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JOURNAL OF THE TRANSACTIONS
OF
THE VICTORIA INSTITUTE.

VOL. LV.

JOURNAL OF
THE TRANSACTIONS

OF

The Victoria Institute,

OR,

Philosophical Society of Great Britain.

VOL. LV.



LONDON:

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1923.

LONDON :

HARRISON AND SONS, LTD., PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.

PREFACE.

THOUGH it may be true that doctrinaire religion has faltered during recent decades, it is beyond question that, in presence of the mystery of life, thinking men and women no longer feel prepared to make their boast in irreligion. Hence it is, no doubt, a correct observation that thoughtful people are more really religious than a superficial judgment would be disposed to allow.

If this means anything, it means that the present is a time of great opportunity for such intellectual activities as the Victoria Institute aims to promote. If, as a fact, there is in some measure a revived interest in subjects that lie at the base of true religion, then it is for the Institute to use the occasion in order that inquirers after truth may be directed to the source of Divine wisdom.

Taken as a whole, the Essays included in this volume are substantial contributions to a sound Christian apology. For one thing, they tend to settle the conception of Holy Scripture upon a firm foundation; on the other hand, over against the things most surely believed by Christians, they set forth, by way of exposure and warning, some of the more serious aspects of moral and spiritual declension and error.

Several of the papers are definite contributions to scientific research, *e.g.*, Mr. Hiorth's treatment of Irrigation in Ancient and Modern Times, with special reference to the re-settlement of Palestine, and Dr. Pinches' presentation of likenesses and contrasts subsisting between Assyro-Babylonians and Hebrews in early times.

From other points of view an equal value belongs to the paper by Canon Lukyn Williams, on the Religious Controversy between Christians and Jews, and that by Mr. E. Walter Maunder on the two Sources of Knowledge—Science and Revelation. While there was evident timeliness in the papers thus specified, others that are not named also presented strong attractions.

In the course of discussion following the papers, marked differences of opinion were expressed. We all know that such differences exist, and good work is done by those who endeavour to adjust conflicting opinions. Some hold that no one is ever convinced by controversy. All the same, it is beyond question that those who listen to a properly conducted discussion often find their ideas clarified and enlarged ; and even though protagonists and principals may not always acknowledge a change of judgment, yet they frequently derive benefit from listening to arguments directed against their settled points of view. The Victoria Institute exists to promote discussion with a constructive end in view ; and in the course of the years it has been greatly encouraged by results made known.

Dr. Anderson-Berry draws attention to the disability under which contributors labour in having their papers limited to a given number of words. Strictly speaking this applies to the papers as read at the Meetings. As given to the public in the Annual Volume, papers are often extended ; and where this is deemed desirable, it is sometimes necessary to abridge other papers so as to bring the whole within necessary limits. In the case of one paper now published, such abridgment has been found to be necessary.

F. A. MOLONY, *Editor,*
On Behalf of the Council.

November, 1923.

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VICTORIA INSTITUTE.

REPORT OF THE COUNCIL FOR THE YEAR 1922.

READ AT THE ANNUAL GENERAL MEETING, MARCH 12TH, 1923.

1. *Progress of the Institute.*

The Council, in presenting to Members and Associates the 54th Annual Report, are thankful to God to be able to report encouraging work during the past year. The meetings have been well sustained, and some of the papers, besides their own intrinsic value, have provoked interesting and useful discussions. Special mention might be made of the paper by Dr. Schofield on "Some Difficulties of Evolution," and that by Dr. J. O. F. Murray, Master of Selwyn College, Cambridge, on the "Resurrection of Our Lord." The paper on "Modernism," read as the Annual Address by the Right Rev. J. E. C. Welldon, D.D., Dean of Durham, made a profound impression. This Address has now been published and will have, we believe, a wide influence.

2. *Meetings.*

Twelve ordinary meetings were held during the year 1922. The papers were:—

"Darius the Median and the Cyropædia of Xenophon in the Light of the Cuneiform Inscriptions," by the Rev. ANDREW CRAIG ROBINSON, M.A.

Prof. T. G. Pinches, LL.D., M.R.A.S., in the Chair.

"The Bible in the Twentieth Century," by Miss C. L. MAYNARD, Lieut.-Col. Hope Biddulph, D.S.O., in the Chair.

"The Invisible is the Real, the Visible is only its Shadow," by SYDNEY T. KLEIN, Esq., F.L.S., M.R.I.

Alfred T. Schofield, Esq., M.D., in the Chair.

"Some Difficulties of Evolution," by ALFRED T. SCHOFIELD, Esq., M.D.

The Rev. J. J. B. Coles, M.A., in the Chair.

“Christianity in Roman Britain,” by WILLIAM DALE, Esq.,
F.G.S., F.S.A.

Lieut.-Col. G. Mackinlay in the Chair.

Discussion on Sunday Observance, opened by an Address by
the Rev. R. F. HORTON, D.D.

Alfred T. Schofield, Esq., M.D., in the Chair.

“Seven Decisive and Suggestive Scenes in the History of the
Secular Contest between Conscience and Power,” by
THEODORE ROBERTS, Esq.

James W. Thirtle, Esq., LL.D., M.R.A.S., in the Chair.

“The Resurrection of Our Lord Jesus Christ,” by the Rev.
J. O. F. MURRAY, D.D., Master of Selwyn College, Cam-
bridge.

Alfred T. Schofield, Esq., M.D., in the Chair.

“The Times of the Gentiles in Relation to the End of the
Age,” by the Rev. E. L. LANGSTON, M.A.

Lieut.-Col. F. A. Molony, O.B.E., in the Chair.

“The Readers for whom Matthew wrote his Hebrew Gospel,”
by the Rev. J. E. H. THOMSON, M.A., D.D.

Theodore Roberts, Esq., in the Chair.

“The Witness of Archæology to the Bible,” by Miss A. M.
HODGKIN.

Lieut.-Col. G. Mackinlay in the Chair.

The Annual Address: “Modernism,” by the Right Rev.
Bishop J. E. C. WELLDON, D.D.

The Very Rev. Henry Wace, D.D., Dean of Canterbury, President
of the Institute, in the Chair.

3. *The Journal of Transactions.*

was issued in January of this year. Reference has already been made to some of the papers; it may suffice to add that a novel feature was introduced this year in the shape of a Discussion on “Sunday Observance,” opened by an Address by the Rev. Dr. Horton, in which several Members and Associates took part and of which a verbatim report appears in the *Transactions*.

4. *Council and Officers.*

The following is the List of the Council and Officers for the year 1923 :—

President.

The Very Rev. H. Wace, M.A., D.D., Dean of Canterbury.

Vice-Presidents.

Rev. Canon R. B. Girdlestone, M.A.
 Sir Henry H. Howorth, K.C.I.E., D.C.L., F.R.S.
 Rev. Prebendary Fox, M.A.
 Lieut.-Col. George Mackinlay, late R.A.
 Alfred T. Schofield, Esq., M.D., *Chairman of Council.*

Honorary Treasurer.

George Anthony King, Esq., M.A.

Honorary Editor of the Journal.

Lieut.-Col. F. A. Molony, O.B.E.

Honorary Secretary, Papers Committee.

Lieut.-Col. Hope Biddulph, D.S.O.

Honorary Secretary.

William Hoste, Esq., B.A.

Council

(*In Order of Original Election.*)

Rev. Chancellor Mas, M.A.
 Prof. T. G. Pinches, LL.D., M.R.A.S.
 Arthur W Sutton, Esq., F.L.S.
 Right Rev. Bishop J. E. C. Welldon, D.D.
 Sydney T. Klein, Esq., F.L.S., F.R.A.S.
 J. W. Thirtle, Esq., LL.D., M.R.A.S.
 Alfred William Oke, Esq., B.A., LL.M.,
Deputy Chairman.

R. W. Dibdin, Esq., F.R.G.S.
 H. Lance Gray, Esq.
 John Clarke Dick, Esq., M.A.

William Hoste, Esq., B.A.
 Alfred H. Burton, Esq., B.A., M.D., C.M.
 Ernest W. G. Masterman, Esq., F.R.C.S.
 Theodore Roberts, Esq.
 Lieut.-Col. F. A. Molony, O.B.E., late R.E.
 Lieut.-Col. Hope Biddulph, D.S.O., late R.F.A.
 Col. C. W. R. St. John, late R.E.
 W. Dale, Esq., F.S.A., F.G.S.
 D. Anderson-Berry, Esq., M.D., LL.D.
 Major H. Pelham-Burn, late Rifle Brigade.
 George Anthony King, Esq., M.A.

Auditor.

E. Luff-Smith, Esq. (Incorporated Accountant).

Secretary.

Mr. A. E. Montague.

5. *Election of Council and Officers.*

In accordance with the rules the following Members of the Council retire by rotation :—

Prof. T. G. Pinches, LL.D.,
 H. Lance Gray, Esq.,
 Dr. E. W. G. Masterman,
 Theodore Roberts, Esq.,
 Lieut.-Col. F. A. Molony, O.B.E.,
 Lieut.-Col. Hope Biddulph, D.S.O.,
 William Dale, Esq., F.G.S., F.S.A.,

and all except Dr. E. W. G. Masterman offer themselves and are nominated by the Council for re-election; also the Auditor, Mr. Luff-Smith, who, being eligible, offers himself for re-election.

The Council nominate as a new Member of Council Lieut.-Col. A. H. D. Riach, late R.E.

The Election of Lieut.-Col. Riach, late R.E., as Member of Council is recommended to the Meeting for Confirmation.

