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By-paths of Bible Knowledge.

Two volumes of the series "By-paths of Bible Knowledge" have recently been issued by the Religious Tract Society, each at the price of half a crown. The one is *Early Bible Songs*, by A. H. Drysdale, M.A. (1890, 192 pp.); the other, *Modern Discoveries on the Site of Ancient Ephesus* (1890, 128 pp., illustrated), compiled from the late Mr. J. T. Wood's scarce quarto on that subject with the help of additional MSS. Neither volume comes properly under the title of the series, for Mr. Drysdale's is no by-path but a direct thoroughfare to Bible knowledge, while Mr. Wood's, if we may call it his, scarcely leads to Bible knowledge at all.

The early Bible songs, which Mr. Drysdale discusses, are (1) the Song of Moses at the Red Sea (Exod. xv. 1-18); (2) the Farewell Song of Moses (Deut. xxxii. 1-43); (3) the Song of Deborah (Judges v.); (4) Hannah's Song (1 Sam. ii. 1-10); (5) David's Evensong (2 Sam. xxiii. 1-7); and (6) four Secular Songs, as he calls them, viz. the Song of the Sword (Gen. iv. 23, 24), the Song of the Well (Num. xxi. 17, 18), the Song of the War-Flame (Num. xxi. 27-30), and the Song of the Bow (2 Sam. i. 17-27). It is something to have all these songs gathered together in one handy volume with a good, practical, popular exposition upon them. But the best thing in Mr. Drysdale's book is the introductory chapter on *Shir*, or Song-Poetry in general, and Hebrew Song in particular. That chapter has the makings in it of a useful, popular lecture.

The story of the late Mr. J. T. Wood's excavations at Ephesus, which were crowned with the discovery of the

temple of the great goddess Diana, was worth telling over again. But we have here more than was told before, and especially of the work and the worry which fall to the lot of an Eastern explorer under the paternal government of the unspeakable Turk. We have read the little book throughout with genuine interest, and shall quote one short paragraph to which a recent event has given an added interest. It was in the early months of 1870, and Mr. Wood had made his great discovery, and laid bare a considerable area down to the pavement of the earliest temple:—

"I was one day superintending the works and standing on the pavement, when I saw an active figure moving rapidly along the edge of the excavations towards the sloping road leading down to the bottom of the excavations, and in a few seconds I found myself face to face with an intelligent man of middle size, who introduced himself to me as Dr. Schliemann. Looking around him, he exclaimed in excited tones, 'So this is the *veritable* pavement of the temple of Diana? Let me shake hands with you, Mr. Wood; you have immortalised yourself.' Dr. Schliemann then confided to me his great project. He said he had studied Homer, and he was inspired with the wish to find Troy, and he felt convinced he would find it. He asked me if I thought the Turks would give him leave to go to work. I told him of the manifesto which had then been recently issued by the Sublime Porte, declaring that no more firmans for excavations would be granted. 'But,' said Dr. Schliemann, 'I should not want to keep anything I found, I would give all to the Turks; I can afford to spend out of my income £1500 a year.' I then expressed my opinion that on those conditions he would not be refused a firman."