

death of Jesus; and so He is ever taking away sin, removing the guilt of it from the conscience, the love of it from the heart, and the paralyzing power of it from the will. Some theologians have erred by exclusive recognition of one or other of these aspects of our Saviour's work; but Scripture presents them all to us; and when we combine them, many of the difficulties that each present when viewed apart will be found to

disappear. All these ideas may not have been distinctly present to the Baptist's mind when he uttered his great saying; but it is a seed truth, which in the light of the life and death of Jesus, and the experience and reflection of His disciples, expands into the full conception of the wonderful many-sided redemption wrought by Him as the Lamb of God.

JAMES S. CANDLISH.

Glasgow.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE BEATITUDES. BY ALEXANDER MACLAREN, B.A., D.D. (*Alexander & Shepherd*. Crown 8vo, pp. viii + 313. 5s.) This volume comes without one word of preface. For it is one of a family which it 'features,' and we need no introduction. It is a considerable family now, but every addition is welcome, for there is no evidence that this preacher's eye is dim or his natural force abated.

SOCIAL CHANGES IN ENGLAND IN THE SIXTEENTH CENTURY. BY EDWARD P. CHEYNEY, A.M. (*Arnold*. 8vo, pp. 114.) A series of monographs in Philology, Literature, and Archæology, of which this is one, are under publication by the University of Pennsylvania. The object is to disregard prepossession and obtain truth. Professor Cheyney has worked industriously among the literature of the period, and among the literature that has been written on that literature. His book is scientific both in aim and accomplishment.

SOME AFFINITIES OF THE HEBREW TONGUE. BY ARTHUR HALL. (*Asher*. 8vo, pp. 10 + 40. 1s.) *Some* affinities? They are endless. Right or wrong, Mr. Hall has convictions, and the courage of them. The Hebrew word comes first (because it was spoken in Paradise?), and the English last, while, between, Accadian, Egyptian, Syriac, Sanscrit, Greek, Latin, Welsh, German, and all the rest, are found in order; and all these languages are shown to be kith and kin. Thus: Hebrew, *Khur*, free; the Kurds; Latin, *curro*, to run; German, *herr*, and

English *herring*, are all of one. And if you have thoughts of proving they are not, be sure you know your subject, for this author has given his time to it, and has time to give to you.

ONE HUNDRED AND TEN BIBLE READINGS FROM GENESIS. BY T. W. PEILE. (*Benrose*. 8vo, pp. 315. 6s.) Mr. Peile had a happy inspiration, but he has not been able to use it to the full. To break up any book of the Bible into sections and make them alive for this day and for ever by lucid interpretation, is to render a very real service. Mr. Peile has just missed rendering it. He had the inspiration; he lacked the scholarship, and especially the gift of writing. He lifts a laborious pen, and lays a burden upon our shoulders too heavy to be borne. Yet the book has merit. Most of all that Mr. Peile has gone to good sources for his illustrations. *Evetts' New Light*, for example, is a very fine book, but it is almost wholly unknown yet, because it was published at an impossible price. There is also the considerable merit of good printing—if the publishers had only been furnished with easier matter to print.

THE OLD TESTAMENT AND ITS CONTENTS. BY JAMES ROBERTSON, D.D. (*Black*. Crown 8vo, pp. 186. 1s. 6d. net.) This is the larger edition of Professor Robertson's able book. In the smaller form it has sold to the number of seventeen thousand. What commendation is in place after that? We have simply nothing like it.

LANDMARKS OF CHURCH HISTORY. BY HENRY COWAN, D.D. (*Black*. Crown 8vo, pp. 190. 1s. 6d. net.) A History of the Pre-Reformation Church, that actually is a history, catching the movements, recovering the men, and leaving the mere incidents and the nobodies alone—that is what Professor Cowan has written; and small though the book is, even in this enlarged edition, it is enough to give a man a reputation.

