

Exile. *A prince*; the title which Ezekiel uses to indicate the great ruler of the future, rather than the title of king. (See chs. 45, 46.)

V. 25. *A covenant of peace*. This is probably a reflection of the teaching so prominent in Jeremiah concerning the new covenant which God is to make with his people. *Evil beasts*; those who prey upon the life of the nation. *They*; the true Israel. *Wilderness*; not so much desert as pasture land. (See Ps. 65 : 12.)

V. 26. *I will make . . . in his season*; perhaps not so good a reading as the one in the Greek Old Testament: "I will set them round about my hill, and I will send you the rain in its season, a rain of blessing." *My hill*; a hint of the place which the temple is to hold in the life of the new Israel. (See ch. 40.)

V. 27. *The bands*; the band being the pole or chief part of the yoke which binds the oxen together. The people are to be freed from the life in exile, which was a life of bondage. *Those that served themselves of them*; either their captors in Babylon, or the evil shepherds referred to in the earlier part of this chapter.

Light from the East

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"THEY SHALL BE SECURE IN THEIR LAND" (v. 27, Rev. Ver.)—"Secure" is what the people of Palestine are not and never were. You must shut up your sheep at night and stay with them all the time; if you have a cow, you must take her into the house with you. There are not a great many horses in Palestine, but horses are particularly acceptable to robbers. When the writer was tenting in the Holy Land with Rev. E. L. Morrow, now of Brockville, Ontario, we had five horses. At night we would employ a watchman for the animals. Once we were near a little railway station, and the station-master recommended a watchman, but explained to us in French—which the would-be watchman did not understand—that we had better take him, for he was no other than the notorious robber of the neighborhood. We employed him, paid him double the usual fee, and all night kept an anxious eye on the watchman. But we had no good ground for anxiety. The man's word was pledged. Had we not employed him, he and his companions would probably have taken our horses.

THE CAPTIVITY

"The Jew called himself the *Galutha*—the captive, yet he was seldom a slave, for he seems to have been as free as his captors. Possibly upon his first arrival he was compelled to labor upon the great constructions of Nebuchadnezzar, along with the captives of other nations, but not for long. Soon he acquired land of his own to cultivate. He raised barley, wheat, delicious melons and grapes; he collected from the desert truffles and licorice root; he planted and irrigated his date gardens, and between the rows of tall trees he raised pomegranates, oranges, figs, bananas, and vegetables of all sorts. Others were merchants traveling up and down the canals to Babylon with the produce which they had purchased. A few were brokers and real estate agents caring for the property of their clients, and renting their land and houses for so many *manas* of silver or *kas* of dates. Some were jewelers, hammering out the rings of gold, silver and bronze for the fingers, ears and nose, not only for the Baby-

lonian women, but for their own wives and daughters. A few were slaves, bought and sold as any other property. He acquired property, paid his tax in produce, lived wherever he chose; probably the only galling restriction placed upon him was the prohibition to leave the country for his native land. He was allowed the free exercise of his religion, and scrupulously spent the Sabbath with the rabbi of his community, piously bewailing his fate and his absence from Jerusalem.

"From numerous remains it is not difficult to construct their manner of living. The houses in which they dwelt had walls of clay, seldom of burned brick. The single room, as in the modern Babylonian house, was lighted by the door, or a small hole near the roof, to permit the escape of the smoke of the fire. The trunks of the date-palm, split into halves, were laid across the walls for rafters to the roof; above them was a layer or two of matting woven from the reeds from the