

seems himself to endorse the latter view as to the 'relation between His person and the function He has actually fulfilled in history.' 'Causes are known,' he says, 'in their effects, for cause and effect ever correspond in quality and character.' And so, all who know the grace and power of

Christ may be justified in expressing their conception of Him in the biblical formula, 'The Word became flesh and dwelt amongst us, and we beheld His glory, a glory as of the only begotten from the Father, full of grace and truth.'

Recent Foreign Theology.

M. Jastrow's 'Religion Babyloniens und Assyriens.'¹

Nor long ago it was announced in these columns that a German edition of Professor Jastrow's well-known *Religion of Babylonia and Assyria* was in the press. The first issue, running to 80 pages, has reached us, and we have read it with eager interest, anxious to ascertain what judgment its author has formed upon certain questions that have arisen or have been thrown into a new light by discoveries that have taken place since the English edition of his work was given to the public. It goes without saying that Professor Jastrow appreciates to the full the value of the work of the Pennsylvania University at Nippur and the excavations of de Sarzec at Telloh, and that he takes account of the historical investigations of Winckler, Hilprecht, Scheil, Thureau-Dangin, Price, and others. Fuller materials have been supplied also by the publication of King's *Letters and Inscriptions of Hammurabi*, 3 vols. (London 1898-1900); the *Cuneiform Texts from Babylonian Tablets in the British Museum* (London, 1896); and by the numerous additions made to the religious literature by such Assyriologists as Delitzsch, Haupt, Hommel, Zimmern, Jensen, Jeremias, Knudtzon, Craig, Boissier, Johns, and Thomson.

In his Preface the author informs us of the principles he has kept steadily in view throughout his work. One of these is admirably fitted to gain the confidence of the reader, the principle, namely, of *adopting such results only as have found general acceptance, and may thus be regarded as final*. Professor Jastrow is careful, too, to remind us again

and again that the time has not yet come for writing an exhaustive history of the Babylonian and Assyrian religion. This will be the task of the children or, it may be, the grandchildren of the present generation of Assyriologists. Yet the store of materials at our command is a very rich one, and the more fully these are examined, the more clearly do we see that their study is indispensable for the proper understanding of the Old Testament.

The first instalment of this great work is made up, in nearly two-thirds (50 pages) of its extent, of introductory matter, regarding the history of Babylonia and Assyria, with an account of the material available for a description of their religion. The story of the excavations, etc., of the past sixty years has never been told in a more lucid and interesting manner, and the account of the land and the people, whose civilization probably goes back to at least 4500 B.C., is all that could be desired. Then comes chap. 4, entitled 'Die Babylonische Götter vor Hammurabi,' in which the author proceeds to tell us all that is known, from that stage of Babylonian history, about the cult of En-lil or Bel, Ea, Sin, etc. etc. P. 80 ends in the middle of a sentence belonging to the section on Nina, and we shall have to wait for the appearance of part ii. to continue our study of the Babylonian Pantheon. These 80 pages have only served to whet our appetite for more.

We may touch on one point in a little more detail. The great 'Sumerian question,' to which we presume Dr. Jastrow will return later in his work, is presented to us (pp. 18 ff.) clearly by our author, whose impartiality and freedom from dogmatism are very striking. He points out both the strength and the weakness of the traditional opinion that the cuneiform style of writing and many other elements of civilization were borrowed

¹ *Die Religion Babyloniens und Assyriens*. Von M. Jastrow, jun. Giessen: J. Ricker, 1902. Lieferung i. Price M. 1.50. Price of work, when complete, about 15s.

by the Semite settlers in Babylonia from an older non-Semitic race, the so-called Sumerians. He does full justice to the opposite contention (originally put forward by Joseph Halévy) that the most ancient civilization of Babylonia can be explained without calling in the aid of the supposed Sumerian factor. It must be conceded, in any case, that the most ancient Babylonian literature, even what is composed in the ideographic style, emanates from the Semite settlers. On the other hand, indications are not wanting which point to the presence of an early mixture of races in S. Babylonia, and it is possible that the oldest form of picture writing, as practised in this region, from which the Babylonian cuneiform is derived, was employed by a non-Semitic people. The problem, in short, cannot, in our author's opinion, be regarded as a *chose jugée*, and its solution must be sought by taking into account archæological and anthropological as well as philological considerations. Jules Oppert, whom Jastrow calls the 'Nestor of cuneiform studies,' was the first to put forward definitely the Sumerian hypothesis, which still receives the suffrages of the majority of scholars, including names like those of Weissbach, Zimmern (latterly), Sayce, Hommel, etc. etc. But Halévy rallied to his banner such eminent French Assyriologists as Stanislaus Guyard, Thureau-Dangin, and Pognon; in Germany his theory has been championed by A. Jeremias, Jäger, and (at one time) Frd. Delitzsch; while America has sent him the support of Professors Price and McCurdy. Under these circumstances it will be wise for non-experts to keep an open mind on this question.

