

and competing middle-men in all centres of trade. Their travellers, advertising, attractive buildings, are causes of expense which falls upon the buyer. Dr. Patten would thus deprive the *Witness*, *Star*, and other funny papers of the tantalizing references to all sorts of horrid diseases that break the continuity of brilliant wit and genial humour, would send the drummers away to till the fields or plough the ocean and deprive them of the annual dinner for which their employers pay, and would make plate glass fronts a matter for criminal action. Joking apart, there is much truth in what the learned economist states very lucidly. Some churches also spend a good deal of money, that might be put to more profitable use, in touting for trade. If by any such means they can win souls to Christ, whether at home or abroad, what in comparison are the silver and the gold; God speed them. I have no sympathy with the economic religion of some people whose own contributions to the schemes of the Church would hardly furnish the wardrobe of a South Sea infant; but it is worth while asking how much the burdens of church work are augmented by the advertising, the commercials, and the plate glass. This reminds me, however, that the *College* has an advertisement in the *JOURNAL*. How many good men and true will it bring us in?

The Proceedings of the Society of Biblical Archaeology for December, 1888, have arrived. They consist of an article by the President, Mr. Renouf, on Two Vignettes from the Egyptian Book of the Dead, and one by Dr. Bezold on Some Unpublished Cuneiform Syllabaries. But the most interesting document to the general reader is Dr. Weidemann "On the Legends concerning the Youth of Moses." Dr. Weidemann consults all the sources Jewish, Arabian and Christian, that furnish traditions regarding Moses. Many of them are found in Baring Gould's *Legends of Old Testament Characters*. So far the learned Doctor has only got as far as Moses' birth, and nothing of any importance is added by him to our knowledge of the great lawgiver. More may be expected in his next article. Jannes, Jambres and Balaam, with Jethro, play a prominent part in history before Moses' birth, being represented as men of mature years. Making them each forty years of age, Jethro would be eighty when Moses entered the land of Madian, and 120 at the Exodus, when Jannes and Jambres would be the same age. As Balaam does not appear until Moses was 120, his age would then be 160. Dr. Wiedemann cannot arrive at much truth through these traditions, but he does no harm by bringing them together.

Probably the readers of the *JOURNAL* do not take much interest in *Mitteilungen der Geographischen Gesellschaft zu Jena*, the last number for last year of which Mr. Croil kindly sends to the Talker. I used to spell *Mittheilungen* with a *th* but they have altered all that. The Communications of the Geographical Society at Jena contain some valuable missionary