EXPOSITION OF THE APOSTLE'S CREED. BY THE REV. JAMES DODDS, D.D. (*Black*. 16mo, pp. 110. 6d. net.) An exposition of the Apostles' Creed, short and modern, was greatly needed. For it is better far to build up than to pull down, to plant Christian truth than to uproot unchristian error. It is the best method of apologetics yet discovered. Dr. Dodds (the double *d* is all right) has supplied the need. His 'Primer' is practical and it is scholarly. The only question is whether it is short enough. For Dr. Dodds has packed his pages, and almost every word in the Creed has a paragraph all to itself. There is a useful brief summary of literature at the end, with omissions of course,—the most notable, Bishop Westcott's *Historic Faith*, which gave the Creed to some of us.

SCHOOL AND HOME LIBRARY. HOLIDAY HOUSE. BY CATHERINE SINCLAIR. AND AUTOBIOGRAPHIES OF BOYHOOD. (*Blackie*. Crown 8vo, pp. 224, 224. 1s. 4d. each.) The first is a wholesome domestic story for the little ones. The other is sterner stuff. It gives the pith of certain famous men's account of themselves. The men are William Hutton, Thomas Holcroft, William Gifford, Walter Scott, and Leigh Hunt.

NOTES ON THE TEXT OF THE BOOK OF GENESIS. BY G. J. SPURRELL, M.A. (Oxford: *At the Clarendon Press*. Crown 8vo, pp. lxiii + 416. 10s. 6d.) Mr. Spurrell's *Notes* have been in most students' hands for some years, and they have been well handled. But this is a larger and better edition. It is larger by forty pages; it is better by the recasting and expansion of very many of the notes. All the best literature since 1887 has been used, and there has been much excellent literature issued since 1887—as Dillmann's *Genesis*, Smith's *Historical Geography*,

and Davidson's *Syntax*. The long Introduction is new. It is an easy survey of the critical problem.

ANECDOTA OXONIENSIA. BIBLICAL AND PATRISTIC RELICS OF THE PALESTINIAN SYRIAC LITERATURE. EDITED BY G. H. GWILLIAM, B.D., AND OTHERS. (Oxford: *At the Clarendon Press*. 4to, pp. 114.) Mr. Gwilliam recently published in the 'Anecdota' series five Fragments of the Palestinian Syriac version of Scripture, which had been found in an underground chamber beneath a synagogue in Cairo. In the same place Professor Sayce found two leaves more. Mr. Gwilliam at once set to the editing of them. Other Syriac scholars joined him, bringing other Palestinian Fragments, so that in the volume as issued we have many matters, three men, and one woman. The woman is Mrs. Bensly, who, in the Monastery of St. Katherine, discovered some vellum leaves which contained parts of an old homily on St. Peter, copied them and photographed them. The men are Mr. Gwilliam, Mr. Burkitt, and Mr. Stenning. It is altogether an interesting work, and of no little actual value in the present great importance which the Palestinian Syriac version of the Holy Scriptures carries.

A PASTORAL MEDLEY. BY V. D. M. (*Clarke*. Fcap. 8vo, pp. viii + 184.) Both as pastor and preacher V. D. M. has had large experience of men and deacons. And for a man of so large and varied experience he is marvellously indulgent. 'As they passed through the churchyard, and read the eulogies on the gravestones, "Mother," said the little fellow, "where are all the bad people buried?" And his mother said to him, "Ssh!"' Moreover, V. D. M. can tell an excellent story, a story that leaves no sting behind, and he has many a story to tell. It is most readable, and it is not less worthy of being read.

THE NEW LIGHT AND THE NEW PHOTOGRAPHY. (*Dawbarn & Ward*. 8vo, pp. 16. 3d.) The latest development in science has been very neatly collected together under this title. The three articles with their remarkable and beautiful illustrations go far to clear up the haze enveloping this new mystery. The work should be popular since it is scientifically correct. We have here the first history of this new discovery

in photography, a discovery which must extend the field of other branches of science, but perhaps surgery most of all.

