

(xxxvii. 21-36)—and staked his prophetic reputation on the fulfilment. Nor does the most sceptical critic doubt that some great catastrophe did fall on the Assyrians, and compelled their sudden retreat from the neighbourhood of Jerusalem. Chap. xxxiii. is the prophetic pæan over their disappearance. Isaiah had consistently foretold that Jerusalem would be delivered, but not by battle or hand of man—delivered suddenly; and his word came absolutely true (cf. x. 33; xxix. 5-8; xxx. 30-33; xxxvii. 7). This is the hour of the supreme triumph of the prophet—the highest point of his influence—and thenceforth we see no more of him. The latter portion of his book relates solely to the future.

On this period of Isaiah's public ministry, Mr. Smith has unquestionably given us a bold, brilliant, original book—one which has already won for him the highest encomiums from competent critics. If we cannot endorse everything that these critics have written, it is not because we are insensible to the fascination of much of its contents. Mr. Smith has many qualifications for undertaking with success the interpretation of this greatest of the prophets of the Old Covenant. His

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is strong. He can throw himself with ease and appreciation into the times he is describing, can call up by vivid, imaginative effort the very form and impress of a situation, can describe it in terse, vivid, and effective language. His chapter on "The World in Isaiah's Day" reads like a chapter of Freeman's—to whose style his own strikes us as bearing a considerable resemblance. He has thoroughly assimilated the new learning, is an admirable Hebraist, often venturing on bold, forcible renderings of his own of Isaiah's pregnant passages, can rise to high levels of genuine eloquence, and is a master of trenchant epithet, of lively metaphor, of keen-edged satirical remark. These are qualities of immense importance in the exposition of a prophet whose own style is so sustained, who abounds in vivid, light-flashing metaphor, and who wields