6. *Obituary.*

The Council regret to announce the deaths of the following Members and Associates:—

Miss C. I. Crawford, the Rev. Arthur Elwin, the Ven. Archdeacon H. W. Harper, M.A., Smetham Lee, Esq., John Mullings, Esq., Dr. T. Ellis Powell, Dr. S. Ashley Smith, E. J. Statham, Esq., C.E.

7. *New Members and Associates.*

The following are the names of new Members and Associates elected up to the end of 1922:—

MEMBERS.—Col. Harry Biddulph, C.M.G., D.S.O., R.E., Major H. Pelham Burn, Avary W. H. Forbes, Esq., M.A., Arthur S. Gerrard, Esq., Albert Hiorth, Esq., C.E., Miss G. Barbara Hoyland, George H. Judd, Esq., F.R.G.S., M.R.A.S., Wilson E. Leslie, Esq., George B. Michell, Esq., O.B.E., Prof. George McCready Price, the Rev. F. D. Stammers, M.A., A. Gregory Wilkinson, Esq.

ASSOCIATES.—The Rev. S. M. Abiodun, M.A., L.Th., the Rev. L. G. Bomford, M.A., the Rev. J. R. Shields Boyd, M.A., the Hon. Mrs. Francis Bridgeman, G. H. Capron, Esq., Capt. Ralph Carr-Gregg, the Rev. Tydeman Chilvers, the Rev. W. W. Craig, D.D., the Rev. W. M. Douglas, B.A., David S. Dow, Esq., Miss Mildred Duff, R. Duncan, Esq., M.B.E., I.S.O., T. Tweedale Edwards, Esq., the Rev. Arthur H. Finn, the Rev. P. B. Fraser, M.A., Miss Gladys Geary, T. H. Gillett, Esq., James T. Golothan, Esq., Miss Barbara P. Harper, Paul Hoehner, Esq., the Rev. Wilfrid H. Isaacs, M.A., James Dixon Johnson, Esq., J. H. Clifford Johnston, Esq., Charles F. Juritz, Esq., M.A., D.Sc., the Rev. Prof. J. G. Machen, D.D., the Rev. John McNicol, B.A., B.D., Mrs. Ethel M. Martley, Vincent C. H. Millard, Esq., M.A., F.R.G.S., Mrs. James M. Montgomery, Francis J. Moon, Esq., Arthur P. Moore-Anderson, Esq., M.A., M.D., Miss E. M. Nesbitt, Mrs. Herbert Norman, the Rev. James M. Pollock, M.A., Henry Proctor, Esq., F.R.S.L., M.R.A.S., John H. Purchase, Esq., Miss Florinda M. Reid, the Rev. J. H. Taylor, D.D., Mrs. Agnes S. Whipple, the Rev. Canon C. J. Wyche, Robert Chichester Young, Esq., B.A., Barr.

LIFE ASSOCIATE.—Admiral T. P. Walker, D.S.O.

8. *Number of Members and Associates.*

The following statement shows the number of supporters of the Institute at the end of December, 1922:—

Life Members	...	...	...	13
Annual Members	...	...	...	100
Life Associates	...	...	...	54
Annual Associates	...	...	...	259
Missionary Associates	...	...	...	17
Library Associates	...	...	...	29
				—
Total	...	...	...	472
				—

showing a slight increase on the previous year. Some Associates have come forward as candidates for Membership; we hope their example may be followed.

9. *Tracts for New Times.*

The sale of this series has been so encouraging that we shall soon be faced with a necessity of reprinting several of them. As has already been announced, the Annual Address by Dr. Welldon, on "Modernism" is now published as Tract No. 10. We hope for it a wide circulation, and would remind here our Members and Associates of the opportunity these Tracts afford for making known the work of the Institute and, above all, advancing the cause of the Truth.

10. *Finance.*

Though the financial prospects of the Society are certainly more promising than they have been for some time past, this result has in part been arrived at by the appeal which, we feared in our last report, would have to be made to our Members and Associates. This resulted in about £120 being sent in. Besides this, £100 has been received from an anonymous donor through Prof. T. G. Pinches, LL.D., M.R.A.S., Member of the Council. In addition to this, the Council have been able to make arrangements with the printers which promise considerable economies on our heaviest item of expenditure. We are also limiting the length of the papers, and exercising rigid economy in the matter of authors' corrections. We are also thankful to note an increase in our Membership of just a score; but the Council feel that in order to stabilize our financial position a further effort is needed, and they would make three suggestions: first, that as many Associates as possible will allow themselves to be nominated for election as Members (we are thankful for those who have lately adopted this plan); secondly, that all Members and Associates invite some friend of theirs to join the Society; and thirdly, the Council would remind Members and Associates that, in contrast with most societies, the Victoria Institute has never raised its subscriptions either during or since the war. They would, therefore, suggest that in recognition of this each Member and Associate should make a small voluntary addition to their subscription for the current year. They believe that they may count on the good-will of Members thus to come to their help in carrying out these suggestions.

11. *Special Donations.*

The following special donations were received in 1922:—
J. Norman Holmes, Esq., 8s.; Albert Hiorth, Esq., C.E., 10s.;
Miss A. C. Knox, £1; Col. W. Sidebottom, J.P., £5; Dr. J. J.

Acworth, F.C.S., £3 3s. ; Rev. Henry M. Walter, M.A., £1 1s. ; Dr. James W. Thirtle, 10s. 6d. ; Prof. T. G. Pinches, LL.D., £1 ; W. P. Annear, Esq., £2 2s. ; E. J. Sewell, Esq., £1 1s. ; C. E. Baring Young, Esq., £100 ; Mrs. E. G. Farquharson, 5s.

12. "*The Langhorne Orchard Prize.*"

We have also to announce that by the kind thought of the Rev. and Mrs. H. E. Cooper, relatives of our esteemed and regretted colleague, the late Prof. Langhorne Orchard, Member of Council, a sum of £200 has been handed over to the Council, and invested in the names of the Trustees, to found a triennial prize, open to Members and Associates of the Victoria Institute, to be offered alternately with the Gunning Prize. This prize is to be in memory of Prof. Orchard, and to be known as "*The Langhorne Orchard Prize.*" The prize is to be offered for an essay to demonstrate the harmony between Revelation and Philosophy or Revelation and Science (to be taken alternately). A Silver Medal is to be struck and presented in addition to the prize to the successful essayist.

The Council desire to tender to the Rev. and Mrs. H. E. Cooper the expression of their most grateful thanks for this most liberal endowment of the Victoria Institute.

13. *In conclusion*

the Council feel that the work of the Victoria Institute was perhaps never so much needed as at the present time. No other society exists in London with the same objects. The trend of events in connection with the spread of modernism in our Theological Colleges, in the Churches, and even in Missionary Societies is too well known to need more than a passing reference ; but the position is most serious for the thousands who are exposed to such teachings and are not in a position to withstand the brazen claims of some of the neo-critics to a monopoly of scholarship, an infallibility of judgment, and a certainty of result. The Victoria Institute tries to hold the balance of Truth with rather more impartiality.

Signed on behalf of the Council,

H. WACE, D.D.,
President.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30TH DECEMBER, 1922.

EXPENDITURE.				INCOME.			
		£	s.	d.	£	s.	d.
To Rent, Light, Cleaning and Hire of							
Lecture Room	72	19	4				
„ Salary	199	19	8				
„ National Insurance	2	16	8				
„ Life Assurance	2	8	6				
„ Printing and Stationery	367	11	9				
„ Expenses of Meetings	12	6	10				
„ Postages	26	14	5				
„ Audit Fee	3	3	0				
„ Fire Insurance	0	12	0				
„ Bank Charges and Sundries	2	18	6				
	692	10	8				
	£692	10	8				
				By SUBSCRIPTIONS :—			
				94 Members at £2 2s.	197	8	0
				1 Member at £1 1s. (Life Associate)	1	1	0
				252 Associates, £1 1s.	264	12	0
				Proportion of Life Subscriptions	6	6	0
					469	7	0
				„ DIVIDENDS received	10	12	6
				„ Income Tax recovered	3	15	0
					14	7	6
				„ SALE OF PUBLICATIONS			80
							2
							9
							563
				„ BALANCE, being excess of Expenditure			17
				over Income for the year 1922			3
							128
							13
							5
							£692
							10
							8

THE VICTORIA INSTITUTE.

BALANCE SHEET, 30TH DECEMBER, 1922.

