

here is no cure except in the consciousness of living under God's Eye-shine! That is to health of soul, all and far more than all, sunlight is to vegetation.

I read the other day an Eastern legend that in an interesting way illustrates this. In a long-past age there dwelt on the bank of the river Indus a farmer named El Hafed. He had fertile grain fields and a productive orchard, and dwelt contentedly with his wife and family. But one day a Persian priest happened to come that way, and, with Oriental hospitality, was invited to stay as a guest. In the course of his conversation with El Hafed, he told him of diamonds that might be found in a distant land, and how they were so precious that one of them, no bigger than his thumb, was of far greater worth than all his possessions, houses, and lands put together. El Hafed on hearing this grew discontented, and resolved to set out in search of the treasure. He sold his farm to a neighbour, left his wife and family, and wandered away into the west, through Syria and Egypt and into Europe, seeking for diamond fields. But his search was fruitless; and at last, when he had got to the furthest verge of the Mediterranean, weary and worn with travel, he sank down and died. After this, the Persian priest, journeying once more by the banks of the Indus, came again to the house in which El Hafed had lived, and was received as a guest by the neighbour who had bought it. Having received refreshments, he was reclining on a couch, and, glancing idly round the room, his attention was arrested by a brilliant flash of light proceeding from a stone that lay on a shelf near him. He started up, exclaiming, 'Has El Hafed then returned, bringing with him this precious diamond, which may purchase the whole country-side?' 'No,' replied his host, 'I found that stone in the brook that runs at the foot of the garden; I did not know it was a diamond.' The priest and his entertainer rushed down to the brook, and, turning over the sands, found other stones even more precious than the one that had been already secured. And thus, as the legend in its closing verses—for it is in poetic form—says:

El Hafed's garden held within its bound
The wealth he sought afar, but never found.¹

4. *This Good is satisfying.* What do we mean when we say that we are 'satisfied'? It is a remarkable fact that, the more simple the idea of a word, the more difficult it is to define it accurately; so much so that when you ask even a philosopher or a logician his explanation of a word in our own English tongue which we all use and understand, he appears aghast and staggered, and he will say, 'Satisfied? why, it means—satisfied.' Yes, brethren, it is just that, it means SATISFIED; do not make it less or more to-day. I stood by the bedside of one of my congregation a day or two ago, and I showed her the motto text as she lay there in the hospital, where she has gone for a very serious operation, and, as I showed her the text, she said, 'Oh, thank God, that is just for me.' 'Satisfied,' she said, 'just wanting nothing more'; and I said, 'Thank you, you have given me the definition I needed; just wanting nothing more.'

A lady connected with this congregation, when I visited her on her dying bed, said, 'Why, sir, I have been very, very rich.' She was a lady, as I knew, who had no very great income really; and I stared, and for a moment could not think what she meant. 'What is it?' I said. 'Why, sir,' she said, 'my Father has never allowed me to go out without two footmen walking behind me, never.' I said, 'Indeed, will you tell me their names?' 'Goodness and mercy have followed me all the days of my life—and I shall dwell in the house of the Lord for ever.'²

¹ J. Aitchison, *The Children's Own*, 25.

² H. W. Webb-Peploe, *Calls to Holiness*, 70.

A Note on Ezekiel xxxii. 17-32.

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ONE of the most striking and yet most characteristic passages of Ezekiel is this mock wailing for the fate of Egypt. The graphic if somewhat gruesome picture of Egypt falling into Sheol and there beholding the fallen nations of the world is a singular example of this great poet's imaginative genius.

It is usual and natural enough to compare it with Is 14⁹⁻¹⁷, but both in their method of treatment and

in their subject-matter the two passages are utterly different. In Is 14 the ghosts of extinct peoples rise to show respect to their once over-lord, and are astonished to find that the great king of Babylon is reduced to the same fate as themselves. 'Art thou also become weak as we?' (v.¹⁰). Here it is not the effect on the ghosts of the nations when they see the king of Egypt that is thought of, but on Pharaoh, when he beholds them

in a similar plight to his own. If the former passage surpasses this in dignity and grandeur of utterance, this passage has the advantage in its realistic appeal to the imagination. Notice how the number of the fallen nations and the misery of their common fate is emphasized by the description being in each case repeated in language only just varied enough to relieve the absolute monotony. These refrain-like repetitions also add very much to the dismal effect of the dirge upon the reader. Again, the passage is not, like that of Is 14, so much a description as a picture, or rather a series of pictures. The irony also is far more subtle. To be what other nations have become, though it be extinction, is the only comfort that the prophet has to offer to Egypt. Unfortunately the force of the whole passage is very much weakened, and the sense to a large extent obliterated, by the manifest corruption of the Hebrew text. But, chiefly by the help of the LXX, the original text can for the most part be restored with a very considerable degree of probability.

