

of the spirit of devotion, it breathes out those intense religious emotions which are felt alike by all the world. It expresses them in their simplicity and purity, with none of the cant of our narrow isms, creeds and theologies. If we study it as the philosophy of wisdom, it comes to us, not cut out into the syllogisms and categories of Aristotle, nor inductively classified according to the "Novum Organon" of Bacon. But it gives beautiful and symmetrical expression to the primitive beliefs, the universal judgments, the moral and religious intuitions of the entire race of man. And so the very garb of poetry in which it is dressed is woven of a tissue, not of fleeting and perishing and mutable word sounds, but of beauteous symmetries of thought, abiding as eternal truth itself. It is God's Word, living and abiding forever.

THE SERVANT OF JEHOVAH.

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PART I.

THE BASIS OF INTERPRETATION FOR ISAIAH, CHAPTERS XL.-LXVI.

THE historical basis of interpretation for the former part of the Book of Isaiah has become clear and well defined in general outline. The history of the Assyrian kings, Tiglath-Pileser, Shalmaneser, and Sargon (740-701), wonderfully corroborates and elucidates the Hebrew history of the same period, when Uzziah, Jotham, Ahaz, and Hezekiah reigned in Jerusalem (Isa. i. 1). As the historical basis of the former part is developed and made definite, it becomes clearer that the same basis is inapplicable to the second part. The chapters under consideration (xl.-lxvi.) come down to so late a time as the decree of Cyrus (538) permitting the return of the Jewish exiles (Isa. xlv. 28 and xlv. 1). This makes the whole book synchronize with periods of history two hundred years apart. The old method of interpretation represents Isaiah as predicting con-