LIABILITIES.				ASSETS.								
		£	s.	d.			£	s.	d.			
SUBSCRIPTIONS PAID IN ADVANCE				19	19	0	CASH AT BANK ON CURRENT ACCOUNT		109	10	7	
SUNDRY CREDITORS for:—							Ditto “Gunning Prize” Account		95	19	9	
Rent, &c.		16	18	10			PETTY CASH IN HAND		2	2	4	
Printing and Stationery		189	6	3			SUBSCRIPTIONS IN ARREAR:—					
Audit Fee		3	3	0			Estimated to produce		19	19	0	
LIFE SUBSCRIPTIONS:—					209	8	1	INVESTMENTS:—				
Balance at 1st January, 1922		25	4	0				£500 2½ per cent. Consolidated Stock				
Additions		42	0	0				(Market value at 55½ = £273 10s.)				
		67	4	0				Gunning Fund:—				
<i>Less</i> Amount carried to Income and Expenditure Account		6	6	0				£508 Great Indian Peninsular Railway				
TRACT FUND:—					60	18	0	3 per cent. Guaranteed Stock (Market value at 91½ = £464 16s. 4d.).				
Balance at January 1st, 1922		127	0	1				Langhorne Orchard Fund:—				
Add Sales		20	6	11				£258 18s.—£3 10s. per cent. Conversion				
		147	7	0				Stock at cost		200	0	0
<i>Deduct</i> Printing, Postage and Advertising		61	2	6				INCOME AND EXPENDITURE ACCOUNT:—				
“GUNNING PRIZE” FUND:—					86	4	6	Balance at January 1st, 1922		232	4	9
Balance at 1st January, 1922		77	4	6				Add Excess of Expenditure over				
Add Dividends received		12	19	8				Income for the year 1922		128	13	5
Income Tax recovered		5	15	7						360	18	2
		95	19	9				<i>Deduct</i> Donations received		116	0	6
“LANGHORNE ORCHARD” FUND (see <i>contra</i>)					200	0	0			244	17	8
					£672	9	4			£672	9	4

I have examined the foregoing Balance Sheet with the Cash Book and Vouchers of the Victoria Institute and certify that it is correctly made up therefrom. I have verified the Cash Balances and Investments. A valuation of the Library and Furniture has not been taken.

37, Walbrook, London, E.C. 4.
5th March, 1923.

E. LUFF-SMITH,
Incorporated Accountant.

THE ANNUAL GENERAL MEETING

OF THE

VICTORIA INSTITUTE

WAS HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, MARCH 12TH, 1923, AT 3.30 P.M.

ALFRED W. OKE, ESQ., B.A., LL.M., VICE-CHAIRMAN OF
COUNCIL, TOOK THE CHAIR.

After the notice convening the Meeting had been read, the Minutes of the previous Business Meeting were read and signed. The CHAIRMAN then called on the Auditor, Mr. E. Luff-Smith, to give some information as to the financial position of the Society, and then proposed the adoption of the Report, which, being in the hands of the Members, was taken as read. He commented on the financial position of the Society and pointed out that the prospects were rather more hopeful owing to measures taken by the Council to ensure all possible saving in the publishing of the papers. He asked Members to notice the proposals made in the Report to Members and Associates inviting their co-operation, in view of the fact that the subscriptions had not been raised, either during or since the War. He also called attention to the liberal gift of the relatives of the late Professor H. Langhorne Orchard, to endow a prize to be offered every three years, open to Members and Associates of the Society.

The adoption of the Report was seconded by W. H. FRIZELL, Esq., M.A., J.P., and carried unanimously.

Dr. ALFRED H. BURTON then read the list of the Members of Council retiring by rotation, and proposed that all, except Dr. E. W. G. Masterman, who did not offer himself for re-election, be re-elected on the Council:—

Professor T. G. Pinches, LL.D., H. Lance Gray, Esq., Dr. E. W. G. Masterman, Theodore Roberts, Esq., Lieut.-Colonel F. A. Molony, O.B.E., Lieut.-Colonel Hope Biddulph, D.S.O., and William Dale, Esq., F.S.A.

Also that Mr. E. Luff-Smith should be re-elected Auditor at an Honorarium of three guineas, and also that the nomination of Lieut.-Colonel A. H. D. Riach, R.E., as Member of Council, should be confirmed.

These motions were seconded by W. E. LESLIE, Esq., and carried unanimously.

Pastor F. E. MARSH then proposed a vote of thanks to the Council and Honorary Officers for their efficient conduct of the Victoria Institute during the year. The name of the Secretary, Mr. A. E. Montague, was also associated with this vote, which was seconded by Mr. H. P. Rudd.

A vote of thanks to Mr. A. W. Oke for presiding, and for carrying through the business so effectively and expeditiously, was proposed by Mr. H. LANCE GRAY and seconded by Mr. W. HOSTE and passed unanimously.

The Meeting was then declared closed.

THE 647TH ORDINARY GENERAL MEETING,
HELD IN THE CONFERENCE HALL, CENTRAL HALL,
WESTMINSTER, S.W., ON DECEMBER 4TH, 1922,
AT 4.30 P.M.

THE REV. ERIC K. C. HAMILTON, M.A., IN THE CHAIR.

After the reading and signing of the Minutes of the previous Meeting, the HONORARY SECRETARY announced that the following had been Elected since our last Meeting :—

Members : Colonel H. Biddulph, C.M.G., D.S.O., R.E. ; Arthur S. Gerrard, Esq. ; F. T. Lewis, Esq. ; the Rev. F. D. Stammers, M.A. ; Miss G. Barbara Hoyland ; Prof. G. McCready Price, M.A.

Life Associate : Admiral T. P. Walker, D.S.O.

Associates : Rev. J. H. Taylor, D.D. ; Paul Hoehner, Esq. ; J. T. Golothan, Esq. ; T. Tweedale Edwards, Esq. ; G. Herbert Capron, Esq. ; the Rev. S. M. Abiodun, M.A., L.Th. ; Mrs. Herbert Norman ; James D. Johnson, Esq. ; Miss F. M. Reed ; Robert C. Young, Esq., B.A. ; Miss E. M. Nesbitt ; Rev. Principal J. McNicol, B.D. ; the Rev. J. N. Shields Boyd, M.A. ; Mrs. James M. Montgomery ; the Rev. A. H. Finn ; and the Rev. F. H. Lacy, M.A.

The CHAIRMAN then introduced the Rev. Charles Gardner, B.A., to deliver his lecture on " Romance and Mysticism."

ROMANCE AND MYSTICISM.

By the Rev. CHARLES GARDNER, B.A.

BEFORE speaking about mysticism, one ought to say what one means by the word. Dean Inge collected twenty-seven definitions. I shall use some such definition as this : The mystic is one who claims to have the immediate apprehension of absolute truth. He goes behind names and symbols. He is the opposite of the pragmatist. Whereas the pragmatist thinks truth to be relative, the mystic knows it to be absolute—it is for him the one reality.

Mysticism was in the world long before Christ. We may divide the subject into pre-Christian mysticism and Christian mysticism. There are many cults to-day that claim to be new, but we need not consider them this afternoon, since they are merely a revival of pre-Christian mysticism with new faces. Pre-Christian mysticism, which flourished especially in Egypt and India, affirmed that there was one only fundamental religion, and it assumed that there was one only life.

We are partial manifestations of the one life. There appears to be a wall of separation between soul and soul, between the soul and God; but the appearance is an illusion, maya, and salvation consists in overcoming the illusion and realizing essential union with God. The Oriental conception of union is different from the Christian, which we shall come to presently; it may be likened to the absorption of a drop into the ocean, or a flame leaping to its parent flame.

The Hindoo mystic often has a passionate love of Nature. He knows how bewitching she is, yet refuses to be bewitched, because he sees in her, not an end, but a means by which he may climb to God.

Wordsworth and some other nature mystics have said that man may pass from love of nature to love of man. Few do, I think, pass to man. They more often, like Wordsworth, stop at nature and succumb to her witchery. The Hindoo mystic makes no ultimate distinction between man, nature and God. When he looks forth on a flying cloud or the deep sea; when he hears the rustle of the leaves or the cry of an animal in pain, he longs to realize his oneness with the tumultuous life around; and when by means of his religious exercises he effects ecstasy, he is able for some rapturous moments to lose all sense of distinction, and to fly with the cloud, sigh with the leaves, wail with the dumb beast in labour, and exult with the advancing wave.

The mystic believes that there are seven planes. There are the physical, astral, mental, to which most men have access. Beyond are the higher mental and nirvanic to which the mystic climbs after stern discipline. Still beyond are the paranirvanic and the mahaparanirvanic, which transcend conception and are unattainable, at any rate, in this world. These are the cosmic planes. To become aware of them is to awaken the cosmic consciousness. None can attain in one lifetime. Therefore the soul returns again and again until it attains union, then it need go out no more, unless, impelled by self-sacrifice, it chooses to become incarnate for the sake of helping struggling mortals.

Such a soul has attained after hard disciplines, fastings, contemplation, and many lives. It has realized its essential holiness.

How shall we regard the Oriental Saint? Certainly he is a poet and an artist. He is infinitely patient, long-suffering,

gentle, non-resisting. He is serene, detached, inhuman. He is apt to be introspective, indifferent, immobile. He has, in truth, lost all sense of distinctions. He has nibbled away the sharp edges, he has lost the feeling of separateness between himself and God. He is all-knowing, all-present: he *is* God. Religion, romance, adventure have left him for ever. He is It, and therefore he cannot bind himself, and give himself, or worship, when there is no object outside of his own consciousness.

Let us now turn to Christian mysticism.

It is not easy to find a perfectly pure type. The Christian mystics have often drunk deeply from an alien source. Madame Guyon was introspective, exotic, impassive. Jacob Boehme had eyes within and without, but he was too much in the tradition of Fludd and Paracelsus. Our own William Law was deepened by his study of Boehme, but his writing was better than his thought. The Quaker mystics had the scent of the lily, but they were one-sided. The German mystics—Tauler, Suso, Tersteegen—were pure and devout, but not robust, and they were too much pre-occupied about death to self. Thomas à Kempis and Saint Theresa were mystics of the highest monastic kind. Still higher and more universally significant were St. Catherine of Siena and St. Francis of Assisi.

These last were not theologians. They felt and believed aright, and the beauty of holiness was revealed in their lives. It was St. Thomas Aquinas who not only felt, but also enunciated, the specific Christian theology of a pre-Christian temper of mind.