A comparison with the LXX makes clear at once what is fairly evident of itself, that this corruption is chiefly the result of the conflation of various readings. We have at least two pairs of duplicates of this kind. For example, the first half of v.²⁵ beginning with the words 'her a bed . . . with all her multitude' to 'land of the living' is clearly a duplicate of v.²⁶, the opening words of the first being *לְהַשְׁכֵּב לָהּ*, of the second *בְּמִדְבַּר הַחַיִּים*. The words 'They have set . . . in the midst of the slain,' somewhat differently read, should be taken with v.²⁴. It is not always easy to determine which of the duplicates represents the true reading, nor is it generally of much importance. But the effect of omitting one or other is to restore what in parts is little better than meaningless jargon into a very forcible poem.

Thus corrected, with also some further slight emendations, the dirge will read as follows:—

Son of man, wail for the multitude of Egypt and cast them down,

Even her, and the daughters of the famous nations,
Unto the nether parts of the earth,
With them that go down into the pit.

They fall in the midst of them that are slain with the sword,

. . . her and all her multitude.

They are gone down, and lie with the uncircumcised,
Slain with the sword.

The strong among the mighty with them that help him
shall speak to him out of the midst of Sheol,
'Whom dost thou pass in beauty?
Go down, and be laid with the uncircumcised,
Slain with the sword.'

Asshur is there
And all her company
Round about her grave:
All of them slain,
Fallen by the sword;

Who caused terror in the land of the living.
[Who have borne their shame with them that go down
to the pit.]

Elam is there
And all her multitude
Round about her grave:
All of them slain,
Fallen by the sword;

Who are gone down uncircumcised into the nether part
of the earth,

Who caused their terror in the land of the living,
And have borne their shame with them that go down
to the pit.

He is put in the midst of the slain.

Meshech is there, and Tubal,
And all her multitude
Round about her grave:
All of them uncircumcised,
Slain with the sword.

For they caused their terror in the land of the living,
And they have borne their shame with them that go
down to the pit.

He is put in the midst of the slain.

And they lie with the mighty that are fallen of the un-
circumcised,

Who are gone down to Sheol with their weapons of war,
And they have laid their swords under their heads,
And their shields upon their bones;

For they were the terror of the mighty in the land of
the living.

And thou shalt lie in the midst of the uncircumcised
With them that are slain by the sword.

There is Edom, her kings and her princes,
Who are laid in their might
With them that are slain with the sword:
They shall lie with the uncircumcised,
And with them that go down to the pit.

There be the princes of the north,
All of them, and all the Zidonians,
Which are gone down with the slain;

In their terror [arising] from their might they are
ashamed;

And they lie uncircumcised with them that are slain by
the sword,

And bear their shame with them that go down to
the pit.

Pharaoh shall see them, and shall be comforted over all his multitude:

Even Pharaoh and all his army,
Slain by the sword,
Saith the Lord Jahweh.

For he has put his terror in the land of the living,
And he shall be laid in the midst of the uncircumcised,
With them that are slain with the sword,
Even Pharaoh and all his multitude,
Saith the Lord Jahweh.

The principal textual alterations in the above translation are that:—

- (1) In v.²² 'and all her company'—v.²³ 'of the pit' is practically omitted as, on the whole, a less probable variant of v.²³, 'and her company—living.' The only question that arises here is whether the first clause of v.²³ may not be a variant of the line here placed in square brackets, which should perhaps be read here as in the case of *Elam*, *Meshech*, and *Tubal*. Similarly, in v.²⁵, 'her a bed . . . with all her multitude—living' is omitted in favour of its variant, v.²⁶, to which the last clause of v.²⁵ is added.
- (2) In vv.^{21, 21a} is with LXX taken before v.¹⁹, making the words that follow an invitation to Egypt from the shades to fall down into Sheol.
- (3) In v.²⁷ Corinth's brilliant conjecture of 'shields' for 'iniquities' is adopted, as also 'they shall lie' (LXX) for 'they shall not lie.' But read as a question, as in R.V. margin, the sense of the Hebrew is the same. There is nothing to suggest a contrast between a dishonourable and, from a heathen point of view, an honourable burial, as in *Is* 14¹⁸⁻²⁰. Ezekiel seems rather to be describing, with hardly veiled sarcasm, the usual method of burying a warrior.
- (4) In v.³² 'he has put' is read for 'I have put,' an error that seems to have arisen from supposing that the words refer to Pharaoh's punishment, whereas the parallels in vv.^{24, 26} shew that it really refers to the terror which Pharaoh caused.

Thus read and translated the passage forms a highly dramatic and perfectly consistent whole.

- (1) Ezekiel is directed to predict the downfall of Egypt and her descent into Sheol among other fallen nations (v.¹⁸).

- (2) The shades of mighty dead in Sheol, especially the allies of Egypt, tauntingly invite Egypt, who is after all no better than other nations, to fall down among them and be as other heathen dead (vv.^{21a, 19}).

