

belong to the series of tablets found at Tell el Amarna in Egypt. It is a letter written to Zimrida about 1400 B. C. (so says Professor Sayce, but it must have been at least a hundred years earlier) and the Tell el Amarna tablets state that Zimrida was governor of Lachish. This is but the beginning of written material for the pre-Israelite history of Canaan. Major Conder gives an analysis of Dusratta's so-called Hittite letter found at Tell el Amarna, to which reference was made in last year's last Journal. As Major Conder has not published the text, (the cuneiform and its transliteration), I cannot say whether he is right or not. So far, he has been very wrong; and his statement that the Sinaitic inscriptions are Nabathean of the 3rd and 4th Christian centuries is as wide of truth, in spite of what some German scholars say, as well could be. Mr. Bliss pads out the Quarterly Statements with a long dissertation on The Maronites of Syria, who are pretty well known. There are in the three numbers many more useful items of information, such as Dr. Post's Journey to Palmyra, Mr. Glaisher's Meteorology of Palestine, and Mr. Lortet's Researches on the Pathogenic Microbes of the Dead Sea, which include those of gangrene and tetanus.

From the same source comes *The Thinker* for June, July, and August, the second of which immortalizes Professor Scribner's article in the *Treasury* on the continuity of the Pentateuch. Sir William Dawson's *Recent Acquisitions in Biblical Knowledge*, and the Rev. J.M.

Hirschfelder's *Messianic Prophecy* are noted in the August number; and the Rev. E. B. Ryckman's *Justification and Regeneration* in that for July. *The Thinker* is published by the Nisbets of London. Its first group is *The Survey of Thought*, then *Biblical Thought*, *Expository Thought*, and *Theological Thought*. Thereafter come *Scientific Thought* and the *Book Critic*, followed by *Current English Thought*, *Current American Thought*, *Current Canadian Thought*, and *Current German, French, and Swiss Thought*. The contents wind up with *Sunday in Church* and *Sunday in School*. Professor Cheyne is there, fighting over Zoroaster, who was an arrant humbug; and many more theologians of note contend in the arena. The survey of the Tell el Amarna tablets perpetuates the error that the Babylonian Hammurabi was Amraphel, king of Shinar. He was nothing of the kind. Hammurabi or Khimta-rapastur is the same name as the Hebrew Beth-Rapha (1 Chron. : 11, 12), and Beth Rapha was two generations later than Amraphel. To students of German Theology, Dr. Orr's review and criticism of that of Ritschl will be specially attractive. The Rev. A. Jenkinson has a sketch of *Principal Caird*, but to set forth the matter in *The Thinker* would be to write a long index.

Next comes the *Magazine of Christian Literature* from May to October. It overflows with Professor Briggs and Revision, with Drs. Northrup and Watts on the Sovereignty of God in Predestination, with Driver, Cheyne, Robertson Smith, and Huxley, with Church Folk