

the universe crushing it, but unconscious of its triumph. Savage life may in some respects be easier than that of civilisation, and there might be generated a wish—

To wander far away,

On from island unto island at the gateways of the day,

where

Droops the heavy-blossom'd bower, hangs the heavy-fruited tree,—  
Summer isles of Eden lying in dark purple spheres of sea.

There, methinks, would be enjoyment more than in this march of mind,—  
In the steamship, in the railway, in the thoughts that shake mankind. . . .

Fool, again the dream, the fancy! but I know my words are wild,  
But I count the grey barbarian lower than the Christian child.

I, to herd with narrow foreheads, vacant of our glorious gains,  
Like a beast with lower pleasures, like a beast with lower pains!

. . . Not in vain the distance beacons. Forward, forward let us range.  
Let the great world spin for ever down the ringing grooves of change.

Thro' the shadow of the globe we sweep into the younger day—  
Better fifty years of Europe than a cycle of Cathay.

We regard with wonder and interest the innocence of childhood; yet who would give up the privileges, the wider views, the maturity of manhood, and become, if he could, once again a child? It is not ease or pleasure which is our measure of what

is desirable. There is a sense in which every one who prefers pleasure to duty, who shirks the difficult and courts the luxurious, who chooses the world and rejects Christ, lowers himself to the level of the animal creation; he finds their satisfaction, but at the cost of his human dignity. There is a sense in which every one who aims at a high and noble end, for which he is willing to labour with self-denial and self-devotion, is like the Son of man who had not where to lay His head. To follow Christ is to sacrifice ease upon the altar of duty, to carry out, in every department of life, not only the greatest, but the most minute,—the preference of what is right to what is pleasant. This is the contrast which was expounded to the scribe in these memorable words of Jesus; this is the choice which was set before him. The Lord may have been thus putting His finger upon some hidden weakness in the scribe's character, some love of ease, some shrinking from duty, as when He said to the young man who came to Him in the way—'Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.' The call was, in the first instance at least, to the wandering life of the itinerant teacher and healer, but then doubtless to aloofness from the world, contest with its follies and vices, alienation even from what it had of religious profession and practice. But all those are special forms of the one great antithesis, the opposition of the lower and higher life; all are illustrations of the process by which from the worm is developed the angel, and the human spirit, starting from and transcending the conditions of nature-existence, strives by the pathway of toil and sacrifice after the perfection of the Father in heaven.

## At the Literary Table.

### NOTES OF THE MONTH.

PROFESSOR MOULTON'S *Modern Reader's Bible* is the subject of a clever notice in *The Jewish Quarterly Review* for January by Professor Oort. It is clever, and it is a little captious. Professor Oort would have the author of the *Modern Reader's Bible* to know all that he knows himself, and his own field besides. He

admits that Professor Moulton is right when he says that in Hebrew poetry the exact number of syllables is comparatively disregarded, and its character reveals itself especially in the parallelism of ideas. But he blames him for ignoring (though he knows of it) the special rhythmical form of the Hebrew Lamentation or Elegy, 'so ably main-

tained and developed by Budde.' And then he takes him quite sharply to task 'for printing the simple first Psalm in the following manner'—which we need not reproduce.

Well, we have examined every one of Professor Moulton's volumes, and, Professor Oort notwithstanding, we think they have hit their mark. What did Professor Moulton intend to do? In a word, he intended to make the English Bible more readable, that more Englishmen might be induced to read it. A less ambitious or more laudable purpose he could not have conceived. And we believe he has accomplished it. There are thousands who would now take one of these handy little volumes up,—take them off the book-stall, even, for a railway journey,—who would never dream of reading the English Bible as we have it. Professor Moulton may be right or wrong in his literary tastes. He has written a book, we believe, explaining them, but Professor Oort scarcely mentions it. He is undoubtedly right and successful in the efforts he has made to give us the Bible in English more attractively. As for all matters of technical criticism—these belong to Professor Oort. Professor Moulton has taken the Revised Version wisely, the only change he has made being the very innocent one of occasionally preferring the Reviser's margin to their text.

A fairly competent observer has said that the subject of theological study of which men have the least knowledge when they enter the work of the ministry is Church history. And he even declares that no man has yet discovered how Church history ought to be taught. It cannot be taught by lecture. It cannot be taught by book. There must be a combination of processes, lecturing and book-reading being ingredients, and no one has announced the recipe yet.