- (3) Egypt obeys the summons (vv.^{20, 21b}).¹

- (4) In Sheol are seen in succession the graves of these bygone heathen powers, each surrounded by the ghosts of its former heroes, once terrible, now put to shame (vv.²²⁻³⁰, with the omissions already mentioned). The description of *Meshech* and *Tubal* is expanded by adding a picture of the nation, here symbolized by a single hero, lying inside his grave. The representation, if ghastly, is singularly effective. What has Egypt to look forward to? At best the glory of lying like these dead and buried nations, a grim skeleton with a sword for its pillow and a shield upon its bare ribs.

- (5) When Pharaoh sees them he is comforted—we are not told why. But a comparison with 31¹⁶ makes it clear. There the fallen nations in Sheol are comforted because the haughty tyrant has become as one of them. Here it is Pharaoh who is comforted by the thought that these other nations have already received a similar fate. It was some consolation to feel that in his misery and shame he did not stand alone.

Two interesting questions are suggested by this passage:—

- (1) We naturally ask, how far is this description of Sheol the creation of Ezekiel's poetic imagination, how far does it represent the definite conception of Sheol current in his time? Without any lengthy discussion on this point, it may be observed that the sudden transition from the picture of Sheol to that of the dead hero in his tomb in v.²⁷ forbids our taking the whole passage too literally. In any case the existence of a visible grave in Sheol is a very strange thought.
- (2) Again, what bearing may this passage have on 37¹⁻¹⁴? It may naturally be asked whether the emphasis laid by Ezekiel on the condition of the uncircumcised here and in chap. 31¹⁸ does not suggest a contrast between the future state of the righteous

¹ The text of the middle of v.²⁰ is probably corrupt.

Israelite, as hinted at in 37¹²⁻¹⁴, and the wicked heathen, such as we find in Is 26^{14, 19}, where the resurrection of the holy people is contrasted with the utter annihilation of their enemies.¹ Here, again, the answer will depend upon how far Ezekiel in 37

¹ Contrast 'Thy dead shall live; my dead bodies shall arise,' etc. (v.¹⁹) with 'They are dead, they shall not live, etc. (v.¹⁴).

is using purely symbolical language to describe the reawakening of the nation's hope (see v.¹¹); how far he contemplates, as at least a venture of hope, the resurrection of the dead of Israel to partake in the future destiny in store for the nation. It is hardly necessary to add that the force of Ezekiel's description becomes infinitely greater if he has such a contrast in his mind.

Literature.

TOTEMISM AND EXOGAMY.

PROFESSOR J. G. FRAZER has done more than any man to make popular the study of Comparative Religion. We do not, of course, forget Professor Edward Tylor or Professor F. B. Jevons. These men have written fascinatingly, and have made many disciples. But it was left for Dr. Frazer to make the study really popular. And the marvel is that he did this by means of an enormous book, which in its second edition ran to 1487 pages, with innumerable notes in small type at the foot of each page.

Now Professor Frazer has published a larger book than the *Golden Bough. Totemism and Exogamy* is in four volumes (Macmillan; 50s. net). Volume I. contains xix + 579 pages, vol. II. vii + 640, vol. III. vii + 583, and vol. IV. ii + 379. Could there be a better evidence of the widespread interest in the study of Religion than the issue of a book of this size, confined to so limited a range of religious topics as Totemism and Exogamy?

What are the contents of the volumes? The first volume contains, first of all, a reprint of two articles on 'The Origin of Totemism,' which appeared in the *Fortnightly Review* for April and May 1899; next, a reprint of two articles which appeared in the same periodical in July and September 1905, on 'The Beginnings of Religion and Totemism among the Australian Aborigines.' Then we enter upon the chief topic of the four volumes, that is to say, 'An Ethnographical Survey of Totemism'; the remainder of the first volume is occupied with Totemism in Australia.

The second volume continues the Ethnographical Survey of Totemism. It is occupied

with Totemism in Torres Straits, Totemism in New Guinea, Totemism in Melanesia, in Polynesia, in Indonesia, Totemism in India, traces of Totemism in the rest of Asia, and Totemism in Africa.

The third volume concludes the Ethnographical Survey. Its 600 pages are entirely taken up with the Totemism of the American Continent.

The fourth volume presents us with a summary of the whole investigation, and draws conclusions, first as to the relation between Totemism and Exogamy; next as to the origin of Totemism; and then as to the origin of Exogamy. There follow nearly 150 pages of notes and corrections, and more than 50 pages of an index. This volume contains also eight extremely useful maps.

The marvel of the book is the amount of reading and research that it has demanded. It is Professor Frazer's way never to make a statement without giving his authority for it in a footnote. And as the eye travels over these footnotes one wonders where he found all the books, and where he found time to read them all. Nor has he confined himself to the reading of books. He has communicated with men on the spot, and read innumerable letters and other memoranda. If it were regarded only as a storehouse of information, the value of *Totemism and Exogamy* could scarcely be overstated.

But it is more than that. Throughout the book Professor Frazer is arranging his facts, drawing his conclusions, and forming his theories. And after he has formed one theory he is always ready to abandon it when he finds that the evidence tells in favour of another. There was a time when he believed that Totemism was the religion or worship