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words, λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα, where the words τίνα ἄλλον may be taken to refer as well to the οἶκον as the individual baptism implied in the mention of Κρίσπον καὶ Γάϊον in ver. 14.

<div align="right">F. L. H. MILLARD.</div>

Psalm xlv. 7.—A standing puzzle to interpreters is the phrase in Psalm xlv. 7, rendered after the LXX. in Hebrews i. 8, 9, as "Thy throne, O God, is for ever and ever." This is unobjectionable in point of grammar, but has against it material considerations of a formidable character. The alternative translation, "Thy God's throne is for ever and ever," defies the principle of Hebrew syntax, that no suffix may intrude between a construct noun and its following genitive. Passages cited as examples to the contrary are dubious, and the set of grammatical opinion is steadily against admitting the exceptional construction. Starting with the probability, that in the Elohim Psalms, the original sacred name יהוה has been displaced by a reviser, Giesebrecht points out the possibility that in this passage a יהיה=3 sing. imperf. of the substantive verb, hastily read as the Divine name, was replaced by Elohim. If that were so, every difficulty vanishes, and we should read, "Thy throne is (or shall be) for ever and ever," a phrase that has a close parallel in 2 Samuel vii. 16, and that leads naturally on to the thought of the following verse. The conjecture is ingenious.

<div align="right">W. G. ELMSLIE.</div>