cerning Cyrus and the return; as speaking to men living two hundred years after his time. But as a prophet's vital relation to his own age is better understood, it is seriously felt that another author is necessary, one two hundred years later than the royal Isaiah of theocratic Jerusalem. Shall we lose our loved Isaiah by this new method, or feel that he is sadly shorn? Nay, verily! To see how the prophet's message appealed to the conscience of his own day is the best way to feel its appeal to our own conscience, and to see how he moulded cotemporaneous life is the best way to realize his moulding power in our life. Thus the new historic method makes our loved prophet richer and dearer to us. At the same time it gives us a *Deutero-Isaiah* of equal brilliance and sacredness.

The prophets in Jehovah's name counselled the Jewish nation from Isaiah's time onward (Isa. viii. 16), and a number of them went with the exiles into captivity (Jer. xxix. 1). The situation of a prophet during the exile gave shape to his work. A few leading principles may be gathered by a general survey of the prophetic literature of the period of Israel's humiliation, opening with Jeremiah, who stands at its dawn, and passing through the fuller light of Ezekiel to the mid-day of the period, as traced in Daniel and *Deutero-Isaiah*. Just as Deuteronomy (Deut. xviii. 15-22) gives the key-note for all prophetic work, so Jeremiah gives the key-note for the prophetic work of the exile.

Let us notice a few leading principles which he states relating to the exile.

First. He states distinctly the condition on which the Jews might remain in Judah and thus avoid the captivity, viz., a spiritual return unto Jehovah. "Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words. . . . For if ye throughly amend your ways and your doings; if ye throughly execute judgment, . . . if ye oppress not, . . . neither walk after other gods. . . . Then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever" (Jer. vii. 3-7; see also Jer. ix. 23, 24).

Secondly. In the twenty-ninth chapter Jeremiah gives