J. A. SELBIE.

Maryculter.

Weiss on *Mark* and *Luke*.¹

THE appearance of this book is a remarkable testimony to the appreciation which is still won by the sober and careful exegesis of Meyer, whose tradition has been faithfully maintained by the veteran scholar, B. Weiss. Most students of the N.T. know what to expect in Weiss. They are sure to find accurate scholarship, cautious judg-

¹ *Kritisch-exegetischer Kommentar über d. N.T.* Begründet von H. A. W. Meyer. *Die Evangelien des Markus und Lukas.* 9 Auflage. Von Dr. Bernhard Weiss. Göttingen: Vandenhoeck u. Ruprecht; Glasgow: F. Bauermeister, 1901. Pp. iv, 694. Price 8s.

ment, minute attention to details. These good qualities are accompanied by a dry style of writing and a considerable lack of historical imagination. In the commentaries on the Gospels, valuable as they are, we miss discussions of those matters pertaining to biblical theology which constantly present themselves. Further, in view of recent critical investigations affecting the historicity of the narratives, we might expect a careful handling of the questions at issue. For these have a most direct bearing on the credentials of the Christian faith. But Weiss, as a rule, passes them by in silence. At the same time we may be confident that no *exegetical* difficulty will be shirked. Indeed, the exegesis is apt at times to be so detailed as to leave an impression of pedantry. But in this last respect the volume before us shows a marked advance beyond some other sections of Meyer which Weiss has revised.

The special characteristics of this edition are described in the Preface. In the critical notes particular attention has been given to Cod. D and the texts akin to it. This is a valuable feature in view of the prominence lately assigned to 'Western' readings. The exposition of *Mark* remains substantially the same as in the former edition, the main difference being the references made to recent commentaries. The treatment of *Luke* is completely new. The eighth edition of Meyer's commentary on that Gospel was revised by Professor Johannes Weiss, the son of the present editor. He wrote independently of Meyer's notes. B. Weiss does the same. But for the sake of continuity, he constantly refers to his son's edition, largely in the way of criticism. Indeed, their theories as to the composition of the Gospels are so divergent that the older scholar feels it necessary to go much more elaborately into critical questions than has been his custom, of set purpose, in former revisions of Meyer. Hence we have a full though concise introduction to *Luke*.

Weiss' own standpoint as to the mutual relations of the Synoptic Gospels has long been familiar to New Testament students. He holds that all three Gospels go back to the Apostolic Source, while *Matthew* and *Luke* are also dependent on *Mark* as we have it. But J. Weiss, in ed. 8, had adhered to the theory of an *Urmarkus*, in that modification of it adopted by Weizsäcker. According to this hypothesis the canonical *Mark* consists of the

original Apostolic Source plus comprehensive sections added by the evangelist. J. Weiss had availed himself of Weizsäcker's theory to account for the considerable series of passages which *Luke* omits with *Matthew* as against *Mark*. The omission of these sections could be explained by the fact that they did not belong to the original *Mark*, which formed the basis of the First and Third Gospels.

B. Weiss rejects the hypothesis *in toto*, pointing out that the supposed additions, both in style and conception, are most intimately connected with the Gospel of *Mark* as a whole. He also controverts the solution of the difficulty proposed by Simons, that *Luke* was influenced both consciously and also through unconscious recollection by the text of *Matthew* with which he was acquainted. His main reason is that if this influence were present at all, it must have shown itself on a far wider scale. And to fortify his position he draws attention to the lavish use which *Luke* has made of *Mark*. But this seems a most unconvincing argument, for, as critics have shown, the agreement between *Luke* and *Matthew* is only prominent in discourses, not in narratives or in the general arrangement of the material.

