

with water, and the land was restored to its former freedom and prosperity. In one passage it is said that 'the waters from the earth could not prevail against the everlasting mountain,' *i.e.* Ninib, where the Semitic translation has simply *sadû*, 'mountain,' the Shaddai of the Old Testament. Dr. Radau aptly compares 'the rock of ages' of the Hebrew Scriptures.

Dr. Radau divides the history of Assyro-Babylonian religion into four periods—(1) The pre-historic period characterized by the worship of AN, that is, the self-existent god of Erech; (2) the Sumerian period, with its centre at Nippur and cult of El-lil; (3) the Amorite period, when Babylon became the capital of the kingdom, and Merodach, the god of Babylon, the supreme deity; and (4) the Assyrian period, with its worship of Assur. He further insists upon the fact that the primitive Sumerian deity was at once father and mother: the language was unacquainted with

gender, and the religion of the people was equally genderless. Differentiation came later, under Semitic influence. I have insisted on the same fact in my Hibbert Lectures, but what Dr. Radau calls a god I should prefer to call a spirit. The spirit passed into a god when the original 'father-mother' became a father-god and a mother-goddess.

Ninib was the son of Ellil, who revealed himself under two aspects, the one beneficent, the other destructive. He represented the storm and was the messenger or 'angel' of his father. In the hymns, Dr. Radau points out that he is not only a mediator, but a saviour as well. Under the dynasty of Ur, Ninib first rises to importance, though Dr. Radau believes that it was a revival, the cult of the god really going back to remote times. With this I am in entire agreement; whatever else may have been the case, Ninib was not of Amorite introduction.

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## Entre Nous.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. R. B. Pocock, Eccleston, New South Wales.

Illustrations for the Great Text for August must be received by the 1st of July. The text is Ps 90<sup>12</sup>.

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.

The Great Text for December is Ps 126<sup>6</sup>:

'Though he goeth on his way weeping,  
bearing forth the seed;  
He shall come again with joy, bringing  
his sheaves with him.'

A copy of Dean's *Visions and Revelations*, or of Wheeler Robinson's *Christian Doctrine of Man*, 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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