We scarcely agree with our authority. Recipes are good, but plain dishes are generally better. We think that Church history could be adequately taught either by lectures or by books, if the right lectures and the right books were at hand. Take the latter. It is sure enough that Church history cannot be taught by universal histories of the Church. Excellent for reading afterwards, if they are large enough and you have time, they are

impossible for the student. But, besides universal Church histories, we have hitherto found nothing to work upon but bijou books, covering enormous spaces of time. And in these books it is painfully evident that the author's wit, being spent upon the delicate operation of cramming more matter than ever was crammed before into every page, he had very little left for Church history.

But a third kind of book is possible, and it is going to be tried at last. The third kind of book covers a limited space of the ground, and describes it somewhat fully. It describes its space as fully as the many-volumed universal Church histories, tracing causes, not simply stating effects; describing character, not merely mentioning names. And it has the advantage over the universal histories that its period may be mastered within a moderate time, while it is a period worth mastering. This kind of book is about to be tried under the title of *Eras of the Christian Church*. Three volumes are ready. Their titles and their authors are these: *The Age of Hildebrand*, by Professor Marvin Vincent; *The Age of the Great Western Schism*, by Dr. Clinton Locke; *The Age of the Crusades*, by Dr. J. M. Ludlow. These writers and this plan give promise that the history of the Church should not be so difficult to master now.

*The Bibliotheca Sacra* for the current quarter is a number that will bear comparison with any theological magazine we have seen. The first article, by Principal D. W. Simon of Bradford, is a most forcible argument for the place of the Fall in a scientific and consistent theory of evolution. It is an actual and even memorable contribution to that persistent subject, and for it alone the *Bibliotheca* might be purchased.

Messrs. T. & T. Clark have just published a little book by Professor Warfield of Princeton (*The Right of Systematic Theology*, by Benjamin B. Warfield, D.D. Crown 8vo, pp. 92. 2s.). We have read it, and it gives the attitude of modern literature towards theology in the most lively and impressive way. We have read it, but must read it again before reviewing. For it has deeper things in it than that. It lays its unerring hand on a 'tendency' of some religious or semi-religious

writers, that is much more alarming than the tendency of modern criticism.

In the search for Biblical illustrations are we all aware how much may be gleaned from the *Quarterly Statements* of the Palestine Exploration Fund? Are we aware how apt these illustrations often are? Especially, are we aware how reliable? One of the illustrations from the current *Statement* will be found this month on another page. It seems to settle one of the puzzles of the well-instructed student of the Bible. It is a good example of the things the *Quarterly Statement* frequently contains.

Now the *Quarterly Statement* should not be bought at the bookstalls. It may be purchased, somewhat expensively, there. But there is just one way of securing that it be regularly received—

by the subscription of half a guinea yearly to the funds of the Society. And that most modest subscription not only brings the *Statement* by post every quarter, it brings some privileges besides. It secures us the privilege of purchasing at a considerably reduced price whatever books are published by the Palestine Exploration Fund. It secures us the privilege of association in one of the noblest and most single-hearted enterprises of our time.

The complaint is made against the present 'Scottish School' that they misrepresent the Scottish character, debase its language, and evaporate its theology. It is a much contested matter. But we can recommend a bit of pure Scotch of unmistakable orthodoxy. It is 'Sandy Scott's Bible Class.' It appears monthly in a penny paper published in far Inverness, and styled *The Northern Evangelist*.

#### THE BOOKS OF THE MONTH.

##### I.

CONTEMPORARY THEOLOGY AND THEISM. BY R. M. WENLEY, M.A., Ph.D., D.Sc. (*T. & T. Clark*. Crown 8vo, pp. x, 202. 4s. 6d.) This is a brief, comprehensive, and thoroughly competent guide to recent advances in theology. Most of us have felt the need of such a book. For recently the advances in theology have been somewhat rapid; and we are not even sure if they are all advances. There is Ritschlianism, for example. What a searching, accepting, doubting, denying there has been about it, and much more is likely to be. Dr. Wenley goes to the root of it. He finds its origin, marks its rise, follows its progress, predicts its future fate. Moreover, his book is very pleasant to read. Again, we have it confirmed that good scholarship and bad writing have no indivisible connexion.