Weiss concludes that when *Luke* agrees with *Matthew* as against *Mark*, he has preserved the plan of the older source (p. 257), which must have contained narrative sections as well as sayings. He admits that this explanation will not suffice for all the phenomena, and so he supplements it by the ever-convenient factor of oral tradition. Further, following J. Weiss (in ed. 8), he assumes an additional source peculiar to *Luke* (designated L), to which he assigns the material divergences in a number of groups of sayings between him and the First Gospel. All that can be said of L is, that, from its linguistic character, it was Jewish-Christian; from repeated references to traditions collected in Judæa, it originated in Southern Palestine; from its presupposition of the destruction of Jerusalem, it was later than the Apostolic Source (Q). Whether we agree with the suggested solutions of the various problems or not, the Introduction is valuable as presenting us with the mature conclusions of a most careful and judicious scholar in a department of criticism to which he has devoted the energies of a long and strenuous life.

H. A. A. KENNEDY.

Callander.

'The Apostolic Fathers.'¹

THIS edition of *The Apostolic Fathers* opens with the *Didache*, and by so doing records a step forward in our assured knowledge of the earliest Christian literature. Henceforth, until some earlier discovery shall make us glad, all editions of the *Fathers* we believe will have to begin with the *Didache*. This editor is up to date, however, not only in the position he definitely assigns to the *Didache*, but also in the beauty and scholarship of his work. The text is a very careful one, differing in several places from Lightfoot's, in a few places from all others. It is a text that commends itself for its reserve, taking the middle way, as one might say, in disputed places. We admit that the maxim, *in mediis tutissima*, has still to fight for recognition in textual criticism, but we have hope that it may win a place yet. For if 'the middle way' means the author's usual manner, it is as safe a guide as the well accepted axiom, *proclivi lectioni præstat ardua*. The introductions are extremely brief, but that is of purpose. There is no room for discussion in a text-book pure and simple.

'The Acts of the Martyrs.'²

THIS convenient and charming little book opens with an excellent bibliography, which takes account of at least some of the recent English work. Gibbon is referred to after the best edition, and besides Ramsay (whose initials are given by mistake as W. R. instead of W. M.), there is mention made of Gregg and Hardy and Mason. Then at the head of each chapter the special authorities are stated. It is interesting to note that for the martyrdom of Polycarp it is considered sufficient to mention Zahn and Lightfoot. And it is sufficient. Funk's convenient manual edition of *The Apostolic Fathers* having been published simultaneously with the present work, and Hilgenfeld's splendid edition of *Polycarp* still later. There are no introductions. The bibliography and the text are enough.

¹ *Die Apostolischen Väter*. Herausgegeben von F. X. Funk. Tübingen und Leipzig: J. C. B. Mohr. London: Williams & Norgate.

² *Ausgewählte Märtyreracten*. Herausgegeben von Lic. Rudolf Knopf. Tübingen und Leipzig: J. C. B. Mohr. London: Williams & Norgate.

Two additions have recently been made to von Gebhardt and Harnack's 'Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur' (Leipzig: J. C. Hinrichs). The one is the Ethiopic text of *The Book of Enoch*, edited by Dr. Joh. Flemming of Bonn; the other, Books vi. and vii. of *Eusebius' Church History*, according to the Armenian version, edited by Erwin Preuschen. They form the first and second parts of vol. vii. in the new series.

'Ignatius and Polycarp.'¹

THERE is much stir in Germany at present among the early Fathers. At home we have scarcely gathered courage to unsettle Lightfoot yet. The Germans have much respect for Lightfoot also, but not to paralysis of the brain. Three editors are constantly quoted by Hilgenfeld, and Lightfoot is one of them. But he does not stay to apologize ere he differs from Lightfoot, whether in text or in interpretation. And he does differ frequently from him in both. In the very first note, the note on the name 'Thophoros,' used by Ignatius of himself, he differs from Lightfoot, as well as from Zahn and Funk, the other editors whom he quotes most frequently. For he will not have it that Ignatius used this simply as a proper name. It carried its own meaning to his mind. He points out that Ignatius himself, in the Epistle to the Magnesians (i. 2), recalls the very occasion from which he derived the surname. And he says that it definitely designated him 'confessor and martyr.'

Again he differs from the editors, and this time from his own past self also, in the rendering of *συνδιδασκαλίτης* in Ignatius, *ad Eph.* iii. 1. Lightfoot translates '[For] now am I beginning to be a disciple; and I speak to you as to my schoolfellows' (*νῦν [γὰρ] ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν ὡς συνδιδασκαλίταις μου*). But this is simply *συνδιδασκάλους*. 'I did not notice,' says Hilgenfeld, 'that *συνδιδασκαλίτης* must mean "teacher" here, even though I saw that in the same sentence Ignatius calls himself a learner (*μαθητεύεσθαι*) at the Ephesians' feet.' He now sees that Ignatius surpasses Barnabas in humility, who simply spoke of himself as *οὐχ ὡς διδάσκαλος*, *ἀλλ' ὡς εἰς ἐξ ὑμῶν*. Ignatius says he is not even

¹ *Ignatii Antiochani et Polycarpi Smyrnaei Epistulae et Martyria*. Edidit et adnotationibus instruxit Adolphus Hilgenfeld. Berlin: Schwetschke, 1902.

a schoolfellow of the Ephesians; they are his teachers.

