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and memories may be useful and fruitful in other hands, by the grace of the Holy Spirit, to the saving and reclaiming of many an honest and manly soul.

WILLIAM SINCLAIR.

Notes and Queries.

THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I HAVE been greatly interested by Mr. Robinson's ingenious article in the *CHURCHMAN* of October, 1896. But it is based on a misconception. *Erébu*, it is true, literally means in Assyrian "to descend," but *erébu ana* has only the sense of "to enter," and it is from this secondary sense that the signification of the derivatives of *erébu* has been derived. Mr. Robinson may at once convince himself of this by turning to the root *erébu* in Delitzsch's "*Assyrisches Handwörterbuch*," pp. 126-128. "To descend to" (i.e., "as far as") would require a different preposition—*adi* instead of *ana*—as well as a different verb—*urádu* instead of *erébu*. As Mr. Robinson knows, we cannot argue in language from the literal meaning of a word to its idiomatic use.

A. H. SAYCE.

Short Notices.

Augustine's "De Catechizandis Rudibus." Edited by Rev. W. YORKE FAUSSET. Methuen, 1896.

THIS excellent little book, edited by an accomplished Latin scholar, will, we hope, be widely circulated. It was undertaken at the suggestion of the Bishop of Edinburgh, as an introduction to patristic literature in general, and Augustine in particular. Candidates for orders would learn much from a careful perusal of the great Bishop's treatise. Their Latinity would be improved—for it is a pitiable mistake to suppose that no first-rate Latin was written except in the so-called "classical" period; their ideas as to the holy office of teaching in the Christian ministry would perhaps be widened and rectified, and their doctrinal position strengthened. This treatise "On the catechizing of the unlearned" (written *circa* A.D. 400), brief and unconventional as it is, nevertheless, as Mr. Fausset tells us, touches on the leading heads of Augustinian doctrine. As such, it would merit our close attention; but it does more. It gives us a sketch—rough, but exact in its outlines—of the Christian Church at a great crisis in its career, possibly the greatest crisis it has ever passed through. From being a persecuted Church, it was about to become a dominant power in the polity of the world; and yet, as Mr. Fausset reminds us in his brief but most admirable introduction, "the sunshine of imperial patronage was even more dangerous than the persecuting hatred of a Diocletian or a Julian."

We think Mr. Fausset would have been well advised to follow the example set by Professor Gwatkin in his "Selections from the Early