

unlike. Jeremiah's emotion is largely of one kind. Covered with sackcloth and ashes he sits down and utters a low plaintive wail of sorrow. The harvest is past, the summer is ended. The sluices of an overwhelming flood are already opened. The walls of the holy city are crumbling before the battering-rams of the enemy. There is no hope. The people are already going into captivity. With Hosea also there is sorrow, deep and tender pathos. But there is more. You can see his eye flash with righteous indignation as he beholds a people deliberately cut themselves loose from every sense of shame, and insult the Almighty to his face; and you also behold in him the alacrity, the earnestness, the eagerness which inspire a general in the time of battle when momentous issues are suspended in the balance. The people had grievously backslidden, but there is hope. He puts the trumpet to his lips, and in hope he sounds forth God's loving message: "Return ye backsliding children and I will heal your backsliding." Now this play of varied emotion has affected the prophet's style. It is abrupt, at times the connection is difficult to trace, frequently the thought is left to be supplied. And yet there are passages of marvellous beauty and matchless pathos, as for example when God is represented as saying: "How shall I give thee up, Ephraim?" and, "I will be as the dew unto Israel." The style of Hosea has always been noted by commentators for its peculiarities. It has been said that the emotional distress caused by his message of woe has choked the prophet's utterance and brought confusion into his style, that the prophet's rhythm is the artless rhythm of sighs and sobs, and that the fetters of grammar are almost too much for his vehement feeling. Eichorn has described the style very graphically, indeed the description resembles the style itself: "Hosea's discourse is like a garland woven of a multiplicity of flowers; images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down that he may directly break off another. Like a bee he flies from one flower bed to another, that he may suck his honey from the most varied pieces."

The book divides itself into two parts. The first part consists of the first three chapters, and the second embraces the rest of the book. In part first the conduct of Israel towards God is