

the fall of Jerusalem, and describing the condition of the people during the exile. The introductory chapter of this book has a good discussion of the date of the whole section, in which among other things, it is shown how this exilic work came to be appended to the writings of the first Isaiah, since it was concerned so largely with the fulfilment of the "former things," that is, the predictions of the great Prophet of the former epoch. Book II., in ten chapters, is headed, "The Lord's Deliverance," and takes up the leading ideas of Chs. xl.-xlviii., with a closing discussion of "the Righteousness of Isaiah, and the Righteousness of God," as these attributes are spoken of, in the whole of the second part of Isaiah.* Book III., in six chapters, deals with "the Servant of the Lord;" and Book IV., in five chapters, with the restoration.

I can only call attention in closing to two main features of this work which have probably contributed more than anything else to its epoch-making character. The first is the use which Mr. Smith makes of the historical element in Isaiah and the conditions of the times in which the several parts of the Prophecy fell. That there should be such a distaste for the intelligent study of Old Testament history and the illustrative contemporaneous history of Western Asia is both a puzzle and a reproach. Probably this state of things will be altered when serious people get to feel as well as see that it is a subject worth studying, and this can only be effected by such work as Mr. Smith has done in showing how the great prophetic ideas, in other words, the great motives of the Old Testament, were rooted in historical occasions. It is a most delightful as well as instructive study to follow our author's delineation of the influence of the home and foreign politics of Israel upon the character of the people, and of the ways in which the latter evoked the prophetic voices. For fine historic pictures the reader may be referred, for example, to the sketch of the character and fortunes of Tyre and their lessons, and to the magnificent portraiture of Cyrus and the vindication of his claim to the unique position accorded him in Prophecy. The significance of Cyrus,

*I may be permitted to remark that Mr. Smith is in error when in his discussion of the biblical use of the word for righteousness, he says that its earliest meaning "may have been either *straightness* or more probably *soundness*." The idea of "soundness" is secondary and that the true physical meaning is that of "straightness," is proved by the use of the verb in Arabic as a verb of motion: bearing straight onward, as in an attack upon an enemy. This usage is found, for example, in the Travels of Ibn Batūta.