

appear as a prince of peace. The point for us now is that later Judaism, in spite of the variety of views and mingling of strange elements, stands at the close of our review in an attitude of expectation, and so remains true to the forward look which is the characteristic of genuine prophecy.

What, then, was the result of this strange national career? One quotation may be permitted from a carefully-written volume, recently published, which sums up in a few words the view that has substantially been adopted in this article.

"Briefly reviewing the ground that we have gone over, we may recall to mind that when the Israelites first came into the light of history they were a group of nomad clans with a religion like that of other dwellers in the desert. Their God, Yahweh, was apparently the local divinity of Kadesh, who was made party to a coalition of the social groups in that region. The success of the coalition led to the invasion of Canaan and the gradual settlement of that country by the immigrants. In Canaan the God took on the features of an agricultural divinity receiving the first fruits and tithes of the soil. The attempt of Ahab to introduce the worship of the Phœnician Baal led to a reaction under the powerful personality of Elijah. The prophetic party thus beginning its career was prompted by a desire for social justice as well as for religious simplicity. In some centuries of conflict this party clarified its aims and at last preached an ethical monotheism for Israel. This monotheism would not have triumphed (humanly speaking) had it not been for the Exile. In the Exile people found the bond which held them together to be that of religion. They therefore became a Church rather than a nation, conscious of possessing a unique treasure in the traditions of Moses and the prophets, carefully avoiding amalgamation with those of different faith" (*The Religion of Israel*, by Dr. H. P. Smith, p. 350).

There remained, then, (1) a nation or community that, because of this religious discipline, was able to maintain its separate existence when the Temple was destroyed and the land laid desolate. For some time the main interests of the most zealous adherents of the faith had been religious rather