

allusions to dragons and monsters in the poetical books of the Old Testament are not overlooked.

The stories of deliverance through a fish, as told among the Greeks, the Phoenicians, the Babylonians, and in India, present many interesting parallels to the experience of Jonah. The author's view seems to be that the writer of the book of Jonah took the myth of a rescuing fish and turned the story to account in teaching a lesson of tolerance and charity. He praises the Biblical writer's skill in making the myth fit with his exalted monotheism and his broad humanitarian outlook. The lesson of the book of Jonah remains the same, whether the book is founded on actual history or a wide-spread myth; and most modern students interpret the central teaching in substantially the same way.

Herr Schmidt connects the early Christian references to Christ as a fish with the fish as a deliverer, as in Jonah and the parallel stories beyond the borders of Israel.

The book is suggestive and interesting; but Nowack's statement still holds good: "The attempts which have been made to bring our book into connection with heathen myths, are to be regarded as a complete failure." JOHN R. SAMPEY.

Septuaginta Studien V.

Von Professor D. Th. U. Ph. Eberhard Nestle. Druck der Stuttgarter Vereins-Buchdruckerei, Stuttgart, Germany. 1907. S. 24.

The subtitle of this pamphlet is "Wissenschaftliche Beilage zum Programm des Koeniglich Wurtembergischen Evangelisch-Theologischen Seminars Maulbronn."

Prof. Nestle here makes a careful criticism of the first volume of the larger Cambridge Old Testament in Greek and compares it with Sweete's shorter editions. As might be expected, it is an acute piece of work in the realm of Old Testament textual criticism.

A. T. ROBERTSON.