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

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.