

content to leave in His hands all the perplexities that arise from nature and human life and history, and am ready to join St. Paul in his great ascription of praise :—

“O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past tracing out ! For who hath known the mind of the Lord ? or who hath first given to Him, and it shall be recompensed to Him again ? For of Him, and through Him, and unto Him, are all things : to whom be glory for ever.”¹

J. WILLIAM DAWSON.

KING JAREB.

HOSEA v. 13; x. 6.

ON my return after a long absence, I find on my table the last number of the *Zeitschrift* for Old Testament Studies. Prof. W. Max Müller, of Philadelphia, here offers the same correction of מלך ירב which I had put forward in the November EXPOSITOR, p. 364, with the exception that he retains the ' in ירב, and attaches it to מלך, thus producing the archaic form מלכי. “The old termination was preserved,” he says, “in *malki*, because the entire expression was to Hebrew feeling a proper name.” He does not, however, refer to the possibility of a reading מלך רם (or מלכי), “high king,” though a final *m* is favoured by LXX. Michaelis was already on the right track; he however retained ירב in the sense of “great.” The emendation appears to me both obvious and correct.

T. K. CHEYNE.

¹ Rom. xi. 33.