

and from it we can see at once that the critic is perplexed. He is between Scylla and Charybdis. If he denies the prediction in the prophecy on the ground that Jeremiah could not have seen so far ahead, he discredits what he has already allowed, that Jeremiah clearly foresaw the overthrow of the Babylonian power. And, on the other hand, if he allows that Jeremiah wrote these chapters, he must give up his canon of criticism. He does neither. He takes a middle course. He says: "It does not seem that this prophecy is Jeremiah's. The grounds for this conclusion do not consist in the announcement *per se* which the prophecy contains of the end of the Babylonian power . . . or in the phraseology, which has much in common with Jeremiah's, but in the manner in which the announcement is made, and the contradiction which it evinces to the position which Jeremiah is known to have taken in the year to which this prophecy is assigned." (Driver, p. 250.)

He then goes on to show how Jeremiah was at this time favorable to the Babylonians; how he was counselling submission to them, etc. And he says it is inconsistent with this to suppose that the prophet at the same time would pen this terrible philippic against the Babylonians. He seems to overlook the fact that the prophet's conduct in urging his countrymen to submit to the Babylonians, and seek safety by accepting the terms offered, was quite as inconsistent with his acknowledged foresight of the overthrow of Babylon.

The explanation he finally adopts is this: "The prophecy, l.-li. 1-58, is the work of a follower of Jeremiah, familiar with his writings and accustomed to the use of a similar phraseology, who wrote no very long time before the fall of Babylon, from the same general standpoint as the writer of Isaiah xiii.-xiv., and the writer of Isaiah xl.-lxvi." (Page 252.)

Thus every fair and reasonable consideration is set aside to save the theory. These chapters, which are plainly in Jeremiah's name, and which the prophet tells us he sent to Babylon (li. 59) by the hand of Jeraiah, to be read to the exiles, and then sunk in the Euphrates, are to be cut from their position and assigned to some unknown hand in some unknown period, not to get rid of the predictive element, not to remove any serious difficulty they present, but simply to get the author into the generation and locality when and where the events occurred. This is all