

has yet been found in the cuneiform documents which throws light on the names of either Irad or Daonus, though Irad might correspond to the Assyrian *ardu*, 'minister.' The Septuagint reads in Irad 𐤀 as 𐤁. Megalarus (for Megalalus) is also unexplained; but it shows that Mahalaleel (מְהַלְלֵל, 5<sup>12</sup>), which has been assimilated to the Heb. מְהַלְלֵל, 'praise,' is more correct than מְהַלְלֵל and מְהַלְלֵל, Mehuyael, Mehiyael, though ה is nearer the original than ה. The Septuagint has introduced Μαλαλεήλ from 5<sup>12</sup>. The original name may have been Makhkhu-Illilla, 'priest of Ellil.'

Methusael is a transcription of the Babylonian Mutu-sa-ilu, 'Man of the god,' Methuselah being Mutu-sa-Arkhu, 'Man of the Moon-god.' The

change of *r* into *l* in the Hebrew transcription of Babylonian names was first pointed out by Professor Hommel. The West Semitic names in the contracts of the Khammu-rabi and earlier periods show that at that time the name of a specific deity was commonly replaced by *ilu* when it was the last element in a proper name, by Sumu or Samu, 'the Name,' when it was the first element.

Lamech, as it stands, has no Semitic etymology. It is, however, another instance of the substitution of *l* for *r*, and represents the Babylonian *ramiku* or *ramku*, 'a priest,' literally 'the offerer of libations.' *Ramku* is possibly the origin of the Sumerian Lamga, 'the Smith,' a title given to the Moon-god (*W.A.I.* ii. 47, 66).

## Entre Nous.

### The Great Texts of the Bible.

The two spring volumes are now published. They are *Genesis to Numbers* and *Acts with Romans i.-viii.* (T. & T. Clark; 10s. each).

### Driver's 'Genesis.'

Professor Driver has issued *Addenda II.* to his Commentary on Genesis. It is an eight-page pamphlet, and may be had from the publishers (Methuen), bound up with the Additions to the seventh edition. It will also be included in the next edition of the Commentary.

The chief matters discussed in *Addenda II.* are Professor Eerdmans's theory of the composition of Genesis; Mr. Wiener's researches into the use of the Divine names; recent discoveries of the use of the name Yahweh (or one like it) in Babylonian; and Professor Hilprecht's Deluge fragment.

### The Christian Doctrine of Man.

Professor Wheeler Robinson has done us a most valuable service in publishing a volume at the present time on the Christian Doctrine of Man. For we are urged from all sides to preach, and even to pray, more psychologically, and we do not know how to do it. Superficial magazine articles, well sprinkled with words like 'subconscious,' are plentiful but pernicious. We need a scholar's work,

and we need it in something like completeness. The value of the last long chapter on 'The Christian Doctrine of Man in relation to Current Thought' could scarcely be overestimated (T. & T. Clark; 6s. net).

### A Cyclopaedia of Illustrations.

'In estimating the prospectus of this work,' say its editors (in rather quaint language and spelling), 'a well-known clergyman express the judgment that a book of fresh illustrations should be made as often at least as once in ten years.' So here is the decennial issue. Its editors are Mr. Robert Scott and Mr. William C. Stiles (Funk & Wagnalls; 21s. net).

Now in a Cyclopaedia of Illustrations everything depends upon the illustrations. We shall quote two—with the assurance that they have not been selected as the only good or even the very best in all the book.

### NEGLECT OF DUTY.

John D. Rockefeller had for some months an expert greenhouse superintendent named Potts, who knew a good deal about greenhouse management. A recent visitor at the Rockefeller house missed Potts, and inquired for him. Then, according to the *Saturday Evening Post*, this conversation took place. 'Oh, Potts!' said Mr.

Rockefeller. 'Yes, he knew more about greenhouse plants than any man I ever saw.' 'But where is he?' 'Well, he's gone. It was wonderful, his knowledge of plants.' 'You must have hated to part with him?' 'Yes, I did. But it had to be. You see, he kept coming later and later every day and going home earlier and earlier.' 'Well, a man of his ability might have been worth retaining even on short hours.' 'Perhaps, perhaps. First he came and stayed eight hours, then six, then four; then he got down to two.' 'But two hours of such a man's time was worth having.' 'Yes, yes,' answered Mr. Rockefeller slowly. 'Of course. I hope I appreciated Potts. I didn't object to two hours' service. But he got so he didn't come at all—just sent his card; then I dispensed with him.'

#### MAN'S WORKS.

Mabel Earle writes of a bridge flung across from a cliff to an opposite shore as a symbol of man's service, improving natural formations:

The cliff stood waiting, silent and alone,  
 After the rending shock which gave it birth;  
 Age upon age the waters wore the stone,  
 And the long shadows wheeled across the earth,  
 Swinging from west to east. Through sun and  
 snow  
 It kept God's secret whispered long ago.

Once from its topmost crag a cable swung,  
 And a face laughed against its frowning strength,  
 The life of man in splendid risk outflung  
 Fulfilling the slow centuries at length;  
 On the bare rock to stamp his signet clear,  
 God's warrant witnessed by the engineer.