The great doctrine behind all mysticism is the immanence of God, and this is also the implicit assumption of our modern cults. Christianity found it already in the world; but inheriting the Hebrew doctrine of the transcendence of God, it completed through the Son of God that which was partly revealed by the prophets concerning the transcendent God, and by so doing gave a new start and a new life to those who believed in Christ.

The doctrine of transcendence insists without compromise on distinctions in the Godhead, and draws a sharp line between the Creator and the creature. It gives the promise of union with God through Christ, the one Mediator. Union is not absorption, but a conscious union based on an eternal difference. The nearest human revelation of divine union is that between husband and wife. They severally desire union but only while they may remain conscious of separation. They belong to the

same kind, yet the differences between them are the greatest possible without transgressing the limits of kind. So Christianity promises union with God, and carefully guards that the creature shall not be absorbed into the Creator by its doctrine of distinction in the Godhead revealed in the Holy Trinity, and its insistence that man can be united to God only through the Incarnate Son, Himself both God and Man.

Further in an immanental or pantheistic conception of the universe there is no place for sin. What is called sin is a mere negation. It is the denial of what *is*, and having no real substance requires no atonement.

The transcendent God reveals His will to His creatures, and sin is active rebellion against that will. Thus sin is more than a negation. It is real, and requires a real remedy. Hence the Christian doctrine of atonement. Instead of seeking to immortalize his subjective self, the sinner who has heard the call of Christ goes empty-handed to the Cross, takes his stand on his creaturely nothingness, believes in the atoning Blood of Christ, and passes—a forgiven man—with Christ into the resurrection life. Henceforth he lives, and he can say with St. Paul: “I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me.”

Nor is that all. The mystic hopes to attain after much arduous discipline to the fifth or nirvanic plane. Apocalyptic Judaism also had its doctrine of seven heavens to which the elect might climb. When St. Paul was writing to the Ephesians and Colossians, there were a large number of Gnostic teachers prescribing the way of initiation on to the different planes or heavens. St. Paul did not contradict them. Contradiction is unmannerly. He told them of something far better. “For,” said he, “Christ who descended is the same also that ascended up far *above all heavens*”; and Christians who are seated with Christ begin their life in Christ where the initiate never hopes to attain.

This brings us to the Christian Saint.

A Christian Saint is always a partial revelation of God. He becomes like Christ, not by a process of imitation but by an inward transformation. He loves and therefore he knows; but his love is not a mild benevolence, it is a fire that leaps to righteousness and hates iniquity. He distinguishes between good and evil, and makes no compromise with the truth. He has learnt to know himself and his needs by going out of himself to look at Christ. He observes distinctions and likenesses,

comparing spiritual things with spiritual. His life is a romance. For in giving himself to Christ he gives himself to another, and Christ beckons him beyond servanthood, beyond sonship, to marriage union. As he responds to the Bridegroom, he learns in the secret places where he meets Christ that no good thing is withheld from him. God takes his delights with the sons of men, and His bounties are restrained by nothing but unbelief. The Saint forgets himself in Christ. Constrained by the love of Christ he goes forth to adventure in the world. He is a knight and carries a sword. The battle is hard, but he scorns to complain, for with Christ within him and his armour on; with his sword in his hand and God above, he perceives the wrong at hand that he must put right, and he pursues his adventurous way singing unto victory.

The Christian mystic Saint fulfils the dreams of his pre-Christian mystic ancestors, but he himself is awake, and his deeds partake of the noonday glory.

DISCUSSION.

Lt.-Col. BIDDULPH said : I was struck with the speaker's remark that whereas the Theosophist only expects to reach "the fifth plane" as his ultimate goal, after strenuous effort, yet the Christian who is joined to Christ by living faith *starts* far above this level. In these days when the tendency is to exalt any spurious religion above Christianity, it is well to let the outsider see what the claims of Christianity are when placed alongside other religious cults.

Mr. W. E. LESLIE said : Perhaps the mystic experience can most fruitfully be studied by the comparative method : comparison of psychological types, philosophic, religious, æsthetic ; and cultural types, classical, western, oriental and savage. Many of the methods by which the state is induced, point strongly to a modification of "threshold" by auto-suggestion. From the Christian standpoint this is of great importance, for the Scriptures record numerous instances of contact between human personalities and spiritual entities external to them, both good and evil, which appear to have been accompanied by psychic phenomena. This is a profound subject demanding careful research—particularly in view of speculations such as those of F. W. H. Myers.

Mr. THEODORE ROBERTS congratulated the lecturer with having made clear the difference between Christian mysticism and that which was non-Christian. He thought the Apostle Paul was one of the best examples of the true mystic, but pointed out that the vision which led to his conversion was wholly objective, and thus unlike those of mystics which the lecturer had referred to. The Apostle was on a journey and therefore not likely to be fasting, and the vision had nothing in it of the Jewish elements already in his mind, but was so contrary to his previous experience as to change his whole outlook and turn him from a persecutor into one of the persecuted. It was in his after life that we found mysticism, such as his writing that Christ was his life, and he (Mr. Roberts) suggested that his account of his being caught up into the third heaven was true Christian mysticism. There was no egotism in it, as he appears to have kept it to himself for some 14 years; and when he came to mention it, he did not attempt to describe the indescribable, but, on the contrary, stated that the words he heard were unutterable.

Mr. Roberts considered that we needed to lay emphasis on mysticism as a true part of our lives, particularly having regard to the matter-of-fact character of our Western minds, and in days when work was made everything of. He considered that the transcendence of God is of the greatest importance, and would like to hear something from the Lecturer on the way in which the fact of His invisibility was resolved in two passages in the Apostle John's writings. In the Gospel (i. 18) we find, "No man hath seen God at any time; the only Begotten Son—(or as he believed the true reading was—God only begotten)—who is in the bosom of the Father, He hath declared Him." In the Epistle we have the same difficulty resolved in this way: "If we love one another, God abideth in us, and His love is perfected in us" (iv. 12).

As the Lecturer had pointed out, there could be no full intercourse with God apart from His self-revelation in the person of the Son; but this produced a response and resulted in mutual appreciation such as we get in the figure of the Shepherd and the sheep, so that God being a Spirit, His true worshippers must worship Him in spirit and in truth.

Lt.-Col. G. MACKINLAY said: Mr. Chairman, ladies and gentlemen—As far as I can understand the paper now before us, it seems to me

that the non-Christian mystic is a very sad being. From our Lecturer's description he is a self-centred individual, given to abstraction, abstaining from animal food, and undergoing fasts, the result being insanity in many cases. Some he tells us think themselves to be persons of notoriety—a very common symptom of an unsound mind. Others are obsessed with one idea, another form of mental aberration; others again when fasting come under the influence of visions; in fact, the whole system presents a very unwholesome appearance. When I arrived in India rather more than fifty years ago, I thought to myself, one good feature arising from the aloofness of Englishmen and natives is, that the European has an aversion to adopting native habits, so I felt pretty sure that the Hindoo religion together with the "nirvana" of devotees would not be adopted by the more manly Englishman; that conclusion held good for many years, but of late, East and West have altered considerably in their attitude towards each other, and the old aversion of Westerns to Oriental philosophy and religion is not as strong as formerly.

With regard to Christian mysticism, I have not learnt much from our Lecturer, except that he states it differs materially from non-Christian mysticism. I fear, however, there is still much resemblance between the two, and that there is much of subtle danger in both of them. The list he gives us of prominent Christian people who were mystics in recent times, does not make me alter my opinion: for, good as they were, who should say that these men would not have been better still if they had not been mystics?

The Lecturer finished his paper splendidly. His dark beginning with his vivid description of the sad lives of non-Christian mystics found an admirable contrast in the solid blessings vouchsafed to us who enjoy the blessed salvation given to us as believers in the atoning merits of our Lord Jesus Christ.

Mr. SIDNEY COLLETT expressed his cordial agreement with the Lecturer.

AUTHOR'S REPLY.

The Rev. CHARLES GARDNER, in reply, said: The great difference between the non-Christian and Christian mystic is, that the non-Christian builds his system on the immanence of God, and he believes

in transcendence only in the sense that the whole transcends the part. The Christian admits the truth of immanence, and insists that God is also transcendent; and because transcendent He can be known only by Revelation which He made in part by the prophets, fully by His Son.

Mr. Gardner did not wholly agree with Col. Mackinlay's depreciatory remarks on mysticism. The Gospel according to St. John is a supreme mystical document. The Spirit of Christ rejects nothing that He can use. Christianity took the mysticism that it already found, purified it, and transmuted it to its own purpose. The pure mystical spirit when present in a Christian is as enriching as a feeling for poetry, music or art; and it is in fact an added sense.

THE 648TH ORDINARY GENERAL MEETING,
HELD IN COMMITTEE ROOM B, CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, JANUARY 15TH, 1923,
AT 4.30 P.M.

THEODORE ROBERTS, ESQ., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the HONORARY SECRETARY announced the following Elections:—

As Members: The Rev. Roland A. Smith, M.A. (Life Member); Miss Hamilton Law; George Andrew Heath, Esq.; and Victor George Levett, Esq.

As Associates: Henry Proctor, Esq., F.R.S.L., and Mrs. Richard Young.

The CHAIRMAN then introduced the Rev. Wilfrid H. Isaacs, M.A., to read his paper on "Is Inspiration a Quality of Holy Scripture?"

IS INSPIRATION A QUALITY OF HOLY SCRIPTURE?

THE BIBLE-LOYALISTS' TERMINOLOGY OVERHAULED.

By the Rev. WILFRID H. ISAACS, M.A.

