

regard to the dates of the Pentateuch and the prophetic books, as if the conclusions were indisputable. In his treatment of the idea of atonement he follows the same method of assuming that the idea grew out of actual historical developments. The prophets who lived in and subsequent to the days of Jeroboam II had to face the question—"How can sinful men be restored to righteousness and happiness?" Iniquity ran down the streets like water, the people seemed to be sold under sin, and to be dead to God, instead of manifesting the old sensitiveness to His revelations of Himself which had made preaching such a great power in the days of their fathers. Amos sees nothing for it but judgment. The sinners shall be cut off, and then shall Israel be pure. Hosea advances beyond Amos, and breathes the hope that the judgments of God on sinners may lead them to repentance. The first Isaiah sees still more deeply and appreciates, as none had done before him, the need of divine help for helpless man, the need of spiritual influence to convert spiritual beings, and he believes that that help will be given to a remnant, because God is with His people who may well put their trust in Him. Then comes Micah, and in his sermons we observe the growth of the doctrine of an ideal Israel, a doctrine that "was the foundation of the Babylonian Isaiah's doctrine of atonement." This germ in Micah led the Deuteronomist to inculcate the setting apart of the Levites to make atonement for the people. The Deuteronomic doctrine of an atoning tribe could not endure—it was indeed a degeneration from the old belief that Israel was a nation of priests—but "it pointed in the direction of the truth ultimately to be discovered and eternally to endure, the Babylonian Isaiah's doctrine of atonement by the righteous for the unrighteous." In Jeremiah's life, character, and writings we see that this doctrine of intercession and atonement by righteous men for the unrighteous is taking a firmer hold of spiritually minded men. Ezekiel repeats the same speculations regarding the need and the possibility of vicarious atonement through suffering, while he emphatically declares that a representative atoning tribe or man would not, could not save. He cannot see a man fit to stand in the gap, but he believes that through the Spirit God's people will be led to holiness and a covenant of peace be made between them and God. In the most graphic part of his Thesis, Dr. Duff now describes the standpoint of the gifted seer known