GOD THE CREATOR AND LORD OF ALL. BY SAMUEL HARRIS, D.D., LL.D. (*T. & T. Clark*. 8vo, 2 vols. pp. x, 579; vii, 576. 16s.) Those volumes are so handsome that they will grace and characterise any theologian's library. They seem to us to be as true and stimulating as they are handsome. Professor Harris of Yale is already known most favourably through his *Philosophical Basis of Theism* and his *Self-Revelation of*

*God*. These works betrayed the mind of a master in theology. Yet they were, it seems, but preliminary studies. The work before us gives the author's whole account of the doctrine of God, his whole account of what the theology of to-day has to say for itself.

Now the doctrine of God is the doctrine of the Old and New Testament. We have heard much of a Christo-centric theology of late. But a Christo-centric theology is unscriptural. A Christo-centric life will do. But the theology of the Bible is the doctrine of God. The Old Testament was written to reveal God to men; the New was written to carry the revelation forward. The Old Testament and the New have just one word to add to the sum of the world's possessions, and that word is God. There is a difference certainly. The Old Testament says God created the world. The New Testament says, God so loved the world. But both of them speak of God.

Professor Harris is in touch with the most progressive, active, enterprising theology of to-day. But he has not lost his hold of yesterday. He knows what the youngest Ritschlian is saying; he has not forgotten what Augustine said before him. The whole field of the history of theology is in his sight, and long labour has given him possession of it. Yet he is as independent as

f he had not read a book. His choice of *God* as he sum of the things he has to say is proof of his independence. His clear, rapid, forcible writing is a constant and most agreeable witness to it. You may be an ardent disciple of the Christo-centric theology; it will not hinder your hearty enjoyment of Professor Harris' book.

What will be its reception? Prophecy was never so hazardous, never so often out of it, as when it rose up to predict the reception of a book. So we shall not altogether give ourselves away. We shall only say that there are many amongst us who have done with Hodge and even Martensen, who have read enough of the innumerable little books of theology which the last few years have given us, and who are ready now for a new and living and sufficient manual of the doctrine of God. This book will reach them early; and from them it may pass to the ignorant and them that are out of the way, and so find all the welcome we dare to hope for it.

**M'CHEYNE FROM THE PEW.** Being Extracts from the Diary of WILLIAM LAMB, arranged and edited, with supplementary matter, by Rev. KIRKWOOD HEWAT, M.A. (*Drummond's Tract Depot.*) M'Cheyne has a prominent place in the calendar of our Scottish saints. There are few Christian workers in the land to-day who have not read his beautiful biography by Andrew Bonar. But Mr. Hewat's book presents a new and very interesting side of M'Cheyne's life and work. Here we have M'Cheyne as he appeared to one of the worthiest of his elders—a young man, too, who followed him at an interval of a very few years into the silent country.

Mr. Hewat has made his selections from the diary with great wisdom, and has given us interesting pictures of ordinary Sabbath days and of communion seasons in St. Peter's Church. It would be safe to predict that this will be a very widely-read book, and will be highly prized by all lovers of one of the saintliest of our Scottish ministers.

**LIGHT AND LEADING.** EDITED BY HERBERT W. HORWILL, M.A. (*Allenson.* 4to, pp. 284. 3s. 6d.) This is the first volume of a most racy monthly periodical. And it is not simply racy and readable, it is also most instructive. Mr. Horwill has himself a surpassing

command of living thought and telling phrase. He has also the gift of gathering writers around him. Published apparently for the sake of the Sunday-school teacher, *Light and Leading* will furnish very pleasant leading and companionship for every honest lover of the light.

**RECENT ADVANCES IN THEISTIC PHILOSOPHY OF RELIGION.** BY JAMES LINDSAY, M.A., B.D., B.Sc., F.R.S.E., F.G.S. (*Blackwood.* 8vo, pp. lvi, 547. 12s. 6d. net.) 'Where is the wise? where is the scribe? where is the disputer of this world?' In the apostle's day the answer was evident. Is it quite as evident still? Mr. Lindsay does not think so. The disputer of this world has been writing many books of late, and Mr. Lindsay would seem to have read them all. And he finds him, on the whole, on the side of the Gospel.