Hilgenfeld has neither joy nor sorrow in differing from Lightfoot or any other editor. He makes his own investigations and draws his own inferences. His work is, of course, in constant reference with other work, and he carefully records the agreements and the differences. But they do not trouble him. With confidence and independence he proceeds on his own way, making his edition of Ignatius and Polycarp refreshing and indispensable.

'For Sleepless Nights.'²

WE have happily had no sleepless nights to weather since this little book came, but it has given us some very pleasant waking hours. There is a single thought for every night, quite enough to keep one awake, for it is a real thought, and often quite fresh as well as searching. So the purpose is not to send the wakeful to sleep, but to give them something to think about.

Dr. Wimmer, the author of *Das Leben im Licht*, has written a small volume of 'Religious Letters' to which he has given the title of *Gewissensfragen* (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate).

Professor Bois of Montauban has written an essay on *Le Sentiment Religieux*, which is published by Fischbacher of Paris.

Weiss's New Testament Handbook.

FROM the publishing house of J. C. Hinrichs in Leipzig has come the second volume of the second edition of Weiss's 'Commentary on the New Testament.' It contains the Pauline Epistles and the Epistle to the Hebrews (*Die Paulinischen Briefe und der Hebräerbrief*, 1902, M.8). It does not need formal review. Weiss is known, and his way of carefully revising all his work is known also. The new edition is a new book.

The fourth and final Heft of the 'Bibliographie' (for 1901), published in connexion with the *Theo-*

² *Für Schlaflose Nächte*. Von Professor Dr. C. Hilty. Leipzig: J. C. Hinrichs.

logische Rundschau (Tübingen : J. C. B. Mohr), reached us recently. The four quarterly issues of this list of theological literature have been prepared with much care by Lic. Wilhelm Lueken, pastor at Bardewisch (Oldenburg). The contents are arranged under the heads of: (i.) Exegetische Theologie; (ii.) Historische Theologie; (iii.) Systematische Theologie; (iv.) Praktische Theologie; and an Index at the end of the fourth Heft gives appropriate subdivisions of these, with the necessary references. The work, which is a worthy companion to the well-known *Rundschau*, may be heartily commended to students of theology in any of its departments.

The current (fourth year's) issue of *Der Alte Orient* devotes Heft 1 to 'Die Hettiter' (Leipzig : J. C. Hinrichs; price 60 pfennigs). The work is from the competent pen of Dr. Leopold Messerschmidt. Readers of THE EXPOSITORY TIMES do not need to be told that there are Hittite problems, and in particular that the decipherment of the Hittite inscriptions has been the subject of prolonged controversy on the part of such scholars as Jensen, Hommel, and Sayce, not to mention a host of others. Professor Sayce's paper in the August number will have shown that, upon his system of deciphering the signs, there is still a large unknown field, even if one were inclined to accept of certain alleged results as demonstrated. Messerschmidt, whose tractate appeared before Professor Sayce's paper was read to the *S.B.A.*, speaks with the utmost caution of the success of attempts at decipherment. By the aid of facsimiles of some of the inscriptions, he makes it very plain to every reader how difficult and complicated the problem is. But there are many subjects connected with the Hittites on which it is possible to speak with a fair amount of confidence, and no better summary could be desired than this little work gives us of all that is known of the history of this remarkable people or group of peoples, their ethnological characteristics, their dress, their military system, their religion, and their attainments in art.

Professor Bertholet of Basel is well known to our readers, especially for his contributions to the great O.T. series known as the *Kurzer Hand-commentar*, published by J. C. B. Mohr of Tübingen. The same publisher has just issued *Buddhismus*

und *Christentum* (price M.1.20), being a somewhat expanded form of a lecture delivered by Dr. Bertholet to the students at Basel, under the auspices of the 'Christliche Studentenvereinigung der deutschen Schweiz' in May of this year. We need not say that there are special reasons why, at the present day, the great religion known as Buddhism excites widespread interest. Our author exhibits very clearly the affinities between it and Christianity, although, with Kuenen and others, he denies any *direct* influence of the Buddha legend upon the primitive Christian system. Far more striking are the differences between the two religions, as Dr. Bertholet shows in a very satisfactory and convincing manner. The capacity of Christianity to be a universal religion is well illustrated, as well as the limitations of Buddhism, which, in spite of its wonderful spread, always fails to adapt itself to a certain stage of human progress. Many readers will feel grateful to our author for the stirring inspiring language with which he closes, and his logical optimism as to the future of Christianity. We trust that his lecture will find its way into many hands.