FIRST a few observations upon the sub-title of this paper. Some of you may remember the controversy about the Inspiration of Holy Scripture aroused by two notable papers, one upon the New Testament and the other upon the Old Testament, read at the Islington Clerical Meeting in 1911. For weeks and months the columns of the *Record* were well supplied with letters upon the subject: lots of admirable points were made; and when it was all over the disputants had laboriously reached the point from which they had started, the elucidation of the subject had not advanced an inch. The reason for this was a simple one. The effect of all those thousands of lines of good stuff was vitiated by the fact that the writers either did not know, or did not venture to declare in what sense they were using the word "Inspiration."

I ventured on that occasion to beg my brethren to overhaul their terminology, and have sustained my entreaties ever since. At last, twelve months ago, dire necessity produced the result which I had failed to achieve—to this extent, at all events, that the uselessness, nay the mischievous mystification, of undefined "inspiration" was admitted and the issue between modernist and Bible-loyalist was clearly stated in a formula from which the word "inspiration" was omitted altogether. I regard that,

in fact events have proved it to be, a very notable advance ; but I do not think that we ought to stop there, or that we can. There is the word "inspiration" in our dictionaries and it will be used rightly or wrongly. Undefined, it will continue to obscure the issue and so prolong and intensify controversy instead of allaying it. If it be defined, a meaning must be assigned to it which fits the facts. It will be an enormous advantage if Bible-loyalists can stand shoulder to shoulder : but to ensure concerted action we must have a reasonable measure of uniformity of speech, and uniformity of speech is impossible without definitions which fit the facts. An agreement that ignores facts will close our doors to our friends and open them to our enemies. An agreement is all that I plead for : there can be no compulsion. It is a free country—perhaps too free so far as language is concerned. Anybody is at liberty to use any word in any sense he likes. Consequently the definition of a term is rather of the nature of a request than of the nature of a command. It is not a peremptory statement that a word means so and so, but rather an endeavour to bring about a general use of that word in a certain sense. You have only to look at any respectable dictionary to see the reason for this plea. As soon as a word comes to be used in more senses than one, ambiguity ensues, and in this case we cannot afford to be ambiguous.

There was a great sorting-out and tidying up of ideas at the Reformation. Our Reformers had to deal with dense confusion of thought created by Rome as a smoke-screen to mask her heterodoxy. The benefits that we owe to their uncompromising precision of speech are simply incalculable.

To-day we are confronted by a fresh enemy employing the same tactics. The crying need of to-day is a 39 Articles against rationalism : but the attempt to meet that need will be ridiculed by some and deprecated by others. Some little time ago I noticed two letters in a copy of the *Spectator*, the one deprecating definition of terms in religion, the other strongly insisting upon the necessity of it in politics. The cat was out of the bag. To Gallio a religious question is an affair of words and names. We cannot afford to be Gallios. To us a religious question is the most important of all questions, and knowing how fatal a misunderstanding may be, we are going to be careful even about words and names, in spite of all the Gallios of the superior but secular press.

On the other hand, ambiguity is the cherished charter of those who want to run with the hare and hunt with the hounds. In a magazine called *The Churchman* I noticed some time ago an article entitled, "Blessed be vagueness." Yes, the day seems to be fast approaching when Christendom will be reunited by the elimination of all distinctive convictions. But to those who remember the Master's words: "He that is not with Me is against Me, and he that gathereth not with Me scattereth," vagueness is not a blessing, quite the contrary.

The modernist in the Church is rather like the Irish republican warrior. A bullet whizzes past your head, if you are lucky: but by the time you have looked round your assailant has merged into the landscape. You see nothing but a harmless civilian who, apparently, has not even heard the shot fired. In warfare a uniform conduces to fair fighting and facilitates a decision. The absence of it is much more dangerous: it engenders bitterness, prolongs the conflict and extends it, and causes in the end greater destruction. Except to those who love fighting and destruction for its own sake, it is an advantage to be able to differentiate friend from foe.

The need of definition becomes evident in the course of a general view of the situation. Let us now take a closer view, and I think there will emerge the facts to which our definition must conform.

Christianity itself and particularly Christian propaganda stands or falls by the AUTHORITY of the Bible. Particularly propaganda, for while a Society which exists solely for the mutual intercourse and edification of its members may well embrace the adherents of widely different schools of thought to their great mutual advantage, an agency which exists for the purpose of propaganda can profitably embrace those only who are in agreement as to the objects to be attained and the methods to be employed.

The purpose of Christian propaganda is to bring sinners to a Saviour.

For this purpose two things are necessary:—

- (1) To induce conviction of sin;
- (2) To make known a salvation that is at once necessary and ample.

When the AUTHORITY of the Bible is called in question, the proposition that man is a sinner guilty before God can no longer

be established, nor can the necessary and ample salvation be made known. It is this that renders it necessary to insist upon a recognition of the supreme and solitary AUTHORITY of the Bible as the *sine qua non* of propaganda.

That authority is like a three-legged stool: its stability depends upon a combination of three different but inter-related facts:—

- (1) Its authenticity—a genuine work of God the Holy Ghost.
- (2) Arising out of that authenticity, its truthfulness involving
 - (a) the historicity of its records,
 - (b) the sufficiency and finality of its teaching.

That is, the Bible is authoritative because of its origin, and each of the different sorts of literature that it contains is authoritative in its own way: its doctrine as doctrine and its history as history: of these the latter is included in the former. The statement that the Word of God is authoritative is a truism. The statement that the Bible is authoritative implies the postulate that the Bible is the Word of God, of which more anon.

There are stools made to stand on two legs and even on one. A three-legged stool, made to stand on three legs, will not stand on less. The comparison therefore implies that of the three features predicated of the Bible no two would suffice to render it authoritative without the third. Trustworthiness is trustworthiness, and an author who misrepresents facts or pretends to be writing history when he is not, cannot be trusted as a guide in faith or morals.

These, I submit, are the facts, for the presentation of which we have to choose suitable words.

I do not propose this afternoon to deal with the proposition that the teaching of Holy Scripture is sufficient and final, except to say that it expresses our conviction and demands, as an axiom that the New Testament is God's last authoritative word to man, that though fresh light is shed upon the New Testament every day, there is no fresh light outside of the New Testament. There are, of course, many who deny this as vigorously as we assert it; but in this part of the battle each combatant knows exactly where his opponent is: so far as terminology is concerned, there is no confusion or misunderstanding that I know of.

HISTORICITY.

If that which differentiates Holy Scripture from all other literature be a certain transaction of which it is the instrument—the act of the Holy Ghost conveying the thought of God to the mind of man, it does not follow that it is all of the nature of history, or intended to be history. It does follow that every claim which it makes for itself is well-founded, and only to be contested at the peril of him who calls it in question.

There are to be found in it many forms of literature, prayers, praises, preachments and parables which are not of the nature of history. Even its narratives may be divided into two classes—narratives which are narratives of fact, and narratives which are not and are not intended to be. The Parables are narratives. It is quite possible that when our Lord told the story of the Unjust Steward, or the Eccentric Philanthropist of Matt. xx, or the Prodigal Son, He may have had an actual case in His mind. But, as the purpose of the Parable is not to record the case, the supposition is quite unnecessary.

Historicity, like “inerrancy” and “authenticity,” and unlike “inspiration,” is a term applicable to certain literature, intimating that the subject-matter is of a certain literary quality.

A question of great importance at once arises. How are we to distinguish narratives which are intended to be narratives of fact from narratives that are not ?

It is most important to observe that though this may be a religious question, it is not necessarily so. It is a question of analysis and interpretation ; it is strictly a literary question, for it aims at the discrimination of different forms of literature. This being so, the enquiry will be governed by principles of literary criticism.

The first of these principles is to discriminate between literature that is serious and literature that is frivolous. In applying this principle the critic will be justified in assuming that, in the absence of evidence to the contrary, the author is a serious writer. The burden of proof rightly lies upon the critic who contests that postulate. Satisfied of the seriousness of the author with whom he is dealing, the critic will credit him with literary consistency. Again, the burden of proof lies upon the critic who contests that postulate.

These principles are applicable to the criticism of all literature. But beside them there are other principles which dis-

tinguish the criticism of sacred literature from that by which profane literature may rightly be judged. Of these the first is that the whole Bible is essentially one, the work of a single author, though penned by many hands. Therefore, within the two covers of our Bible we may search in any one part for the interpretation of any other. We believe that the Holy Ghost will never be found to contradict Himself. The second is that, in dealing with the Bible, we are dealing with God; with God's own account of Himself and of men, and of His dealings with them. Here, surely, it is reasonable to expect to encounter the supernatural. In dealing with secular literature, it is reasonable and scientific that the principles of our literary criticism should be biassed by naturalistic prejudice. In dealing with the Word of God such bias is neither scientific nor reasonable.

Let us take, as a simple instance, the narrative of the Book of Jonah. This Book contains seventy statements which purport to be statements of fact. Sixty-seven of the facts alleged are natural: three are supernatural. Not only are these three supernatural: they are of such a nature as to lend themselves to humorous treatment; with the result that that evil thing sensitiveness to ridicule helps secretly from within the attacks of the scoffers without. To the sufferer, of course, as to the sufferer from sea-sickness, there is nothing comic in the situation at all. It is pure tragedy. But sea-sickness simply because it is purely temporary, and the horrible experience of Jonah, simply because the contemplation of it is relieved by the knowledge that it also was temporary, has always been fair game for a not too nice pleasantry.