Then, with a flash of fire and blinding smoke,  
 A peal that shook the mountain, base to crest,  
 The silence of the waiting æons broke  
 Into the thunder of that high behest,  
 And on the steep where never foot had trod  
 Men wrought a pathway for the will of God.

God of the cliff, from whom the whisper fell  
 Of hope and hope's fulfilment yet to be,  
 Make good Thy promise unto us as well;  
 Yoke Thou our pride in love's captivity;  
 And, tho' it come through fire and scar and throe,  
 Give us the crown of service, Lord, to know.

#### The Porch of Paradise.

This is the title of a new volume of poems by Miss Anna Bunston (Herbert & Daniel; 3s. 6d. net). There is a connexion between all the eleven poems which the volume contains, as close as the connexion between the poems in George Herbert's 'Temple.' And there is a purpose running through them all. It is the desire to encourage us to endure the cross because of the joy set before us. One selection may be made—it is a note of warning:

Herein

Consists the awfulness of human life,  
 That no man knows the confines of a sin,  
 The generations of a virtuous deed;  
 And hence the obligation to entreat  
 All men with tender charity, since all  
 Are victims if offenders too; and oft  
 The fractures of the wicked are derived  
 From flaws of saints. And since one perfect Life  
 Can leaven all, perhaps one sinning soul  
 Can stay the bliss of all the Church of God.

#### The Gardens of Gray's Inn.

The new volume of verses by Christian Tearle, which goes by the title of *The Gardens of Gray's Inn* (Longmans; 5s. net), is occupied chiefly with the occasional incidents of life. Now and then, however, the note of the universal is struck. This short poem is in more serious mood than most of the poems:

HE FLEETH AS IT WERE A SHADOW.

We live and die as the shadows fly,  
 But having lived at all,  
 Our gossamer threads have intertwined  
 With other films of the web, mankind,  
 And trace of our passage must dwell behind  
 When we are beyond recall.

As flower or weed, our littlest deed  
 May swell a nation's sum  
 Of good or evil—a grain of sand  
 To turn the scale in the shadow-hand  
 When it weighs the fate of our mother-land  
 In the ages yet to come.

#### Hymns and Poems.

Messrs. Wells Gardner have published another edition—this is the third—of the Countess of Jersey's *Poems and Hymns for Young Children*

(1s. net). Their doctrine is not that 'mere morality,' which is supposed to be the utmost that young children can reach to. It is morality based on religion, without which there is no morality for young or old. Thus:

LOVE ONE ANOTHER.

To my sisters and my brothers  
Good and gentle I must be;  
I must always do to others  
What I would have done to me.

Jesus Christ came down to save us  
From His shining home above;  
This was the command He gave us—  
'As I loved you, ye shall love.'

Then if any shall displease me,  
I will keep these words in mind,  
And will ask the Lord to teach me  
How His children should be kind.

Easter Poems.

Messrs Burns & Oates have an anthology of *Easter Poems* (1s. net). It is gathered from George Herbert, Richard Crashaw, Henry Vaughan, John Banister Tabb, Edward Caswall, Alfred Noyes, F. W. Faber, Katherine Tynan, and Francis Thompson. This is one of John Banister Tabb's:

EASTER MORNING.

Behold the night of sorrow gone,  
Like Magdalen the tearful Dawn  
Goes forth, with love's anointing sweet,  
To kiss again the Master's feet!

Award of Prizes for the best Illustration of any Text of the Bible.

1. Rev. F. W. Boreham, 259 Elizabeth Street, Hobart, Tasmania.
1. Rev. James Dinwoodie, Trinity Manse, Kely.
2. Rev. Walter Jones, Ixonia, Wisconsin, U.S.A.
3. Rev. Oscar Hardman, The Precinct, Rochester.
4. Rev. R. A. Taylor, 1 Norfolk Street, Bishopthorpe Road, York.
5. Rev. G. H. Weber, Osborn, Ohio, U.S.A.
6. Rev. Joseph Traill, Rothesay.
7. Rev. J. Campbell, St. Paul's Parish Church, Greenock.
8. Rev. George Fraser, Newmains, Lanarkshire.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. A. N. Walton, Beccles, Suffolk, and by the Rev. George John, B.A., Tirnalla, Travancore, S. India.

Illustrations for the Great Text for July must be received by the 1st of June. The text is Ps 68<sup>18</sup>.

The Great Text for August is Ps 90<sup>12</sup>:

'So teach us to number our days,  
That we may get us an heart of wisdom.'

A copy of any volume of the 'Great Texts of the Bible,' or of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for September is Ps 103<sup>1, 2</sup>:

'Bless the Lord, O my soul;  
And all that is within me, bless his  
holy name.'

A copy of any volume of the 'Great Texts of the Bible,' or of Scott's *The Kingdom and the Messiah*, will be given for the best illustration.

The Great Text for October is Ps 118<sup>24</sup>:

'This is the day which the Lord hath made;  
We will rejoice and be glad in it.'

A copy of Emmet's *The Eschatological Question in the Gospels*, or of Scott's *The Kingdom and the Messiah*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for November is Ps 119<sup>105</sup>:

'Thy word is a lamp unto my feet,  
And light unto my path.'

A copy of Emmet's *The Eschatological Question in the Gospels*, or Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the Great Texts, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

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