THE THEOLOGY OF THE OLD TESTAMENT. BY THE REV. W. H. BENNETT, M.A., B.D. (*Hodder & Stoughton*. Fcap. 8vo, pp. xvii + 218. 2s. 6d.) Professor Bennett says that the 'theology of the Old Testament' cannot be written at present; and thereby he proves himself the man to write it. For if it could be written in the way he means, written once for all, because all are agreed on every point and particle of it, would it be worth writing? Would we read it when it is written? It is just because there is doubt and even dispute on many matters into which Old Testament theology enters that we welcome an *Old Testament Theology*. And without all controversy, the greatest books and the most enduring have been written in the midst of conflict, from the Epistle to the Romans until now. Is it forgotten that our very Creeds were made in the fifth and sixteenth centuries, the days of fiercest conflict in the Church?

Professor Bennett knows that a final theology of the Old Testament cannot be written now, and so he writes it. He knows more than that. He knows what can be written, and writes that well. He is in living touch with every movement of this living, growing subject. He does not dare to prophesy whereunto it will grow, but he tells us very happily how far it has already grown. And his little book is not made out of other men's larger books. You may know both Oehler and Schultz intimately, and yet find Bennett adding to your knowledge, as he will certainly add to your pleasure.

WHAT CHURCH? BY CHARLES BULLOCK, B.D. (*Home Words Office*. Crown 8vo, pp. 119.) What Church? It is not the first question, and Mr. Bullock knows that. But because men to-day will put it before What Saviour? Mr. Bullock asks and answers it. And, needless to say, his answer is unanswerable, if you take the Word as guide. It is a timely protest, without malice and without guile.

THE DIVINE PARABLE OF HISTORY. BY H. ARTHUR SMITH, M.A. (*Kelly*. Fcap. 8vo, pp. ix + 256. 2s. 6d.) The historical interpreta-

tion of the Apocalypse is not so popular at present as it was a generation ago, and Mr. Smith is probably aware of it. With him it is the most popular of all, for it is the true interpretation. And in this little commentary he seeks to commend it by the best of all possible methods—by setting it to walk. The work is well done, with clearness, resource, and common sense. Without any doubt, Mr. Smith deserves a patient hearing; he will even repay an attentive study.

BOOKS FOR BIBLE STUDENTS. THE BOOKS OF THE PROPHETS. BY GEORGE G. FINDLAY, B.A. (*Kelly*. Fcap. 8vo, pp. xv. + 297. 2s. 6d.) Professor Findlay is a hard-working scholar, who has actually accomplished the impossible and made himself master of two distinct fields of scholarship—the Prophets and the Pauline Epistles. His book on the Pauline Epistles has taken its place as a class-book. His book on the Prophets (even should the second volume prove scarce so excellent as this) will serve as a class-book also. For Professor Findlay is more than a painstaking scholar, he can teach. By his pen at least he can teach, and that not the dry bones of knowledge merely. This little book is charming to read; no one would dream it was written for 'grinding.'

THE WESLEY GUILD LIBRARY. THINKING ABOUT IT. BY ALBERT H. WALKER, B.A. (*Kelly*. Fcap. 8vo, pp. xi + 276. 2s. 6d.) Safe exposition, sometimes quite felicitous, always practical, and being addressed particularly to young men will win them to a love of the book the author loves so well. It is the first volume of a new series which Mr. Watkinson has charge of. It is a good first; unambitious, not disappointing, real.

LION THE MASTIFF. BY A. G. SAVIGNY. (*Kelly*. Crown 8vo, pp. 195. 1s. 6d.) Lion tells his own story. It is a noble and pathetic one. And there is no little skill in the telling. Lion can even quote poetry when he needs it.

