

day of his wrath, as well as the vanity and irrational folly of idol-worship in every respect, is next adverted to.

VER. 18.—“What profiteth the graven image
That the maker thereof hath graven it ;
The molten image, and a teacher of lies,
That the maker of his work trusteth therein,
To make dumb idols ?”

Idols are called “teachers of lies,” because their worship is essentially a system of falsehood and error. “Trusteth therein to make,” &c. ; that is, How comes it that the maker of idols can have such trust in his work, that he can trouble himself to execute it ?

VER. 19.—“Woe unto him that saith to the wood, Awake ;
To the dumb stone, Arise, it shall teach !”

It would be better to change the punctuation of this last line, and to place a full stop after “arise ;” viewing the succeeding words as the beginning of the terribly sarcastic rejoinder which the prophet makes to the stupid devotion of the idol-worshippers : “Woe unto him that saith to the wood, Awake ; to the dumb stone, Arise !” (Stir thyself up, come, help, teach us !)—“*It teach !*” *It* awake or arise for the help of its devotees. What is it ?

“Behold, it is laid over with gold and silver,
And there is no breath at all in the midst of it.

VER. 20.—“But”—

How sublime the contrast !

“The Lord is in his holy temple :
Let all the earth keep silence before him.”

CHAPTER III.

VER. 1.—“A prayer of Habakkuk the prophet upon Shigionoth.”

The final chapter of the Book of Habakkuk is closely connected, in respect of subject, with the two preceding ones, and forms their appropriate complement. It is entitled a “prayer,” because it opens in the language of supplication, and possesses a devotional character through-