

the most closely to "a theologian"; he has a central thought of Yahweh from which radiates all his thought of religion, as applied to politics and civic life. To him we owe the doctrine of "the remnant," and the faith that Jerusalem would be delivered from the foreign foe. He spent a long time in public life; he had to meet the people in varied circumstances and in many moods. On the whole, while his ministry was one of denunciation, there must have been many hours of hope in the life of one who carried on such a long strife on behalf of a sane political policy and a pure worship of Yahweh (Is. 1/21-26). Even if he had no elaborate eschatology, he was the prophet of faith in a new and deeper sense (7/9, 30/15); he gave spirituality as well as splendour to his picture of Yahweh, the supreme King, whose glory fills the whole earth.

*The Deuteronomic Movement.*—It is difficult to trace precisely the immediate effect of Isaiah on the religious organization, and to learn how far any real effort was made by Hezekiah for the centralization and purification of worship. There seems to have been a fierce reaction, which placed the prophetic party in a perilous position, and the reign of Manasseh was a time of darkness for the disciples of a purer faith (2 K. 21). Through such times a great religious movement comes with a nobler faith and more heroic courage. The Book of Deuteronomy is now accepted as in the main the product of this century. It is a blending of prophetic teaching and purified priestly ritual. It has apparently three elements—the historical, the preaching, and the legal—but the whole book is pervaded by an earnest persuasive spirit. Its aim is to produce a community of "saints," a kingdom of God on earth, and so avert the threatened judgment. In a sense the book is dramatic; its history, sermons, and laws are all placed in the mouth of the ancient prophet Moses. The narratives of Exodus are turned into direct speeches, and the Book of the Covenant is amplified and modified. In the sermons the great lines of thought are the oneness of Yahweh the God of Israel, the view of history as a Divine discipline, and the danger of forgetting God in the hour of prosperity. Such a book clearly stands in the middle of this history and not as its beginning;