

(first class), in three gospels (2d to 4th class), in two (5th to 9th class), or in one only (10th class). Now the passages quoted by you (Matt. xiii. 54; Mark vi. 1; Luke iv. 16) he placed in the first class, finding the parallel to them in John vi. 41, i. e., in a passage of which it is expressly stated (v. 59) that Christ said these things "*in the synagogue, as he taught in Capernaum.*"

I am not convinced that this is correct, but at all events this anticipation of your view will interest you and your readers; therefore I take the liberty of calling your attention to it.

BOOK REVIEWS.

BILDER UND SYMBOLE BABYLONISCH-ASSYRISCHER GÖTTER. Von Karl Frank. Leipsic: Hinrichs. Pp. 44.

Karl Frank, whose little book on the "Babylonian Conjurament Reliefs" has been freely quoted in this periodical (see the editorial article "Healing by Conjurament in Ancient Babylon," *Open Court* for Feb. 1909), is the author of another pamphlet entitled "Pictures and Symbols of the Babylonish-Assyrian Gods," in which he explains the significance of the several emblems that appear on the kudurrus and other monuments of ancient Mesopotamia. Some of them are identified with inscriptions and have been known to Assyriologists, but others are of a doubtful nature. Frank's interpretations seem to be an improvement on former ones, especially that of the two waving lines which was thought to be the symbol of an ear of corn representing Istar, and is regarded by Frank as a bolt of lightning representing the thunder-god Adad. It is to be regretted that some of the symbols still remain unexplained.

In the same series, entitled *Leipziger Semitische Studien*, Dr. Johannes Helm publishes an interesting contribution on "The Number Seven and the Sabbath," with occasional comments on the sacredness of the number three. According to him the underlying idea of the Hebrew and Assyrian words for seven, *shebath* and *shabatu*, is, "to be perfect," "to be complete." This throws an instructive light upon the passage in Gen. ii-iii, where the primary meaning of *shebath*, "to be completed," can still be felt in the original text.

BUDDHISM AS A RELIGION. By H. Hackmann. From the German, revised and enlarged. Probsthain & Co., 1910. Pp. 315.

The literature on Buddhism is very extensive, but so far a book has been wanting which describes the history of Buddhism as a whole, and this task Mr. H. Hackmann, a German theologian, has undertaken. His book appeared in German in 1905, but it now lies before us in an English version which incorporates many improvements and enlargements of the original. Being the first attempt in this line, we welcome the book as a valuable acquisition. That it has been written for the general public and not for scholars may be considered an advantage, for scholarly work belongs to details, not to a general summary. The standpoint from which Mr. Hackmann views Buddhism is that of a Christian theologian, and is upon the whole pretty fair. The author has lived and traveled for nearly ten years in Buddhist countries, and has been in personal contact with Buddhists of China, Japan, Korea, Tibet, Burma and Ceylon, and his purpose is not only to trace the line of historical development which Buddha's religion took in these different countries, but also to paint a vivid picture of its present conditions and organizations.