

What peculiar claim upon our time and interest has Messrs. Mowbray's series of books entitled 'Leaders of the Church'? Though their subjects are clergymen, 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 4⁵ we read: '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 (*Putnam's*; 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.

AA = 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.
 Cl.R = Classical Review.

- CMI = Church Missionary Intelligencer.
 CS = Church and Synagogue.
 CQR = Church Quarterly Review.
 CUB = Catholic University Bulletin.
 CW = Catholic World.
 DR = Dublin Review.
 E = Expositor.
 H = Hermathena.
 HJ = Hibbert Journal.
 HR = Homiletic Review.
 I = Interpreter.
 JBL = Journal of Biblical Literature.
 JTS = Journal of Theological Studies.
 JQR = Jewish Quarterly Review.
 LC = Liberal Churchman.
 LQR = London Quarterly Review.
 MR = Methodist Review.
 NYR = New York Review.
 OC = Open Court.
 PEFSt = Palestine Exploration Fund Quarterly Statement.
 PM = Preacher's Magazine.
 PMQR = Primitive Methodist Quarterly Review.
 PTR = Princeton Theological Review.
 SHR = Scottish Historical Review.
 UFCM = United Free Church Magazine.
 WMM = Wesleyan Methodist Magazine.
- ABRAHAM, Age of, BW xxvi. 248. A. H. Sayce.
 „ and Isaac, UFCM July, 11. S. Kierkegaard.
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 „ of Titus, JTS vi. 549. M. R. James.
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 „ Indians, Asiatic Ideas, AA xxvii. 153, 189. C. S. Wake.
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 „ in Fourth Gospel, BS lxii. 484. G. S. Rollins.
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- Astronomy, Modern, WMM cxxviii. 88, 207, 523, 714. R. Killip.
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 „ Biological Aspects, MR lxxxvii. 943. A. H. Ames.
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 „ Mohammedan Gospel, JTS vi. 424. L. Ragg.
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 ,, Mystical Body, CW lxxxi. 307. J. McSorley.
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 ,, Poetry, HR I. 408. E. Markham.
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 ,, Genealogies, PEFSt 245. R. A. S. Macalister.
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Recent Biblical Archaeology.

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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 *sâdeh*, 'field,' though this last is itself borrowed from the Babylonian *sidû*, the technical term for the rich land on the banks of the Tigris and Euphrates. The irrigating flood was called *êdê* in Sumerian (usually written A-*dê* + determinative); this was borrowed by Semitic Babylonian under the form of *êdû*, and appears as עֲדֵ in Gn 2⁶, where we should translate: 'but the inundation rose from the earth and watered all the surface of the soil, *u êdû ina irtsiti itelâ-mma isqi kal pan qagqari* in the Babylonian original; the Hebrew translator has misunderstood the preposition *ina*, which after *elû*, '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 *gân* is the Babylonian *ganû* (*Cun. Texts*, xii. 17, 37)—sometimes reduced to *ginû*—which is itself borrowed from the Sumerian *gana*. The garden, according to Gn 2⁸, was in the eastern part of Eden— מִקְרָם can hardly be a misinterpretation of the Bab. *qudmî-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-da-mu, 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 2⁹). 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