HEALTH MANUAL. BY ELIZABETH HANNAY. (Stirling: *Kirkwood & Sons*. Crown 8vo, pp. 48. 1s.) A cheap and easy manual of health, such a manual as parents might master and then use wisely in daily family duty, is surely a

welcome visitor. And if it makes the meaning of alcohol especially clear, will it not be the more welcome? Mrs. Hannay has done well, and she will certainly be blessed in her deed.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. BY B. W. MATURIN. (*Longmans*. Fcap. 8vo, pp. 208. 4s. 6d.) The book is written for beginners, for those who are taking their first trembling steps in the spiritual life, but it leads them on a good long way. Some men preach what other men have felt. Mr. Maturin plainly preaches what he himself has felt and is. So wholesome is the little book, it cannot but do good.

SERMON SKETCHES. BY THE REV. W. H. HUTCHINGS, M.A. (*Longmans*. Crown 8vo, pp. xviii + 324. 5s.) This is the second series. The first was found sensible and straightforward, the bones all there and all well marked, the flesh, if scanty, proportionable. This is a better volume than the first, or seems so at occasional dipping, even the breath having been breathed into these sermons here and there.

THE NEWER LIGHT. BY WILLIAM P. DICKSON, D.D., LL.D. (*Maclehose*. 8vo, pp. 52. 6d.) This is a review of Mr. Robinson's astonishing book. It is a clever review, but most timely. It criticises Mr. Robinson's criticism, Mr. Robinson's theology, Mr. Robinson's conscience, and Mr. Robinson's English speech. And it is difficult to see what is left to Mr. Robinson to possess.

EVOLUTION AND MAN'S PLACE IN NATURE. BY HENRY CALDERWOOD, LL.D., F.R.S.E. (*Macmillan*. 8vo, pp. xx + 316. 10s. 6d.) There are new books and new editions, but it is not often that a new edition is a new book. When, however, a book has been almost wholly rewritten, greatly increased in size, and enriched with new illustrations, it may be a better book or a worse book, but it may fairly claim to be a new book. Professor Calderwood's *Evolution* is a new book and a better book. Its new merit, its leading new merit, a merit that alone would make it a new and better book, is the way the scientific aspect of this great subject has been for the first time handled. And in a book of the kind, a book that professes to stand on both sides of the dividing

line between science and religion, it is the scientific side we chiefly desire to know. For when we see that science is science, and is not falsely so called, we find that it fits into the Faith which was once delivered to the Saints with admirable precision.

THE MODERN READER'S BIBLE. ECCLESIASTICUS. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 16mo, pp. xxxiv + 207. 2s. 6d.) This little book, if it had come a moment earlier, would have found its place among the Recent Literature on the Apocrypha given on another page, for it deserves it well. If the Son of Sirach is to be read at all, this is the way to read him. And he is well worth reading, and even again and again. This edition is a very lucid commentary, yet it has neither criticism, exegesis, exposition, illustration, nor homiletic; it has just one thing—order.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. EDITED BY EDGAR C. S. GIBSON, D.D. (*Methuen*. 8vo, vol. i. pp. vi + 362. 7s. 6d.) It is probably safe to say, though no one has told us, that Dr. Gibson would not have ventured on ground so splendidly occupied already if he had not once been Principal of Wells Theological College. In other words, Dr. Gibson had the lectures, had no further need for them, and gave them to us. He did very well. The ground is splendidly occupied, but he has gone to the top and found room. The learning is not only manifest, but marvellous. What else does Dr. Gibson know? Surely nothing when he knows this so minutely and so well. And it is not the ancients more than the moderns whom he has studied. Gore's *Dissertations* is the latest we have noticed quoted; as for the earliest, well—the Fathers are here, and in very careful statement. We profess no knowledge of the subject that will stand beside Dr. Gibson's, but we dare say that there is no book so likely to remain the standard book on this subject, if the second volume is as masterly as the first.

THE SCARLET LETTER. BY NATHANAEL HAWTHORNE. (*Newnes*. Crown 8vo, pp. 96. 1d.) Messrs. Newnes have begun a 'Penny Library of Famous Books.' The books are absolutely unabridged, and the type is perfectly legible. The *Scarlet Letter* for a penny!