Now, the way of philosophical disputation is not the shortest way to the Gospel, and it is not the surest way. Indeed, it must be admitted, that of those who seek the Gospel that way, few there be that find it. But our complaint against the wise man after the flesh has always been not so much that he would not go into the kingdom of heaven himself, as that he would not suffer others who were entering to go in. That is altering, or actually altered now. Mr. Lindsay has examined the theistic philosophy of recent years, and he finds that more and more unreservedly it leaves the way to the kingdom of heaven open.

And this is not the finding of a constitutional optimism which will have it so; or of an official religionism which must have it so. Mr. Lindsay's book is large enough to hold the evidence as well as to state the fact. He makes you see it for yourself. And you see that it is to the very Gospel itself that recent philosophy has been opening the way, not to some shadow and vain pretence of it. For are not the sense of sin and the necessity of a Redeemer the foundation stones of the Gospel? To these philosophy has been opening the way. 'The race is seen to be as truly wound round to-day with a sense of uneasiness and guilt,—like a Laocoon in serpent embrace,—as in any less enlightened, less refined time. "Remorse," it is seen and felt, "is not repentance, and even repentance washes out no stain. Self-forgetfulness is impossible. The trumpet is always sounding; every day is a judgment day; and

every one of us goes to the left. Gehenna is only the logical goal of sin.”

THE SIGNIFICANCE OF THE OLD TESTAMENT FOR MODERN THEOLOGY. BY JAMES LINDSAY, B.D., B.Sc. (*Blackwood*. Crown 8vo, pp. 63. 1s. net.) After a very rapid run over the criticism of the last half-century, Mr. Lindsay concludes, comfortably for all of us, that the Old Testament has religious significance still; for its religion is revealed, it is more than the offspring of human development or genius.

A HANDBOOK OF CHRISTIAN DOCTRINE. BY W. J. TOWNSEND, D.D. (*Burroughs*. 4to, pp. 153. 6d. net.) A very clear and surprisingly full statement of the faith as it is believed and lived by the members of the Methodist New Connexion.

A CRITICAL DISSERTATION ON THE ATHANASIAN CREED. BY G. D. W. OMMANNEY, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xiii, 560. 16s.) Prebendary Ommanney and the Athanasian Creed are almost inseparable in our minds. Already Prebendary Ommanney is inseparable from the Athanasian Creed; and the Athanasian Creed will soon be inseparable from him. For he has made the study of the Athanasian Creed his life's work. He has already published two books upon it. Both were accepted as the independent work of an honest and capable investigator; and both pushed forward by some perceptible degrees our knowledge of their subject. This book embraces those two. It embraces those two, and adds to them. It is now the most independent and systematic account of the original language, date, authorship, titles, text, reception, and use of the Athanasian Creed that has ever been published in English. And yet the Athanasian Creed has not been neglected. There have been many books about it, and some of them have been great. Mr. Ommanney's book is greater *because* they were great. For he is as ready to learn as he is able to teach. And he has gained his lofty position by first standing upon his predecessors' shoulders. But again and again Mr. Ommanney has been driven to differ from all his forerunners. And the real value of his book lies in the independent

research and painstaking judgment that have been given to the work throughout all the years that have been spent upon it.

It is a book that begins at the beginning, but it is not a beginner's book. It is not written by a beginner; it is not written for a beginner. Free and flowing as its style of writing is, one needs to be already *in* this subject to find the value and the good of it. The man who knows the subject best will rejoice in this book most.

THE CAMBRIDGE MILTON FOR SCHOOLS. BY A. W. VERITY, M.A. (Cambridge: *At the University Press*. Crown 8vo, pp. 168. 2s.) This is the last of Mr. Verity's small Miltons. It gives us Books ix. and x. of *Paradise Lost*. Books xi. and xii. came earlier. It is distinct from all other editions, and distinguished above most by a feeling for Milton as *literature*. The theology is less, but the literary atmosphere is bracing.

BIBLE AND PRAYER-BOOK TEACHING. (*C.E.S.I.* 8vo, pp. 147. 2s.) TEACHING FOR INFANT CLASSES. (*C.E.S.I.* Fcap. 8vo, pp. 208. 1s. 6d.) This is the fourth year of the *Bible and Prayer-Book Teaching*, so that next year will finish the Course. This is scarcely the best time to introduce the series therefore. And it will suffice to say that the authors are Principal Hobson of Tottenham Training College, and the Rev. J. Wagstaff, and that a great amount of teachable matter will be found in the volume.

