

measured or weighed, heaped up." This meaning is quite foreign to all the other meanings of *صبر*, and we have little doubt that the word is Egyptian.

G. LANSING.

THOUGHTS.

ONE of the thoughts which continually forced themselves upon me in a too brief visit to Palestine was the unwisdom of looking for too much light to the land apart from the book of revelation. Without a vivid sense of the Scriptures as an Eastern literature, it is vain to hope for more than a certain picturesque illustration of the letter of the narratives which does not really open up any fresh depths of meaning. Conington excused himself for reading the book of nature in the light of the poets; Italy to him meant the Italy of the Latin poets, not Italy as she is in her native splendour. Whether this needed as much excuse as the prevalent externalism of literary illustrators of the Bible, may be doubted. A patient and loving study of the Hebrew Bible, from a point of view at once philological, literary, and religious, is one of the best preparations for a fruitful visit to the Holy Land. The student cannot, of course, return the same manner of man that he was; but the work of reconstituting the real physiognomy of the times of revelation must have been begun in the study. It is no recreation (in the ordinary sense of the word) to travel in the lands of the past; it is a continuation of delightful studies. Unsolved problems rise up again before us; and if they are not solved, they at least gain in distinctness and become less overpowering. "Les grandes lignes reprement leur juste valeur, les détails se coordonnent, les figures s'humanisent, tout ce qui semblait impossible, incroyable, ou merveilleux apparaît naturel, véridique, et accessible" (E. M. de Vogüé). We forget the theological antitheses of the West, and read the Scriptures more as an Oriental would.

Return indeed we must to the theology in which we were bred, and whose forms of thought and speech have become our natural dialect, but we cease to be theological partisans, whether as Churchmen or as exegetes. Travel has carried on and confirmed the work

which literature began; the land and the book are henceforth in our minds united. If it is not so, at least the fault is our own, and we were not worthy of treading those "holy fields."

T. K. CHEYNE.

"KNOWING therefore the fear of the Lord"—*i.e.* the religion revealed by prophets, set forth in action by psalmists, illuminated and as it were recreated by Jesus Christ—"we persuade men." Do not some of our most intellectual preachers frame their reasonings too much in accordance with the less probable version of St. Paul's words, "the terror of the Lord"? This criticism applies also to the great Franciscan "apostle" (as some have called him), whose pleadings for faith have lately impressed the most dissimilar representatives of Italian society, Padre Agostino da Montefeltro. From an artistic point of view, remarks an Italian reviewer, it is not yet possible to estimate these discourses, published as they are from shorthand reports without the sanction of the author, to meet a wide popular demand. But comparing their contents with those of the apostolic writings, it is easy to point out a difference of manner. "The Christian religion gave no promise to the first neophytes of a solution of the grave social problems which were to destroy the ancient world." Padre Agostino, on the other hand, seeks to alarm by a sad picture of coming evils, which can only be averted by a return to the faith. But grant them averted for a time, what is to prevent the world from falling under the same temptations? Will the gospel attract multitudes as of old by being presented as an efficacious political and social elixir? No; the successful apostle must be a combination of the prophet and the psalmist. He must have "seen" the truths which he affirms, and he must be able to give expression with lyric pathos to the hopes and fears, the struggles and the victories, which make up the wondrous poem of the life of religion in the soul. That Padre Agostino does in large measure combine these qualities is clear from the testimony of eye-witnesses to the strange stirring of emotion produced by his discourses. But was this effect in any way assisted by his adoption of the line of argument described?—which reminds us that the preaching friar has successively been a soldier and a lawyer. Could not other witnesses have told us of sceptical smiles and shrugs of the shoulder? Why does the man

of the world, when brought into Christ's fold, forget the heavenly aspirations which in spite of himself opened his heart to the gospel? Ought not apologetics, whether in or out of the pulpit, to be fundamentally psychological and Biblical? Yes; there is such a thing as Biblical psychology, though not of the sort which a great theologian once imagined; and exegesis, if it is not to be a piece of dry archæology, must learn to be more psychological. Only thus will it help the apologist and the preacher.

T. K. CHEYNE.

BREVIA.

Assyrisches Wörterbuch, von F. Delitzsch, 2. Lieferung, Hinrichs, Leipzig, 1888.—Last year, in the September number of *THE EXPOSITOR*, we discussed at some length the first part of the long-promised *Assyrisches Wörterbuch* of Dr. Delitzsch; and we took the opportunity of pointing out certain radical defects in his method of work—defects so serious that the value of much of his work was, from our point of view, materially impaired. Shortly after the appearance of this review there appeared a paragraph in the *Academy*, in which the writer expressed his opinion that we had been “too incisive” in our treatment of Dr. Delitzsch’s *Wörterbuch*, but admitting at the same time that Dr. Delitzsch made mistakes in copying Assyrian inscriptions. Following closely on our review of the *Wörterbuch* there appeared reviews by Schrader, Jensen,¹ Sayce, Lyon, Harper, Bezold,² and “Bel-ibni,” all of which pointed out grave defects and blunders in the first part of the *Wörterbuch*. Schrader, the generous and learned teacher of Dr. Delitzsch, expressed himself so strongly on the subject of the *Wörterbuch* and its author, that any person but Dr. Delitzsch would have thought twice before he committed to the public a second part of a work in which the same blunders and the same defects which occurred in the first were perpetuated. Mr. Lyon pointed out the mistakes in the work in an impartial way, and “Bel-ibni” discussed the defects of the book with characteristic

¹ Dr. Jensen points out that some of the words quoted by Dr. Delitzsch do not exist! See *Wiener Zeitschrift f. d. Kunde d. Morgenl.* Bd. II. pp. 157–163.

² *Literarisches Centralblatt*, 1888. No. 32, cols. 1079–81.