh, PEFSt 337.

Shakespeare, Genius, PTR iii. 413. T. W. Hunt.

Shintoism, OC vii. 100, H. L. Latham; BW xxv. 173, E. Buckley.

Sin and Modern Thought, I ii. 15. W. R. Inge.

Sidon, Excavations, AA xxvii. 223. G. el Howle.

Inscriptions, AA xxvii. 313. G. el Howle.

Sinatic Peninsula, PEFSt 126. 211. W. E. J. Bramley.

Sion, City of David, E xi. 1. G. A. Smith.

Sirach Ben, Alphabet, JQR xvii. 238. C. Taylor.

Social Reformer, HJ iv. 42. H. Jones.

Soul, Bondage of, BF xvi. 67, 92, 120, 149. M. Kendall.

Space deduced from Time, H xxxi. 491. R. A. P. Rogers.


Spinosa, God of, HJ iii. 706. A. C. McGiffert.

Spiritualism, OC xiii. 358, T. B. Wakeman; 494, D. P. Abbot; 897, H. Carrington.

Stowe Missal, Litany of Saints, AJP iv. 254, 442.


Suso the Mystic, CQR lii. 164.


Literature, CQR lix. 408.

Tel el-Mutesellim, PEFSt 78.

Temptation, AA xxvii. 139. S. D. Peet.


Tertullian and the Trinity, PTR iii. 352. B. B. Warfield.

Testaments of the XII. Patriarchs, HJ iii. 558. R. H. Charles.
Recent Biblical Archaeology.


The Rivers of Paradise.

The land of Eden, as is now well known, was Babylonia. Edin, 'the plain,' was the name given to the country by the Sumerians, from whom the Semitic Babylonians borrowed it under the form of Edinu. One of the quarters of Sippara was called Sipar-Edina, 'Sippara of Eden,' to distinguish it from another quarter which stood on the Kisad, or bank of the Euphrates. Eden was a gift of the rivers which had their sources in the mountains of the north, and whose annual inundation, as in Egypt, brought irrigation and fertility to the alluvial soil. The West Semitic translation of Edin is sādeh, 'field,' though this last is itself borrowed from the Babylonian šiddû, the technical term for the rich land on the banks of the Tigris and Euphrates. The irrigating flood was called ēdé in Sumerian (usually written A-dē + determinative); this was borrowed by Semitic Babylonian under the form of ēdû, and appears as {Name} in Gn 2:5, where we should translate: 'but the inundation rose from the earth and watered all the surface of the soil, u ēdû ina itersiti itelâ-nna isgi kal ēn pan gaqqari in the Babylonian original; the Hebrew translator has misunderstood the preposition ina, which after ēdû, 'to ascend,' has the double signification of 'in' and 'from.'

The enclosed garden was a distinguishing characteristic of Babylonia, and is represented in the primitive pictographs as of rectangular shape. The Hebrew qanû is the Babylonian gânu (Cun. Texts, xii. 17, 37)—sometimes reduced to gînu—which is itself borrowed from the Sumerian gana. The garden, according to Gn 2:5, was in the eastern part of Eden—תַּנִּים can hardly be a misinterpretation of the Bab. qadamî-s, 'in the first days'—and as the point of view of a West Semitic writer would have been from the western side of the Euphrates, the garden must have been in the direction of the Tigris. Consequently we can have no reference here to the Babylonian story of the first man, A-damu, who was a native of Eridu, on the western bank of the Euphrates.

The Babylonian garden was always largely stocked with trees, which were grown partly for their shade, partly for their fruit (so Gn 2:5). In the garden of Genesis the tree of life stood in the centre, the tree of knowledge being in some other part of it, unless the mention of the latter is an afterthought on the part of the writer. In the fragment we possess of the story of Paradise, as told at Eridu, the kiskanû, which is identified by Dr. Pinches (following myself, Hibb. Lect. p. 238) with the vine, by Professor Hommel with the