A work that will meet a felt want has been prepared by Professor Kraetzschmar of Marburg. Its title is *Hebräisches Vokabular* (Tübingen : Mohr; London : Williams & Norgate; price 1s. net). It is well known to every one who has learned, or is learning, Hebrew, that one of the principal difficulties at the outset is the retention in one's memory of the words that make up the Hebrew vocabulary. In passing from the Grammar to the work of reading the O.T., it is very tiresome to have to look up words in the lexicon at every turn. Now, it is perfectly true that there is no royal road to learning. Patience and hard work will be demanded of the student upon any system. But we are convinced that much valuable help will be derived from this work of Dr. Kraetzschmar, the essential aim of which is to give a classified list (neither too large nor too small) of Hebrew words, the learning of which will enable at least the principal parts of the O.T. to be read. The use of the list will, however, serve other purposes. It will be a useful companion to the Heb. Grammar, whether that of Gesenius-Kautzsch (according to whose divisions the classification of words is arranged) or any other. A very comprehensive list of the various classes of nouns, verbs, etc., is

thus supplied to the student for practice. We feel sure the work will be adopted as a text-book by teachers of Hebrew, and that it will prove a welcome addition to the apparatus of the solitary student. Might the publisher and the author consider the advisability of increasing its chances of success in England and America by giving it an English dress? We have a strong feeling that such a translation would be popular.

Messrs. C. A. Schwetschke u. Sohn's *Theologischer Jahresbericht* has entered upon the 21st year of its existence, and we trust that long-continued life and success lie before it. Instead of the opening part being included in a single volume under the title 'Exegese,' as formerly, we have now two *Abteilungen*, the first being devoted to 'Vorderasiatische Literatur und Ausserbiblische Religionsgeschichte.' This is prepared by Beer and Lehmann. The second division has for its subject 'Das Alte Testament,' and has been entrusted to Bruno Baentsch. This new arrangement will be recognized to be an improvement. The price of the first part is M.3.40, of the second, M. 6.50.

Among the Periodicals.

Dives and Lazarus.

THE Parable of the Rich Man and Lazarus forms the subject of a paper in the current number of the *Studien und Kritiken*.¹ The writer, Lic. R. Gölle of Erichsburg, before proceeding to discuss the question what is the essential lesson of the parable, remarks on two points that have been the subject of dispute. The first is as to the meaning of the ἀλλὰ καὶ of v.^{21b}. Gölle would agree with the rendering 'yea, even' of our R.V., holding that the licking of Lazarus' sores by the dogs is presented as the climax of his pitiable condition. The other question is, whether in vv.^{23ff.} 'Hades' is thought of as a single sphere, divided into two compartments, which is the (? intermediate) abode of those who enjoy consolation in Abraham's

¹ Our readers will learn with sincere regret that one of the editors of this periodical, Professor Julius Köstlin, died on 12th May last, at the age of 76. His name was one that commanded universal honour and esteem. The surviving editor, Professor Kautzsch, promises an account of the life and work of his colleague in the next number of the *S.K.*

bosom and of those who are tormented (so Godet, and B. Weiss in *Meyer*⁸), or whether it is thought of exclusively as the place of punishment, with Paradise opposed to it as the abode of bliss. Our author decides for the latter view.

