

preaching the nation was the unit. But the original religious awakening and movement involved the doctrine of the worth and the responsibility of *the individual man*, and at length when the nation was in a state of disintegration, the mind of the great prophet Jeremiah leaped to the doctrine that religion is a personal matter between the individual man and God (see Jeremiah, chapter 31: 31-34.*), and from that time the individual man became the unit instead of the nation; and Renan, the brilliant French rationalist, had great admiration for Jeremiah, and considered that his work was an indispensable preparation for Christianity. In a similar way men like Martin Luther, John Knox and John Wesley appeared

*31. Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah;

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;

33. But this shall be the covenant that I will make with the House of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.—Jeremiah 31: 31-34.