Now the sixty-seven present a fidelity to the facts of human nature, as we know it, so realistic, and all the seventy a mutual consistency and coherence so perfect, that no sane critic would ever doubt their genuine historicity, were it not for the fact that the three are not susceptible of a natural explanation.

The denial of the historicity of Jonah is not the fruit of impartial literary criticism, but of naturalistic prejudice, which is not prepared to encounter the supernatural even in that Book which is devoted entirely to the description and justification of God's dealings with men. There is an inconsistency here which defies logic. The Atheist is at least consistent. You can hardly expect miracles to be taken seriously by a person who does not take God seriously. It is only in those who profess to believe in God that the naturalistic prejudice is incongruous.

The other consideration, to which regard should be had in estimating the historicity of a Bible narrative, is the essential unity of a Book which is the work of a single author. What has the Holy Ghost Himself to say about Jonah? He refers, and our Lord Himself is the Spokesman, to two only of the seventy statements. He refers to them emphatically as statements of fact. Of these two, one is of the sixty-seven, the other is of the three; to this latter in particular He refers as a statement of fact, because He refers to it as proof of the possibility of an event of precisely the same supernatural character.

The rejection of the historicity of Jonah is due to naturalistic prejudice, which is out of place in the criticism of the Bible, and ignores the consistency of the narrative itself, and of the Bible as a whole. In refusing to the Holy Ghost credit for such consistency, the naturalistic critic is refusing that which He accords to any serious writer as his due.

In regard to the narratives of Holy Scripture generally, the only safe, natural and scientific assumption is that wherever historicity is ostensible it is real, and that proof is needed not to show historicity, but to show its absence. This applies not only to the purely narrative portions of Old and New Testaments, but also to the narrative framework of the rest.

Take two short sentences from Luke xv :—

3. He spake this parable unto them . . .—A.

11. A certain man had two sons . . .—B.

Historicity is predicable of "A," but the word "parable" in A justifies a refusal to predicate historicity of "B."

Belief in the historicity of a narrative may be, but is not necessarily, affected by the interpretation of its details. Thus the acceptance of Ex. xx, 11, as a statement of fact ("In six days the Lord made heaven and earth") is compatible with more than one interpretation of the word "day," that word being used in at least three different senses in Holy Writ.

The attempt to prove that the narrative of the Old Testament, from Abraham onwards, instead of being a historical record, is a work of fiction written for a religious purpose is discredited by the disingenuous character of the literary criticism employed by its advocates, by their ignorance, or rejection, of external archæological evidence, and by their contradiction of the facts of human nature and of all historical probability. Here, again,

the claims of the Author are decisive. Speaking to the Corinthian believers, through the Apostle Paul, of events described in the Books of Exodus and Numbers, He says: "these things happened unto them for ensamples," or "for our examples." These things happened.

Those who dispute the historicity of the Scripture records are fond of saying that it is not the events narrated that matter, but the inferences from those events.

That is true, but, as Godet says, it does not necessarily follow that because a fact has a prophetic value, it is therefore a mere fiction.

The power exerted by the Holy Scriptures, extensive and intensive, is largely due to the fact that they are so rich in the concrete. Abstract propositions are always difficult to translate into primitive languages, but statements of fact are not. That comes within the competence of the messenger, that is the ammunition he needs. Only the Holy Ghost can cause hearer or reader to draw the proper inferences.

Whether the events narrated occurred or not: whether the narrative be literal or figurative, parable or record, is a matter of secondary importance.

What does matter enormously to the reliability of the presentation is that when it professes to be a record it is a record, and a true record—that there is no discrepancy whatever between the ostensible and the real.

I venture to hope that I may assure myself not only of your agreement with the foregoing, but of an agreement so cordial as to predispose you favourably to some criticism and a suggestion that I am about to offer. You may have observed that I have not as yet employed the word "Inspiration" (indeed, I wonder whether you have missed it). I am about to ask you to reconsider your use of that word—to use it henceforth at once more boldly and more discriminately than heretofore, or alternatively to discontinue your use of it altogether.

The word "inspiration" occurs twice in our English Bible. In one case it is one of the five words of an adjectival phrase used as the equivalent of a Greek adjective. In the other case it represents a Hebrew word which occurs twenty-one times, is rendered "breath" eleven times out of those twenty-one, but "inspiration" only in Job xxxii, 8. You see then at once that the word is not a literal translation either of a Greek word in the New Testament or of a Hebrew word in the Old Testament.

The word "inspired" does not occur at all. If our Jacobean translators deliberately avoided the word in 2 Tim. iii, 16, I think that they were wise in doing so, and that their five-word phrase is a much more exact and less ambiguous rendering than "inspired" would have been. I am very far from regarding criticism of our Jacobean translators as an act of sacrilege. But in this case I have no fault to find with their interpretation, and I consider our modern use of the word far less correct than theirs.

In using the word "inspiration" to indicate a quality of Holy Scripture we have done what they not only did not do, but I think carefully and wisely avoided doing. That use of the word is, I submit, illegitimate. Here I think we need more discrimination,

But secondly, in our legitimate use of the word, we restrict our application of it to Holy Scripture in the form in which it came forth from God. When challenged to apply it to Holy Scripture in the form in which it reaches mankind, we decline the challenge for the simple reason that we have not a definition of the term which would justify such an application. Here, I think, we need more boldness.

There are two counts to the indictment. Let us deal first with the illegitimate use of the word "inspiration" to denote a quality of Holy Scripture. If it did not legitimately supply a legitimate want, whence did it arise? I think we can see that it arose from the form of the English word "inspiration" which conveys an idea foreign to the original. A homely illustration will show what I mean. Two things take place when you inflate your bicycle-tyre. Air is discharged *from* the pump and forced *into* the tyre. Bearing in mind the purpose of the process, the discharge of air from the pump is incidental: the introduction of air into the tyre is the essential. Consequently we call the whole process the inflation of the tyre, though, strictly speaking, the word inflation is only applicable to the second of the two stages of the process—to the effect of the process, not to the cause. The very same thing may be said of the word "inspiration." The interpretation to which by its form it lends itself is the *reception* of the breath of God, the second stage or the effect of the process that is implied: and to that extent it fails to represent the original, which certainly in 2 Tim. iii, 16, and, if the Septuagint is to be trusted, also in Job xxxii, 8, only refers to the first stage of the process, namely, the *giving*

of the breath of God. I do hope that I have made this clear. In 2 Tim. iii, 16, we have figure and fact. The word "inspiration" represents the figure contained in the word *Θεόπνευστος*: the fact is conveyed in the word "given." The word "given" therefore is infinitely more important than the word "inspiration." If our Jacobean translators had simply rendered, "Given by God," they would have omitted the figure of breath, but they would have told us all that is necessary. The whole merit of their rendering lies in the words "given by God." 2 Tim. iii, 16, is a statement of the divine origin of Holy Scripture, no more and no less.

I hope I have closed one door to misinterpretation, but there is another still open. There is the adjective "inspired," and "surely," says the misinterpreter, regardless of grammar, "an adjective indicates a quality." Even if you have forgotten your grammar, it hardly requires a moment's thought to realize that many adjectives are not qualitative, verbal adjectives, I think, never except by implication. Thus when you say, "The man is a beaten man," you may mean that because he has been beaten he is hopeless and helpless; but it is obvious that the word beaten does not imply this necessarily, for you might have occasion to say that the beaten man is still hopeful and resourceful. By a "disciplined army" you would probably mean an orderly army; but you might have occasion to say that a highly disciplined army had got out of hand. By "an inspired man" you would probably mean a wise man or an enthusiastic man; but all that you actually say of him is that he had been or was being inspired.

The origin of a thing carries with it a presumption, but not more than a presumption, of qualities akin to it. The statement of origin therefore is not a statement of the resulting qualities.

But, you say, in the case of literature or art is there not a well-recognized connection between character and origin? Should we not be justified in using the terms Shakespearian or Pauline both of the origin and of the qualities of those writings? Certainly, but the corresponding term in dealing with the Work of God the Holy Ghost is not "inspired" but "divine." In saying "inspired" and meaning "divine" you mean well. I am only trying to persuade you of the great advantage in controversy of saying what you mean exactly. Now Holy Scripture has many notable qualities, every quality indeed which is needed to enable it to make the reader wise unto salvation: but I

maintain that there is not one of those qualities that cannot be better expressed than by the word "inspiration," which, in default of a better, must suffice to express the act of God from which all those qualities arise, but is wholly unsuitable as a description of any one of them, or of any combination of them. We do seem to lack a word which would do justice to that act of God. I do not, however, think that we can plead poverty of speech as an excuse for putting fresh burdens upon a word that is already badly overworked. I am not aware of any quality of Holy Scripture for which the resources of our vocabulary do not provide adequate expression.

But perhaps you say, "Here's a good word, 'Inspiration' : pity to waste it. Can't you find us a use for it?" To that question I think you will find an answer in the second count of my indictment, which I had better repeat : "In our legitimate use of the word 'Inspiration' we restrict our application of it to Holy Scripture in the form in which it came forth from God. When challenged to apply it to Holy Scripture in the form in which it reaches mankind, we decline the challenge for the simple reason that we have not a definition of the term which would justify such an application."

We now come to the weak spot which, in the hope of remedying the weakness, it is the design of this paper to probe.

My Bible-loyalist brother speaking to *his friends*, always boldly and baldly asserts that *the Bible* is authentic and inerrant. Under cross-examination by an enemy he is liable to crumple up, and modestly explains that he predicates authenticity and inerrancy *only* of original documents and of the Bible, just so far as it is verbally identical with those original documents and no further.

