

logy;" and if those terms are taken with the necessary qualifications they may stand, since he sketches a constitution for the restored community in Palestine, and makes a rich eschatological contribution. In this man of priestly family varied elements exist side by side without being fused into a consistent system. He has affinities with Jeremiah, but his type of mind and conception of the Church are different. He is a High Churchman, not lacking in evangelical qualities. Some truths, such as personal responsibility, he presents in a way that we are tempted to call mechanical—that is, in a hard, abstract manner, out of all living relation to the complementary truth of heredity. There was, after all, some truth in the statement that "the fathers had eaten sour grapes and the children's teeth were set on edge." However, while his weight falls heavily on the side of the priestly view, he did important work as a preacher of judgment and a prophet of faith. He believed that, at the Divine command, the dead bones of a ruined nation could rise up as a mighty army before God, and that the heart of stone could, by a miracle of grace, be turned into a heart of flesh.

*The Theology of Deutero-Isaiah.*—At this stage it is necessary to recognize the significance of the great message contained in Is. 40-55. Though different in its spirit and style, it takes rank with the other great prophetic sections. We do not know the name of the author, and we cannot say with any certainty where he lived. On account of its historical background, theology, and language and style this book cannot be earlier than the time of the Babylonian Exile, and the attempts to place it later are not convincing. The writer is evidently not a public leader, pastor, or prophet in the same sense as Isaiah, Jeremiah, and Ezekiel. He is not facing particular concrete situations in the same way; he is a poet brooding over the great national disaster, and seeking to impart to others the message of comfort and hope which heavenly voices have brought to his soul. Pre-exile prophecy had been mainly a word of warning and threatening; in Ezekiel promise follows denunciation. Deutero-Isaiah brings a message of