

ship, and by *Deutero-Isaiah*; from the fifty-fourth chapter onward, where we find the glories of the restored covenant blessings (Ezek. xl-xlvi. ; Isa. liv-lx.).

For the accomplishment of these great purposes, so vital in the history of Jehovah's people, no prophetic writing could be more wisely adapted than the Book of Isaiah from chapter forty to the close. Chapters forty to forty-eight contain a message of comfort and deliverance for Jehovah's people. Chapters forty-nine to fifty-nine describe Jehovah's servant and his work. Chapters fifty-nine to sixty-six develop the future glories of the Church.

The time of the Jewish exile was a time of conflict between national Gods. This was not a new experience. Jehovah, the God of the Israelites, came into conflict with the gods of the Egyptians, and proved His supremacy at the time of the exodus of the Israelites from Egypt. As Egypt was the battle-field between Jehovah and the idol gods of the South at the time of exodus, so Babylon was the battle-field between Jehovah and the idol Gods of the North at the time of the exile. The exile thus develops a new focus for the fight, and brings new parties on the field. Evidences are not wanting of the prevalence of this conception. In the time of the earlier supremacy of the Assyrians, there is evidence of it in the case of Ahaz (2 Chron. xxviii. 22, 23): "He sacrificed unto the god's of Damascus which smote him, and said, Because the gods of the King of Syria help them, therefore will I sacrifice unto them, that they may help me." The same thought is implied in the eighth chapter of Isaiah, when he asks: "Should not a people seek unto their God?" (verse 19). Jeremiah also upbraids the people thus: "Hath a nation changed their gods?" (Jer. ii. 11.)

Further evidence is found in the cuneiform inscriptions on a cylinder taken from the Babylonian ruins in 1879, and now found in the British Museum. Prof. Rawlinson translates a portion referring to Cyrus as follows:

"Many of the kings who belonged to the various races brought to me their tribute. . . . The gods who dwelt among them to their places I restored, and I assigned them a permanent habitation. The gods of Sumir and Accad, by the command