But what is the main thought of the parable? Gölle finds four possible answers to this question. (1) The emphatic note in the contrast between the condition of the two men in this world and in the next, may be *change*. The lesson would thus be that those who have riches in this world are not to build upon these as if they guaranteed their happiness for time and for eternity. No very profound teaching this, says Gölle. (2) The contrast may suggest the idea of *balance*, the thought being that God assigns to every man only a definite amount of wealth and enjoyment (cf. v.²⁵), so that one who has a superfluity of these in this world shall experience want in the next world, and *vice versa* (so J. Weiss in *Meyer*⁸). But Gölle objects that this mechanical action of God towards men is contrary to the analogy of the N.T. (3) The idea of *retribution* may be the underlying one. According to this view (that of the Tübingen school), the possession of riches is thought of as a sin, for which Dives is punished in the next world, whereas the beggar receives a reward for the poverty he had endured. The lesson to rich men would thus be to renounce their wealth. Gölle argues, however, that this Ebionite teaching, although it agrees in the letter with Lk 6^{20, 24}, cannot be accepted as representing Luke's view of Jesus' opinion about wealth, in face of such passages as 12^{15, 21, 31}, 16^{9, 13, 14}, not to speak of the fact that in this very parable Abraham, in spite of his well-known wealth, holds the place of honour in Paradise. (4) In the contrast between the condition of the two men in the next world, we may be intended to see a *punishment* for an unnamed fault of conduct, that was closely connected with the possession of riches, and a *reward* for those moral qualities which in Scripture are frequently attributed to 'the poor.' This is the interpretation adopted by our author, who argues that the whole spirit of the parable is in harmony with it.

It has been urged, indeed, notably by the Tübingen school, that the original parable included only vv.¹⁹⁻²⁶, and that vv.²⁷⁻³¹ (Dives' request on behalf of his five brethren, and Abraham's reply) are a later addition, intended to transform an Ebionite, Jewish-Christian discourse into an

anti-Jewish, Pauline one. The rich man, 'who in the original intention of the parable stood simply for riches,' became thus 'the type of Jewish unbelief in the resurrection of Jesus.' Gölle finds no justification for this breaking up of the present form of the parable. Accordingly, he uses v.³⁰ as proof that the rich man had not 'repented.' Of what? Is it unreasonable to hold that he had succumbed to the temptation, connected with the possession of wealth, to forget God? And does not the parable suggest that his want of love to God manifested itself in lack of love to man, as shown in his treatment of the beggar at his gate? Not in the way of actual *ill*-treatment but of neglect (cf. Mt 25^{42ff.} 'For I was an hungred, and ye gave me no meat,' etc.). In short, 'the sin of the rich man, against which Jesus means to warn,

consisted in this, that he found his highest good not in God but in the enjoyment of his wealth, and that, absorbed in self-enjoyment, he omitted those acts of kindness that were due to his sorely distressed neighbour. Thus his whole life can be epitomized in the words: "There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day." Gölle finds in the parable a call addressed still by Jesus to men of wealth, who are to abandon or to guard against the sin of Dives. And he finds an indication in vv.²⁷⁻³¹ of how his fate is to be escaped, namely, by 'repentance' and by attending to the teaching of 'Moses and the prophets,' which, for us Christians, is now supplemented by that of our Lord and His apostles.

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The Prophecies of Zechariah.

(I.-VIII.)

BY THE REV. T. M'WILLIAM, M.A., NEW BYTH.

THE Book of Zechariah must be studied in parts. The first eight chapters are linked together by the same individuality, like a clear range of mountain peaks that ends in broken country, or like a vein of precious metal that suddenly ceases. Our present study is concerned only with these opening chapters—the undoubted prophecies of the prophet Zechariah.

Zechariah, the son of Berechiah, the son of Iddo, was of a priestly family, and was therefore sprung from a class which, in camp and court, in forum and temple, has so often given a nation its foremost men. He was not that Zacharias spoken of by our Saviour as slain by his countrymen 'between the temple and the altar.' That was an incident of much later date. Our prophet's work was distinctly connected with the rebuilding of the temple (520–516 B.C.). He was one of the noble band which included the prophet Haggai, who saw that to a large extent the salvation of the people lay in the rebuilding of their temple. Haggai, with sound statesmanship, had already begun to emphasize the importance of the mortar tub. It was our prophet's distinct characteristic

that he threw the glamour of poetic spiritual thought round practical purpose.

His grandfather, Iddo, was one of the leaders of the people on that glorious day when they marched forth from Babylon under the approval of the Persian king Cyrus, to return to the old country—a name dearest and holiest to the Jew. With most, the discovery of prosaic facts dispelled the cherished dreams of years. The land was poor; neighbours like the Samaritans were troublesome; the grand ceremonial of laying the foundation stone of the new temple on the first days of the Return (536 B.C.) had become a clouded memory; for the work was interrupted and the people had lost heart. Already, however (520 B.C.), the practical prophet Haggai had roused the people from torpid misery to active effort. Zechariah came forth in the same year to show them that their work, if well done and followed up, would usher in a golden age; and we can imagine how these toiling depressed workmen, susceptible naturally to thought of noble destiny and high spiritual ideals, would be thrilled by the word of the young prophet