THE POWER OF THE SPIRIT. EDITED BY THE REV. ANDREW MURRAY. (*Nisbet*. Crown 8vo, pp. xv + 218. 2s. 6d.) Why does Mr. Murray issue more of William Law's writings? Because he thinks he cannot write better himself, and can find no one else who has written better. That is, on the special subject—the Power and Leading of the Holy Spirit. Well, agree or disagree, William Law is worth all this editing and all the reading we are likely to give him. This is an attractive book without and within.

MATELDA AND THE CLOISTER OF HELLFDE. BY FRANCES A. BEVAN. (*Nisbet*. Crown 8vo, pp. viii + 159. 2s. 6d.) Matilda of Magdeburg, as she is called, wrote a book of devotion which is known as *The Flowing Forth of the Light of the Godhead*. After her death in 1277 it was translated into Latin, and in its Latin form it is believed to have fallen into the hands of Dante and given him some of his thoughts. It is believed also to have given him the character of that lady all alone who went

Singing and culling flower after flower,
With which her pathway was all painted over.

Well, Mrs. Bevan has translated parts of Matilda's book, and offered it as an addition to our literature of devotion. Taking time and circumstances into account it is a surprising work, and apart from all circumstances, it is well worth the trouble that has been spent upon it.

A SELECT CATALOGUE OF MODERN FOREIGN THEOLOGY. (*David Nutt*. 8vo, pp. 118.) If this work serves the publisher's turn in bringing before us the foreign literature of which he is agent or importer here, we are none the less grateful for it, since it serves our turn admirably also. It is fairly exhaustive, it is thoroughly accurate. And the index gives immediate access to its many-sided contents.

FAMOUS SCOTS. THOMAS CARLYLE. BY HECTOR C. MACPHERSON. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) From an Edinburgh house of good right, and from the house of Oliphant, of better right, comes a new series: Famous Scots. The field is large, and since we have at present so many Scots who are writers, the time is opportune. Mr. Macpher-

son, who writes the first volume, is an Edinburgh editor. The first volume is *Thomas Carlyle*. It is well done. It gets at Thomas Carlyle, both the man and the author; it reveals him, it makes him real. There is neither foolish flattery nor superior criticism; there is sympathy, knowledge, truth. Besides, it is a handsome volume to have and to handle, and its price is almost a modern miracle.

PERSIAN LIFE AND CUSTOMS. BY THE REV. S. G. WILSON, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 333, with map and illustrations. 7s. 6d.) Two months ago the same publishers issued Dr. McKay's *From Far Formosa*, a book in the very front line of missionary narrative, not merely marvellous but scientific, filled full of genuine insight into the manners and customs of the people, and yet seasoned with the salt of the earth, a Christian's best life laid willingly down. *From Far Formosa* has already passed into the second edition, it is a pleasure to see. This volume is like it. There is the same unobtrusiveness, the same whole-hearted service for the Master. There is also the same seeing eye, and a pen that can make others see. Mr. Wilson's *Persian Life and Customs* has passed into its second edition before it has reached our shores. It will certainly pass into many more. For nowhere else shall we find the entrance into this mysterious land so pleasant or so trustworthy. These two new missionary books are almost enough in their line to make a season. Let us master them and know two countries thoroughly, and find the spirit of the missionary rise into strength within us.

TWELVE POPULAR SERMONS. BY C. H. SPURGEON. (*Passmore & Alabaster*. 8vo, 1s.) Twelve *Popular Sermons*—it is a way of saying that it is popular to know nothing among men save Jesus Christ and Him crucified.

LEEDS PARISH CHURCH SERMONS. BY EDWARD, BISHOP OF ROCHESTER. (*Rivington*. Crown 8vo, pp. xi + 239. 5s.) Dr. Talbot preached these three-and-twenty sermons in the ordinary course of his Leeds pastorate. He publishes them now as memorial of a good time. Nevertheless, they are not 'mere memorial sermons.' They have a scholar's mind and a minister's affections as warp and woof of a very

fine fabric, though the pattern be simple enough. They do not startle by their freshness, they do not charm by their eloquence; they *do* less than they *are*. There is a personality in them.

THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS. BY CHARLES FOSTER KENT, Ph.D. (Boston: *Silver, Burdett, & Co.* Crown 8vo, pp. 208.) There are signs that a new era is about to open upon us in commenting, and that the Book of Proverbs is like to open it. Last month Professor Moulton gave us a wholly new commentary on Proverbs. Now Professor Kent gives another, wholly new also, unlike Professor Moulton's even, and yet a commentary, making the Book of Proverbs intelligible and actual to us. First, there is an Introduction on the Wise and their ways. Then their Proverbs are rearranged according to the ideas they express. Titles and sub-titles give entrance easily into these ideas as they are grouped together. And thus a complete 'Proverbial Philosophy' is made manifest where all was chaos and inconsequence. The translation is the Revised Version mostly; but Dr. Kent knows how to depart from that. It is not to be missed in the study of the Book of Proverbs; rather it may be found the most helpful aid to that study you have ever fallen upon.

THE MAMELUKE OR SLAVE DYNASTY OF EGYPT. BY SIR WILLIAM MUIR, K.C.S.I., LL.D., D.C.L. (*Smith, Elder, & Co.* 8vo, pp. xxxii + 345, with map and illustrations. 10s. 6d.) There was a time when the history of the world could be written by one man. Now no man would dream of writing the history of Egypt. In itself it is more than the whole world was to our fathers; and it has to be taken at sundry times and in divers portions. Recently we had Brugsch's *History of the Pharaohs*; last month, Mahaffy's *History of the Ptolemies*; this month, Sir William Muir's *History of the Mamelukes*; next month we may have the *History of the Turks in Egypt*, or some other of the great spaces that are left.

Sir William Muir has written the *History of the Mamelukes* with something of the finality of the great works that have been named. It is not a mere collection of facts, the materials of a history: that essential preliminary was done already by Dr. Weil. It is an effort to give proportion and colour to the period of Egypt's history in hand. It is a

history that may be read by the multitude. But the difficulty of the subject has been very great. For the Mamelukes were both illiterate and unheroic. Striking incidents no doubt there are in abundance; but they are too abundant, and they are too startling to find an easy place in a picture. Sir William Muir is, if one may say so, an old historical hand; yet this history has driven him to his last resource to make it both history and literature.

WE AND THE WORLD. BY JULIANA HORATIA EWING. (*S.P.C.K.* Crown 8vo, 2 vols., pp. 251, 217. 2s. 6d. each.) This is the latest issue of the new uniform edition of Mrs. Ewing's works. A happy concord of publisher and author has given us a book which we and all the world must love and read.

THE SYSTEMATIC BIBLE READER. (*Stoneman.* Crown 8vo, pp. 224. 2s.) This is a new (even the ninth) edition of a book which has taught many who are now themselves teachers. Its method is a little at the time, and that done well. Its field is the four Gospels.

A HEART'S LEGACY. POEMS. BY HANNAH M. WHITEMORE. (*Stoneman.* 16mo, pp. 32.) Not hymns, for they are not set for singing, but poems, that pray as well as praise. They are more than readable, they are very sweet and helpful.

GUIDE POSTS. BY THE REV. JOHN MITCHELL. ALSO, THE DAYS OF ELISHA. BY H. K. WOOD. (*Stoneman.* 16mo, pp. 111, 127. 1s. each.) Two volumes from the 'Christian Workers' Library,' very well fitted for cottage or hospital reading.

ROGER DURDEN. BY THE REV. H. E. STONE. (*Stoneman.* Crown 8vo, pp. 103. 1s. 6d.) A story of temptation and of victory, victory won through the love of woman and the grace of God.

