

on the basis of the common opinion as to the author of the Psalm, and that he did not in his kenosis know otherwise, or else, if he knew, did not care to correct the opinion; but the latter view can be maintained on the theory that he is arguing from the premises of his opponents to confute and silence them, which he actually does without endorsing the premise himself”.

The two volumes are among the ablest and most spiritual of the series of which they form a conspicuous part.

BYRON H. DE MENT.

Das Alte Testament im Lichte des Alten Orients.

Von Alfred Jeremias. Zweite neu bearbeitete Auflage. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1906.

Dr. Alfred Jeremias is a Privatdozent in the University Leipzig. He has prepared a “Hand-book to Biblical-Oriental Antiquity”, containing two maps and two hundred and sixteen illustrations.

More than half of the author's space is given to a study of the world before the age of Moses. First comes a detailed study of the ancient Babylonian conception of the universe, followed by a chapter on the Babylonian religion. Next comes a study of the Kosmogonies of ancient peoples other than the Babylonian. On page 159 we open the Bible for the first time, and compare the Biblical account of creation with the Babylonian. One begins to get some conception of the wealth of material for the study of ancient Babylonian civilization, as he reads the first quarter of this treatise. Next come chapters on Paradise, the Fall, the Fathers of the Race, the Flood, etc. We are half through the book before we come to Abraham. The material for the illustration of the patriarchal period is so rich that the author devotes more than a hundred pages of the text to the times of Abraham, Isaac, Jacob and Joseph.

We are grateful to Dr. Jeremias for setting forth with such fullness what has been learned concerning the early Babylonian civilization; but we must warn the reader to think for himself before accepting the author's views of the literary indebtedness of the Hebrews to the Babylonians. Many of the supposed

points of contact seem to us to be fanciful, as when he injects a Tammuz motive into the story of Joseph. It is interesting to have side by side with the Biblical history all the parallels near and remote, whether gathered from Babylonian sources or elsewhere; and the cautious student will endeavor to discover whether the views of the Hebrew historian have been influenced by earlier writers, and if so, to what extent. The discovery of resemblances does not of itself prove any genetic relation. All the material collected by Dr. Jeremias and other workers in this field will some day receive a more careful sifting, when it will become evident that many of the supposed parallels had no influence at all in the making of the Old Testament.

The illustrations of the history and literature of Israel after the time of Moses, if better known to the ordinary student, are yet quite welcome. The book is provided with full indexes.

JOHN R. SAMPEY.

Jona. Eine Untersuchung zur vergleichenden Religionsgeschichte.

Von Hans Schmidt. Vandenhoeck und Ruprecht, Goettingen. 1907. Mk. 6. To be had through Lemcke & Buechner, New York.

In his preface Herr Schmidt contrasts Nowack's statement that the attempt to connect the book of Jonah with heathen myths had failed, with Gunkel's assertion that mythical material stands in the background of the Jonah story. Having studied under Professor Gunkel, our author naturally takes his view, and with great industry has brought together parallels to the Jonah story. Perhaps Herr Schmidt is also partially indebted to his famous teacher for the charming style in which he writes. Theological students not yet at home in German could read this volume on Jonah with comparative ease.

The book is divided into three parts: the fish as an enemy, the fish as a savior, the fish as the underworld. Careful attention is bestowed upon the Greek and Babylonian myths of destroying dragons. The stories told among savage tribes of modern times are also included. The early Christian pictures in illustration of the experiences of Jonah are described. The