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portion is a storm of all the nations against Jerusalem; such an idea is unknown with pre-Exilic prophetic writings, 'After the Exile, fancy dealt in general coalitions of God knows what peoples against the New Jerusalem' (Wellhausen). Similarly, Cornill, following Stade, argues conjointly in favour of a late date for chs. ix.-xi.; the northern kingdom is destroyed; the Greeks are mentioned as a world power and Israel's most formidable antagonist. Many Jews were living in exile among the Greeks. Josephus relates that many Judahites were taken captive to Egypt by Ptolemy Lagi; indeed, from that time till 281 Palestine seems to have formed a happy huntingground for the successors of Alexander's generals. Egypt is the Egypt of the Ptolemies, Assyria the Syria of Seleucidæ.

Dr. Driver seems to think that the 'three shepherds,' the 'one month,' and passages such as ch. ix. 10, xi. 14, are very difficult of explanation if the prophecy is post-Exilic. Certainly Stade's explanation of the three shepherds as signifying the Babylonian, Persian, and Macedonian, or the Assyrian, Babylonian, and Persian kingdoms, is unsatisfactory. Stade frankly admits he cannot explain the 'one month.' Wellhausen suggests that the passage refers to a rapid succession of high priests, such as we know occurred during the last decade before the outbreak of the Maccabæan revolt. In any case the text is corrupt, as Wellhausen has pointed out. Chapter xi. 4-17 is an imitation of Ezekiel xxxiv., while ix. 10 only shows that the restoration of Ephraim was a chief part of the writer's Messianic hopes. Indeed the

arguments for the time of Hosea and Isaiah are satisfied by a reference to the Grecian period. Wright, though maintaining the traditional view, says, 'If the date of the book were to be determined by clear references to facts of history. it would have to be designed to a period not earlier than the time of the Maccabees.'

Upon the whole the Grecian period, however, seems to satisfy the facts of the case.

It is hardly necessary to remark that the Books of Ezra and Nehemiah do not present a thoroughly consistent view of the events of the Restoration period (Cheyne). It appears impossible to work together the details given by Ezra, Nehemiah, Esther, and the Chronicles in any satisfactory manner.

There is no doubt that an opportunity of return was given by Cyrus, but it is probable that uncommonly few of the exiles took advantage of this kind permission. Recent investigations have proved conclusively that neither the temple nor the walls of Jerusalem were reared up by the exiles. Those rebuildings are the work of the portion of the people who were not led away captive. Even in 445, Nehemiah found no returned exiles in Jerusalem, and the walls at that time were certainly not built. Not till 432 were there dwelling in Jerusalem exiles in any considerable number. In conclusion, may I be allowed to draw the attention of the readers of THE Exposi-TORY TIMES to a notable article by Canon Cheyne in the February number of the Expositor. Much that is helpful will be found briefly stated there.

ANDREW GRAY.

Dalkeith.

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Total Depravity.

Studies in Theology (HODDER & STOUGHTON).

WHAT it means is not that every individual is as bad as he can be, a statement so transparently absurd that it should hardly have been attributed to anyone, but that the depravity which sin has produced in human nature extends to the whole of it. There is no part of man's nature which is unaffected by it. I repeat what I said before, that man's nature is all of a piece, and that what affects it at all affects it altogether. When the conscience is violated by disobedience to the will of God, the moral understanding is darkened, and the will is enfeebled. We are not constructed in watertight compartments, each of which might be ruined while the others remained intact; what touches us for harm, with a corrupting, depraving touch at a single point, has effects throughout our nature none the less real that they may be for a time beneath consciousness. This is the doctrine of sin as a state which answers to the experience of religious men. At a primitive stage of advancement, indeed, just as in childhood, men repent of what they have done; but at a more mature stage, they repent of what they are. At first they feel that they must make amends; but when they come to know themselves, they feel they must be born again. 'Oh, for a man to arise in me, that the man I am may cease to be!' That is the prayer which answers to a true consciousness of the extent of human depravity; and it is justified by the words of our Lord Himself about the necessity of the new birth. JAMES DENNEY.

'That we faint not.'

Studies in the Christian Character (LONGMANS).

I HAVE heard of a young officer who, as he went for the first time under fire, as he felt that wholly strange demand on a man's courage which comes as the bullets fly around him, and he sees men close beside him fall and die, was on the point of breaking down. It seemed almost impossible for him to go on; and for a moment he faltered, visibly irresolute. An old officer saw what was happening; he just put his hand on the lad's shoulder: 'Oh no,' he said, pointing forward, 'there's your way, you know,' and the man's whole career was saved.

FRANCIS PAGET.

Duty.

The Christian.

THAT word duty, which so often comes out from the lips of Christians, ought, in one sense, to be banished for ever

Jelustration. I from our terminology. It does not

from our terminology. It does not exist in the Bible: that is quite certain. That is a solemn assertion to make. But you will remember there are only two passages in the New Testament where it occurs,—one in Luke xvii. 10 and the other in Romans xv. 27, in which we have the verb 'we ought'—that is, we find ourselves bound; we are morally constrained. That is what every soul must feel who has received the blessings which are in the Lord Jesus Christ for us. As in the fifth chapter of this Epistle we read, 'The love of Christ constraineth us,'-shutteth us up, and driveth us on by a grand necessity. But it is not the duty of drudgery; it is the duty of delight and of love. In Eccles. xii. 13, where we are told, 'This is the whole duty of man,' the word 'duty' is inserted. It ought to read, 'This is the whole of man'; meaning, of course, that until a man comes to see that he is to 'fear God and keep His commandments,' he is not a man in the truest sense of the word. It is not a duty in the sense of compulsion; it is a delight to a man.

H. W. WEBB-PEPLOE.

Witness-Bearing.

Studies in Theology (HODDER & STOUGHTON).

Self-emptying is an essential condition of it; no man can bear witness to Christ and to himself at the same time. *Esprit* is fatal to unction; no man can give at once the impression that he himself is clever, and that Christ is mighty to save.

James Denney.

Lost Hours.

St. Nicholas.

'I say good-night and go upstairs, And then undress and say my prayers Beside my bed, and then jump in it, And then—the very nextest minute, The morning sun comes in to peep At me. I s'pose I've been to sleep, But seems to me,' said little Ted, 'It's not worth while to go to bed.'

SIDNEY DAYRE.

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