I believe that admission to be futile, disastrous and unnecessary. Futile because you cannot find inerrancy in original documents if you cannot find *them*, and because the statement that the original documents were authentic is to a friend the statement of the obvious, and to an enemy the begging of the question.

The admission is disastrous because it exposes the reliability of the Bible, our Bible, to the untender mercies of the textual critics and all the other critics.

It is unnecessary because it leaves out of account the present action, the overruling, correcting action of the living Spirit.

So far from there being any possibility of proving the Bible to be verbally identical with original documents, every ascertainable fact points not merely to the extreme unlikelihood, but to the utter impossibility of any such verbal identity.

Remember that Babel preceded the Bible : that God inflicted upon mankind a multiplicity of languages before He caused Holy Scripture to be written in one of them. Translation was a necessity from the very beginning. Is it not obvious that so long as languages differ there must be for the conveyance of any given thought as many forms of words as there are languages ? Verbal identity does not survive a single translation, however perfect that translation may be.

Let me put this in another way : There are only three features that I know of in which one word can be identical with another, namely appearance, sound and meaning. Of these three, difference of language allows the possibility only of the third. Nobody claims identity of sound or appearance between an English word and its Hebrew or Greek equivalent. Meaning only remains. It is the meaning and the meaning only that matters.

At this point the translator steps into the witness-box, and he bears his testimony that practically always the thought is conveyed not by single words in isolation, but by words in combination, clauses, sentences, groups and arrangements of words. He bears testimony further that though in the task of interpretation every jot and tittle of his text demands consideration, the tense, mood or voice of a verb, the number and case of a noun, the order of the words and sometimes even their sound, yet that does not compel him to reproduce those forms and groupings in another language in order to reproduce their meaning.

Verbal and grammatical *minutiae* not only may be significant as in the two classic instances always quoted (Gal. iii, 16 ; Matt. xxii, 32) they *must* be. They are not, however, on that account indispensable. The thought which they are intended to convey may be expressible, and even more exactly expressible otherwise. You are familiar with passages where the Holy Ghost has availed Himself of the speaker's indubitable right to report Himself in more ways than one. Who then are we to say that one form only is right ?

We must have inerrancy for our standard, yes, verbal inerrancy. But the inerrancy of a word is not unchangeableness in form,

but fidelity to meaning. So, in order to express the exact meaning of a verb, it is quite possible that the translator will be well-advised not merely *not* to reproduce a passive voice by a passive voice, but not to have a verb at all, not to reproduce a plural noun but to substitute several nouns, not to follow the order of the original but to invert it, not to reproduce a figure but to give its meaning. I should like to give instances of this, but that is a lecture all to itself.

We have to face the fact not only that there are variations of the text of the Bible, but that there are variations of text *in* the Bible. As to the latter, it is evident that the Holy Ghost has not tied Himself down to one form of words: as to the former, I should be sorry to be dependent upon the particularity of unbelievers for my possession of an authentic Bible. No, thank God, I have something better. I have the controlling action of Him who sent off the precious freight upon its journey and sees to its safe conveyance, takes the obstacles that men have placed in the way and transforms them into vehicles.

The translator bears testimony further that He is concerned with the words of his original only until he has possessed himself of their meaning, and that as soon as he has reached the point of expressing that meaning in another language, the more completely he banishes the literary form of his original from his mind, the better for his readers. That does not look like the perpetuation of verbal identity. In point of fact it militates strongly against such perpetuation.

The translator's one rule is: fidelity to the matter of his original, and accommodation to the style of his reader. Where this rule is disregarded translation simply does not take place; contact between writer and reader is not established.

It is the meaning that matters. But what is the meaning of a word? The meaning of a word is not something inherent in the word. The meaning of a word is not something that that word possesses. The meaning of a word is the thought that it produces in the mind of the reader or readers. Even where it produces that thought in the minds of millions of readers, its effect is not due to any inherent significance, but to an understanding or agreement among those readers to use that word in that particular way. The meaning of a word is a mental, not a material phenomenon; it is not objective, but subjective. No word has any such thing as a meaning apart from the mind of the reader. In other words, the operation by

which God causes men to use certain words in a certain way is an operation performed not upon the apparatus of language, but upon the minds of men.

Whatever, then, "verbal inspiration" may mean, it cannot mean or involve verbal identity, except in the sense of identity of meaning.

A definition being an agreement with our contemporaries, it is necessary to take account of the modern uses of the word "inspired." The writer of an inspired newspaper article writes what he has been told to write, the writer of an inspired poem what he has been enabled to write, by a power outside of and greater than himself. In the former case the idea of control predominates; in the latter that of a stimulant. Solomon was an intellectual, Amos was a farm-hand; but each spoke as he was moved by the Holy Ghost. It was the word of God. Solomon under that control could say no more; Amos, under that stimulant, could say no less.

Pressed for a definition of "inspiration" (I trust that henceforth pressure will be neither resented nor needed), the Bible-loyalist takes refuge in 2 Peter i, 21: "Holy men of God spake as they were moved by the Holy Ghost."

Now let me ask you: if I asked you for a definition of war, would it be an answer to my question to say, "A war took place in 1914." Of course it would not. No more is 2 Peter i, 21, a definition of "inspiration." But I admit that that verse provides material for a definition. It tells me that the inspiration of Isaiah was quite different from the inspiration of Shakespeare; that whereas Shakespeare was a free agent, Isaiah was not.

But what I want you to notice is this: that if you regard 2 Peter i, 21, as providing sufficient material for a definition of "inspiration," you are thinking of inspiration not as a characteristic of Holy Scripture, but simply and solely as its origin.

2 Peter i, 21, provides material for *one* definition of "inspiration"—an act of the Holy Spirit whereby He conveyed the thought of God to a man's mind, and caused him to express it in certain words. Are you satisfied with that definition?

It is unexceptionable as far as it goes. But I would point out that if that is all that the word "inspiration" means, I do not need it at all. I can state the fact expressed in that definition without using the word "inspiration"; for all that

it means is that Holy Scripture is the authentic word of God the Holy Ghost.

I would point out further that not only in this case is the *word* superfluous; the *thing* is insufficient. If I am not sure that the word of God has reached *me*, I am not consoled or compensated by the reflection that it reached Isaiah. As an assurance of this latter, I could do without the word "inspiration"; but I cling to the word "inspiration," because it is suggestive to me of a completed transaction—the conveyance of the thought of God right from its starting-point to its destination, the reader. This word, indicating an act of God upon the mind of man, seems to me to be an eminently suitable and convenient word for this purpose. It includes the reference to origin; but why should it be restricted to that? The cause is surely a worthy one, for the reader is the end, the writer is but the means, and the end is greater than the means.

I have said that it is the meaning that matters: I must be careful; for that statement is susceptible of the interpretation that the words do not matter, that inspiration is not verbal; and I am promptly confronted with the sound argument that God must have chosen the words, because He could not have conveyed the thoughts without them. Well, He could not have conveyed His thoughts to the mind of Isaiah in words without choosing words which Isaiah understood, and He could not convey His thoughts to my mind without the choice of English words. In this latter case the choice is rendered valid and effective by the correcting action of the Holy Spirit. Are you sure that in the former case that correcting action was unnecessary? I submit that the difference between the demand for that correcting action in my case and in Isaiah's was a difference in degree, not in kind. Naturally the longer the Word of God is in the hands of human messengers the more there is to overrule and correct in its transmission.

No, the suggestion that the word "inspiration" may be used of the act of God upon the mind of reader as well as writer is perfectly consistent with the conviction that the choice of words for the purpose is under His control.

There is no need, by the way, to support the fact of verbal inspiration by means of an imaginary distinction between the inspiration of the writers and the inspiration of the writings. When I say the writings were inspired (2 Tim. iii, 16) I mean that God caused certain men to express in writing certain

thoughts ; and when I say the writers were inspired (2 Peter i, 21) I mean that God caused certain men to express in writing certain thoughts. I submit that the distinction drawn between these two inspirations is a clear case of a distinction without a difference.

I think I know what I have to contend with. Is it not the conviction that the Holy Spirit's action in imparting the thought of God to the mind of the writer and his action in imparting it to the mind of the reader are on two entirely different planes, so different that the two actions can only be expressed by two different words, namely "inspiration" and "illumination," of which the former is authoritative and the latter is not ?

All I can say is that if the conveyance of God's thought to the reader is no more different from its conveyance to the writer than "illumination" is from "inspiration," the difference would not seem to be great. Inspiration and illumination are both of them figurative terms. The conveyance of thought is compared in the one to the imparting of breath and in the other to the imparting of light ; but the idea of the conveyance of thought is common to both and is equally appropriate to God's dealings with writer and reader. Either word might quite well be applied to either transaction.

I have no desire lightly to dismiss this contrast between the authoritative and the unauthoritative.

There is a danger that we may think ourselves to be relying on the Holy Spirit when we are not, consequently we need to test and check our spiritual impressions by something that is independent of them. A prominent Bible-loyalist wrote to me the other day : "I require something visible as a standard whereby to test or check all spiritual impressions." "That is true," I reply, "but it is only a half-truth. You need more than the visible something, you need eyes to see it with."

For God's Holy Word is a book that is sealed
Unless by the Spirit its truths are revealed.

Our Reformers used the word Inspiration of an action of the Holy Spirit upon the mind of the believer :—

"That by thine inspiration we may think those things that be rightful."

