

and Homer visited this ancient birth-place of art and letters. Our author mentions one touching evidence of the popularity of Homer among the cultured classes of Egypt, namely, the finding of a Homeric papyrus beneath the head of a dead Egyptian princess in her coffin.

The Egyptian story of the "Taking of Joppa" is unquestionably the original of that of "Ali Baba, and the Forty Thieves," and many Egyptian romantic tales are the originals of others in the "Arabian Nights' entertainment." Even some of the fables of Æsop were drawn from Egyptian sources eight hundred years older than the famous dwarf who was supposed to have invented them, as the story of the lion and the mouse, the dispute of the stomach and its members, and so on.

Among the moral precepts of what is known as "the oldest book in the world," written 3,800 years before Christ, are the following: "Don't repeat violent words to others. Don't listen to them; they have escaped a heated soul. If they are repeated in thy ear, look on the ground and be silent." Others of later date preach the same just and gentle gospel: "He who speaks evil reaps evil." "Don't eat bread in the presence of one who stands and waits without putting forth thy hand towards the loaf for him."

A striking epic poem, describing the conquests of Ramesis II., has been described as "The Egyptian Iliad." Of this copious extracts are given. "Their notions of man, a microcosm," says Miss Edwards, "were more complex than ours. They conceive him to consist of a Body, a Soul, a Spirit, a Name, a Shape and a Ka, which I have ventured to interpret as the life; and they maintained that the perfect reunion of these was a necessary condition of the life to come. Hence, the care with which they embalmed the body, and hence the food and drink offerings to the dead. But union of these fractions failed unless the man had lived a pure and spotless life, and came before the judgment seat of Osiris with clean hands, clean heart and clean conscience."

From the most famous religious book of the ancient Egyptians—"The Book of the Dead"—is quoted this declaration of the dead man when brought into the presence of the Eternal Judge: "Glory to Thee, O thou great God, thou Lord of truth and justice! Lo! I have defrauded no man of his dues. I have not oppressed the widow. I have not been slothful. I have broken faith with no man. I have starved no man. I have slain no man. I have not enriched myself by unlawful gains. I have not given short measure of corn. I have not tampered with the scales. I have not encroached upon my neighbour's field. I have not cut off the running water from its lawful channel. I have not turned away the food from the mouths of the fatherless. Lo! I am pure! I am pure!"

It will be apparent from these extracts and references that this is a book, not only of paramount scientific and scholastic value, but also one of fascinating interest. We hope to profit greatly by its teachings and interpretations while we follow *hanc æquis passibus* in the footsteps of Miss Edwards among the tombs and temples of the Nile.

Nearly two hundred admirable engravings illustrate the volume. Among the objects of minor importance, but of curious interest, are the actual wigs and hair pins worn by an Egyptian princess four thousand years ago. A specimen of the former is figured in one of the engravings.

Whedon's Commentary on the Old Testament. Vol. II. Leviticus, Numbers and Deuteronomy. 12mo, pp. 526, cloth, \$2. New York: Hunt & Eaton. Methodist Book Rooms: Toronto, Montreal and Halifax.

We have watched for years the growth of Whedon's Commentary on the Bible, of which this is the penultimate volume in order of time, although second in biblical sequence. We have repeatedly expressed the judgment that no commentary that we know is better suited for the