The infants' book is by Mrs. J. F. Morton. Every sentence shows that Mrs. Morton has taught. She sees the pitfalls, and passes them successfully; she knows that the little mind is often as hungry as any little body can be, and she provides food convenient.

PROPHETS OF THE CHRISTIAN FAITH. BY F. W. FARRAR, D.D., AND OTHERS. (*Clarke*. Crown 8vo, pp. 252. 5s.) 'Would God that all the Lord's people were prophets.' But with all the earnestness of his wish, even Moses could not obliterate the distinction. He was a prophet, and there was no other with him. But there have been other prophets since. And the writers of this volume find them down all the ages, and through all the countries, from Isaiah to Frederick Maurice. For the writers of this volume (their

papers first appeared in *The Christian World*) have long since passed beyond the definition of a prophet which makes him a writer of history before it comes to pass. Their idea of a prophet is rather that he is a *maker* of history. And so Wycliffe and Luther and Wesley are here, who gave themselves with intense and absorbing earnestness to the present.

Now, in that sense,—you in your little corner, I in mine,—we all can be prophets. And Dean Farrar, who asks that question, is answered. This is, therefore, the motive of the book. The writers write with a purpose. They do not wish to please, they do not seek to instruct. They tell the story of each of the prophets to encourage us to be up and doing—that we may be prophets like them.

SPORTS. BY FRANK BALLARD, M.A., B.Sc., F.R.M.S. (*Clarke*. Crown 8vo, pp. 72) It was the public sports that gave the Christian Church its most terrific struggle in its early days: it is the public sports that stand with dreadest menace in its path to-day. For the sports of the people, once thoroughly brought under the sway of the Church of Christ, have been let slip again. They are not now so wildly brutal as once they were; but they are terribly irreligious and antagonistic. So it is a problem for to-day, one of the very greatest. And that is why Mr. Ballard handles it. He handles it very wisely.

IN EVENING LIGHTS. BY MARIANNE FARNINGHAM. (*Clarke*. Fcap. 8vo, pp. 116. 2s. 6d.) Every useful writing in devotion is an 'Imitatio Christi.' He Himself wrote nothing. But all writing that has helped or can help us is such as He might have written. It helps us most when it is most near that. This book comes very near. There is little in it; and the little that is in it is commonplace. But He might have written it, and that is enough.

THE STUDENT'S LIFE OF JESUS. BY GEORGE HOLLEY GILBERT, Ph.D., D.D. (Chicago: *At the Seminary Press*. Crown 8vo, pp. xi, 412.) Although Dr. Stalker's book is selling rapidly still, there is room for another Life of Christ. This book has not the literary finish of Dr. Stalker's *Life of Christ*, but in all other ways it will bear to be compared with it. The author is a careful well-trained student of the Gospels; and he knows

how to impart his knowledge. If less 'readable' than Dr. Stalker, he is more 'teachable'; if he has less spirit, he has more matter. In close touch with the most recent New Testament scholarship, Dr. Gilbert is also in touch with the Lord Jesus Christ. He is neither so broad as to be a heretic himself, nor so narrow as to make heretics of his readers.

MESSAGES OF TO-DAY TO THE MEN OF TO-MORROW. BY G. C. LORIMER, D.D. (*Christian Commonwealth Co.* Crown 8vo, pp. xii, 464. 5s.) 'Reading makyth a full Man,' says Bacon; but it depends somewhat upon the books we read. There are books that have no feeding in them, but simply send leanness into our soul. Nor is it needful that the books which fill and feed should lie heavily on us. Here is a book that is light and invigorating, and yet it is the kind that Bacon spoke of. Dr. Lorimer has been a reader himself, he advises the boys of to-day, who are to be the men of to-morrow, to be readers; he proves the wisdom of his advice in the excellent use he makes of his reading. Dr. Lorimer has more to say to the men of to-morrow than that. He has something to say about all the great experiences of life. And always he says it out of a full understanding, the understanding of a well and wisely read man of to-day.

