

swering to his view of sin. This is one evidence of the genuineness of Chap. 31, regarding the New Covenant. Jeremiah's new Israel is not so much a restored remnant as a new creation by Jehovah. The name of the new king and people is the same, "The Lord Our Righteousness."

In Jeremiah forgiveness is operative as a divine principle in the founding of the new order.

Repentance in the people is implied or expressed in the teaching of all these prophets as a necessary condition on the human side.

The principles by which the new order is inaugurated and maintained according to the prophet are these which were proclaimed by the forerunner the Baptist, and were not only taught but fully incarnated in the founder of Christianity.

4. It is scarcely conceivable that these prophets should contemplate a new order apart from a governing headship as a center around which the new order should move, and by which it should be regulated. They had no experience of any other sort of an organization. The spiritual headship of Jesus Christ in its New Testament bearing was beyond them. It was natural they should think of some embodiment idealized by reflection upon the most renowned among kings and prophets if not priests, in their past history.

This idealized personage, while finding his connection with the past must supercede the past. The past was imperfect, no king or prophet had brought the nation to perfection. The new leaders must be more largely endowed by Jehovah, who is the real worker, but who works through his chosen instruments.

It is probably on these principles that we are to account for the origin of the doctrine of the Messiah so far as it really appears in the teaching of the prophets. The conception of the Messiah has been made to stand for the full anticipation, or at least the main anticipation of Christianity. It is probably at least only an important one. It certainly cannot be maintained that we have no important conceptions of Christianity apart from this.

If we have not been travelling on uncertain ground we are already in possession of important foreshadowings of Christianity independent of the doctrine of a personal Messiah.

If we have learned from the prophets to believe in,