GOD'S FOOD FOR THE AFFLICTED. BY THE REV. JAMES BURNS, B.A. (*Stoneman.* 16mo, pp. 30. 6d.) Perhaps the outside *is* the best of it, but the inside is very well. Who can minister to the first moments of sorrow, and be acceptable to the unburdened onlooker?

FOREIGN BOOK CIRCULAR. (*Williams & Norgate*. No. 118.) Book Catalogues used to be valuable in the same way as certain editions of the English Bible—for their mistakes. It is better they should be valuable for their accuracy. That is the value of Messrs. Williams & Norgate's *Foreign Book Circular*. And notwithstanding that it has cost the publishers much, it costs the purchasers nothing. The address is 14 Henrietta Street, Covent Garden, W.C. A post-card and the mention of THE EXPOSITORY TIMES will fetch it.

NOTE.—We have just received a copy of a small but very important work by Professor Strack of Berlin. We have no space or time this month to do more than mention it and record its title—*Abriss des Biblischen Aramäisch Grammatik nach Handschriften Berichtigte Texte Wörterbuch* (Leipzig: J. C. Hinrichs, 8vo, pp. 32-47, 1 m. 60 pf.). Students of Hebrew will be glad to be told at once that the work is out. The English agent is Mr. Nutt, 270 Strand, London.

A Textual Study in Zechariah and Haggai.

BY THE REV. ARTHUR POLLOK SYM, B.D., LILLIESLEAF.

II.

III. Thus far our paper has been concerned with the proposal for excision of vers. 6-10 from the chapter, and we have tried to show how the chapter thus is made intelligible in meaning, and how the rules of grammar at present violated are thus satisfied.

The task we now set ourselves is to find some place that really requires such a passage as this, and then to see whether this fragment, which is an encumbrance in its present position, would exactly fit such a hiatus. And these conditions appear to be met in a most unexpected spot—not in Zechariah at all, but in the prophecies of his comrade Haggai. The thesis accordingly I aim at establishing now is *that the passage under discussion ought to follow immediately after Haggai i. 2.*

Perhaps the best way to begin will be to place side by side the Authorized Version of Haggai i. as far let us say as ver. 5, and the version I propose with the passage incorporated (see *supra*, I.(3)).

Now what are the facts and inferences that support the theory thus advanced?

(1) To begin with, we may show that in the Authorized Version of Haggai there is an apparent hiatus at the place indicated (end of ver. 2).

The Book of Haggai begins with an announcement that that prophet was sent at a particular date (first day of sixth month of second year of the reign of Darius) to Zerubbabel the governor and Joshua the priest with a particular message. *Now were we possessed of Haggai alone we should*

never have known what that message was, for he does not tell us. Ver. 1 gives us the fact of his commission, 'The word of the Lord came by Haggai the prophet unto Zerubbabel.' Then ver. 2 gives the occasion of the prophecy, its *raison d'être*, 'Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.' But what the prophecy itself is the Book of Haggai does not unfold. For ver. 3 begins a *new message* altogether with another introduction ('And the word of Jehovah was by the hand of Haggai the prophet, saying'). Here surely is an anomaly. A message is announced with a prelude. The subject of it is stated, but the message itself is not. Instead, a new message is introduced and delivered. Is there not ground to suppose there has been something lost from the text? If it be objected that it is not a new prophecy which ver. 3 announces but merely the original one with a repetition of its warrant, we answer first, that this is certainly contrary to the ordinary usage, and, secondly, what is of still greater weight, those now addressed vers. 3 *sqq.* seem to be quite different from the men to whom, according to ver. 1, the message was expressly sent. For in ver. 1 the message is said to be to Zerubbabel and Joshua, and the occasion of the prophecy, as we have it in ver. 2, carries out that idea. 'This people are saying,' etc., is what Jehovah calls on Zerubbabel and Joshua to observe. But in vers. 3 *sqq.* the prophecy is directly addressed to the people themselves, 'Is