

his partner was a thoroughly honorable housewife. If, on the contrary, his domestic peace was sorely disturbed by his wife's unfaithfulness, Hosea had painful experience in his own person of what Israel had done to Yahveh, and, at the same time, he could always hold that scandal in his house up before the people, who, doubtless, watched it only too carefully as a sign, the deeper reason of which lay in the ominous unfaithfulness of the community of Yahveh. As in Isaiah's case, along with his wife and his children, who are named by prophetic inspiration, he was a living mirror, in which the nation could always read the character of its relation to God."

He is evidently a firm believer in miracles, and in the historical, as opposed to the allegorical, interpretation of the Bible; for whilst he does not enter into the discussion of the Jonah miracle, he says: "Of the giant shark it is well known that it swallows large bodies whole, so that enormous fishes, undevoured human corpses, an entire carcass of a horse, etc., have been found in it. That one who is swallowed remains alive is certainly, where it is not a question of a mere moment, impossible, according to 'natural laws'; but not at all more wonderful than that a Lazarus resisted corruption four days, or Christ Himself rose on the fourth day."

After a brief examination of the various views that have been advanced as to the didactic purpose of the book, he says: "What runs like a thread through the whole, and at last becomes a knot, whose unloosing in iv. 10 forms the glorious finale, is the conduct of God to the heathen world, which is here revealed as full of good will and love, in opposition to the limited, narrow-hearted notion current in Israel, and not impossible even to a prophet like Jonah; while the conduct of the heathen to God, both that of the seamen and the Ninevites, must put the Jews to shame by their reverence for the deity, and their ready repentance. The national limits of the Old Covenant are here wondrously broken through; the entire heathen world opens as a mission field to the messengers of Yahveh. Thus the book, with its wide-hearted outlook on God's ways, and sharp criticism of the selfish spirit of the Jewish people, as a didactic work, is itself a miracle in the literature of this people."

Coming to Zechariah, he states the arguments that have been adduced in favor of attributing chapters ix.-xiv. to a different age and author; and whilst not speaking positively, he inclines to the opinion that such a line must be drawn separating the book into parts.

Throughout the work he discusses questions of style, *e.g.*, comparing Hosea with Amos, and also with Jeremiah, the state of the text, genuineness, etc. The critical notes are very brief, but pithy; few, but wonderfully luminous.