A GOODLY HERITAGE. BY JOHN HUNTLEY SKRINE. (*Constable*. Fcap. 8vo, pp. 103. 2s. 6d.) 'I am going to preach to boys: what should I preach upon?' 'Preach upon Temptation,' was the answer, and he was a most popular preacher who gave it. But this is a preacher to boys, and few have preached so successfully, and he lets Temptation mercilessly alone. He does not preach Temptation; he preaches the Bible. He takes a wide-spreading doctrinal text; he actually takes a psalm; he gives his boys of Glenalmond the Bible. He expounds the Bible, and he is a sound expositor, and then Temptation cowers beneath the constraining masterful Word of the living God.

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. BY GEORGE ADAM SMITH, D.D. (*Hodder & Stoughton*. 8vo, pp. xxvii, 713. 15s.) This new edition has two new features. The one is a series of illustrative notes, the other is a full

index of Scripture references. Both are welcome, and make the book, which has been so well received already, more acceptable because more profitable than ever. It has been well received. It has taken its place as a standard in its science. It has taken its place, and there is no other book to stand beside it. Dr. G. A. Smith's *Historical Geography* is one of the few that are absolutely indispensable to the student of the Bible and the preacher of the gospel.

THE NEW LIFE IN CHRIST JESUS.  
EDITED BY JULIAN FIELD. (*Innes*. Fcap. 8vo, pp. xxx, 240. 5s.) There have been many imitations of the *Imitatio*: this is no imitation, but stands beside it worthily. Unknown though it

has hitherto been, or almost unknown, in England, this 'Imitatio Christi' of a French Protestant deserves our best attention. It was never really accessible before, scarcely was procurable indeed, and our ignorance is almost excusable. But it is most accessible now, and our ignorance will be blameworthy and our loss will be great. It is a mystic's work, and as Dean Farrar, who writes an Introduction, admits, its mysticism is not to be unreservedly appropriated. But its thoughts are often very rare and penetrating, while its spirit is always good. 'Be always with Jesus'—that is the sum of the anonymous author's doctrine, and he makes you feel, as he does, that these four words contain all that we need to know on earth. A new 'Imitatio' assuredly; all our lovers of devotional writing will revel in its pages.

## Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

X. 15. Sidon, now Saida, may be either 'the fisher's town,' or, more probably, a derivative from the name of the Phœnician god Tsid, 'the hunter.'

Heth, the Hittite, corresponds with the Egyptian Khata, the Assyrian Khattâ and Khatâ (or Khate), and the Khata (Khate) of the Vannic cuneiform inscriptions of Armenia. The name is met with in Babylonian astrological tablets, which are probably as old as the age of Khammurabi (Amraphel). The Hittites were originally a Kappadokian people, who descended from the Taurus, and established themselves in the Aramæan cities of Northern Syria. Thothmes III. received tribute from the 'king of the Greater Hittite land' in B.C. 1470 and 1463, which included silver and negro-slaves. When the greater part of the Tel el-Amarna letters was written (B.C. 1400), the Hittites were attacking the Egyptian possessions in Syria. Tunip (now Tennib) had fallen, and they were intriguing with rebels in Canaan and the land of the Amorites. Soon afterwards they gained possession of Carchemish (Jerablûs), on the Euphrates, a little to the north of its junction with the Sajur, which gave them the command of the trade from east to west, and cut off the Semites of Assyria and Babylonia from those of Syria. The capture of Carchemish was followed

by that of Kadesh, on the Orontes, the 'sacred' city of the Amorites. At Kadesh the Hittites established their southern capital, and it was with the kingdom of Kadesh that the Hittite wars were carried on by Ramses II. These ended in preventing the Hittites from advancing any farther to the south, and in a treaty of alliance for defensive and offensive purposes (B.C. 1327). The power of the kings of Kadesh extended into Asia Minor. Here the Hittite centres were at Boghaz Keui and Eyuk, near the Halys in Kappadokia. But Hittite monuments have also been found along the lines of the ancient high roads as far westward as the neighbourhood of Smyrna (at Karabel and Sipylos). The Hittite monuments are characterised by a somewhat heavy and massive style of art, based partly on early Babylonian, partly on Assyrian models. Composite animal forms, such as the double-headed eagle, are common in it; the goddesses wear mural crowns, and the men are represented with boots with upturned ends. This boot, which was originally a snow-shoe, was characteristic of the people, as is shown by the Egyptian bas-reliefs of the war against Kadesh, in which its defenders—living though they did in the hot plains of Syria—are depicted as still retaining the use of it. The