"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

Our need of that inspiration is in no wise diminished by our possession of a visible standard. Nay, without the personal

inspiration the standard will actually mislead us, for we shall mis-read it to a certainty. I am prepared to believe that reliance upon a visible standard divorced from reliance upon the personal guidance of the Holy Spirit is responsible for just as many heresies as reliance upon the Holy Spirit divorced from reliance upon the written Word. Neither works without the other.

You will have observed that I readily admit the unreliability of spiritual impressions, and the need of that unreliability being corrected. In order to correct it we must diagnose its cause, and I submit that the unreliability of spiritual impressions is invariably traceable to the tacit assumption that personal contact with God, once established, maintains itself automatically ; that illumination or sanctification once received maintains itself automatically. We have always, as someone observed the other day, to be on our guard against the automatic in religion. A point we need to remember is that that only can fulfil the function of a standard which is at once perfect and accessible. Original documents are not accessible ; therefore we must find our standard in that form in which the word of God has reached us, which is rendered inerrant only by the correcting action of the Holy Spirit.

As soon as you admit that the correcting action of the Holy Spirit suffices to ensure the inerrancy of the form in which the Word of God has reached us, you are obliged to admit that it suffices to ensure the inerrancy of the forms in which the Word of God reaches others also. Why should it not ? For (1) Inerrancy, as I have shown, cannot be predicated of any extant text of Holy Scripture in the sense of visible or audible identity with originals, and (2) God is no respecter of persons. There is only one thing I know of that constitutes an indefeasible claim upon his interposition and that is *need*. You see the inference. The native Christian of India, Africa or China has just as inerrant a Bible as you or I. The particular version accessible to him may be a very tentative affair judged as a translation, but its adequacy as a standard whereby to test and check his spiritual impressions is guaranteed by the same sanction that guarantees the adequacy of our versions, it is ensured by the action of the Holy Spirit, who alone makes the right word effective and corrects the effect of the wrong one. "The Bible," wrote Mr. Russell Howden, in the *Life of Faith* last May, "is one long witness to the fact that God is not much hampered by earthly disadvantages."

Inspiration is always and only an act of God upon the mind of man. It was so when He caused Holy Scripture to be written : it is so still when He enables men to read it. God has made the Bible a sharp sword, but a sword cannot cut a pat of butter. It is not the sword but the swordsman that does the cutting.

God has not put a certain potency into the letter of Holy Scripture and left it there. A word, a sentence, a book, a library is no more susceptible of inspiration in that sense than a chair or a table. What the Holy Spirit does not do Himself is not done. He acts not on matter, but on mind. The Romanist would have us believe that in the Holy Communion at the prayer of consecration something happens to bread and wine, and that when we say, " Bless, O Lord, these gifts to our use," something happens to our mutton-chop. No, the Holy Spirit does not bless the food but the eater : He does not inspire things but men, and He alone inspires.

The Word of God is the thought of God communicated to man. Two vehicles have been employed—a book and a Person. Each therefore is called the Word of God. The Word of God always gives life. In the Lord Jesus Christ the vehicle was a living Person. The analogy is close ; but it is possible to over-estimate it. There is a difference. The Son of God had life in Himself. He had in Himself the power of imparting life. He Himself radiated life. He was one with the Father, so that in endowing Him with life-giving power God was not giving it away. God never gives it away. That is what He would have done, had He put it into a book and left it there.

I should not be afraid of saying that Holy Scripture exhales, gives off, spiritual potency. If so it is as vapour is given off, not by petrol in a tank, but by a volcano. The vapour is inherent in the petrol and is given off all the time. The volcano is only the point of discharge : the source is behind, and vapour comes forth from the volcano only when the subterranean fires are active. In the case of the Son of God, the vehicle Himself radiated life. In the case of the book life comes *from* it like vapour from the volcano, not really but apparently : really it comes *through* it.

About forty years ago a vigorous effort was made to rob us of St. Paul's testimony to the divine origin of Holy Scripture. Θεόπνευστος said Cremer, does not mean " God-breathed " but " breathing God," exhaling the divine. A good deal of ingenuity and also some disingenuity was put into the effort. Happily

it failed: I have the refutation here, if anybody is interested in it.

The issue upon which I am asking you to make up your minds is whether *the Bible* is authentic, inerrant, inspired, and if so, on what grounds ?

Can you claim for it authenticity, inerrancy and inspiration on the ground of verbal identity with original autographs ?

Is it worth while to claim for it an incomplete authenticity, inerrancy and inspiration proportionate to an unascertainable but admittedly incomplete verbal identity with those autographs ?

To me there seems to be a better way.

To regard the process of the conveyance of the thought of God to the mind of man as one whole, the singularity of the message undamaged by transit in a multiplicity of forms and guaranteed by the correcting action of Him from whom it came. In all those forms there is a common factor—not a quality but a transaction—*the Act of the Holy Spirit conveying the thought of God to the mind of man.*

I submit that a definition of Inspiration should consist of a statement of that common factor in connotation with the factors that are not common, *the writer and the reader*, that no other idea has any right to a place in the definition, and that there is no other useful use of the word.

If you are afraid to use the word in a sense which harmonizes with its etymology and the facts of the situation, the sense in fact in which Our Reformers used it, I dare to entreat you not to use it at all.

POSTSCRIPT.

I think it possible that among my hearers there are some who are now saying to themselves: You have stated that the authority of the Bible stands upon a combination of three factors—

- (1) Its authenticity, a genuine work of God the Holy Ghost ;
- (2) The historicity of its records ;
- (3) The sufficiency and finality of its teaching.

You admit the presence of error in the form in which the Word of God has reached us, and you suggest that the correcting action of God the Holy Ghost acting not upon the text but upon the mind of the reader, overrules any such error, making

it a medium for the conveyance of the truth, or, at all events, neutralizing it as a medium for the conveyance of what is not true.

Now I can understand that this correcting action of the Holy Spirit can make all the teaching of the whole Bible sufficient and final in spite of textual errors.

I cannot, however, understand how it can prevent the presence even of small errors of detail from marring the completeness of the historicity of the records or of the authenticity of the whole.

That is a genuine difficulty, and the only reply that I can make to it is a metaphysical one. It is, however, a reply which satisfies myself, and if, as I think, it is sound, I hope it may satisfy others.

The correcting action of God the Holy Ghost gives me *the equivalent of complete authenticity*, for that word or phrase or passage, which either accidentally or fraudulently has been introduced into the text, if God has permitted it to take its place there, and so long as He permits it to retain its place there, he incorporates it into his plan, appropriates it and makes it as really His own, as really a part of His message, as though He had put it there originally Himself.

The correcting action of God the Holy Ghost gives me *the equivalent of complete historicity*, for if an error of detail has crept into a record, He so acts upon the mind of the believing reader as to safeguard him from an erroneous impression either of the course of the events recorded or of their significance.

I am very shy, however, of speaking of errors or discrepancies except in my own department. There seems to be no limit to the possibilities of explanation of apparent discrepancies: anyhow, I am quite sure that we are very far from having exhausted those possibilities as yet.

Meantime, the *effect* of the permission of such apparent discrepancies, a severe test of faith, is the index of its *purpose*.

DISCUSSION.

Dr. DAVID ANDERSON-BERRY said: Inspiration is a good word. It is a good word because it expresses figuratively what is spiritually true. Inspiration and expiration are the *diastole* and *systole* of respiration. Inspiration points the way to life; expiration the way to death, for when we say a man expires we mean he dies.

Thus it is connected, as we see from its derivation, with breath, and it comes from the same source as spirit. *Spiritus lenis, spiritus asper*, are terms well known to linguists : light breathing, harsh breathing.

In Greek also the word translated wind may be translated spirit.

Inspiration is a good word historically. The common doctrine of the Church in all ages is and has been that inspiration is an influence of the Holy Spirit on the minds of certain persons, that they may express outwardly what is impressed inwardly.

Inspiration differs from *illumination*. They differ in their subjects : the former's subjects are certain selected persons, the latter's every true believer. They differ as to their object. The object of inspiration is to render the teaching of certain men infallible ; that of illumination is to render men holy. Inspiration does not in itself sanctify. Balaam, Saul and Caiaphas were all inspired but were all bad men.

Again, *inspiration* differs from *revelation*. As to their objects : the object of the former is to secure infallibility of teaching, the object of the latter is to impart knowledge. The effect of the former is to preserve a man from error in teaching, that of the latter is to make him wiser.

In 1 Cor. ii, 13, Paul sets this forth in the clearest manner. The subject-matter of his teaching had never entered into the mind of man, but God had revealed it by His Spirit. As to the Corinthians' objection to his language and manner of presentation, he remarks that we teach "not in the words which man's wisdom teacheth ; but which the Holy Spirit teacheth," *combining spiritual with spiritual*, that is, clothing the truths of the Spirit in the words of the Spirit. Nowhere can we find a better definition of the Spirit's action in inspiring a man.

For time and eternity I have to risk myself resting on this naked Word. Well is it for me that it is inspired, for then it is infallible And what is infallible is absolutely trustworthy.

The Rev. J. J. B. COLES said : What Scripture says of itself and the use which Our blessed Lord made of it should ever be before our hearts when the question of inspiration is touched on—especially nowadays. No theories of inspiration can be acceptable to us

which in the slightest degree would blunt the edge of the sword of the Spirit—which is the Word of God.

Mr. Coles also quoted Heb. iv, 12, Eph. vi, 12-17, 2 Cor. x, 4 and 5, Jud. vii, 20.

Mr. SIDNEY COLLETT said : After listening carefully to the reading of this paper, I must confess that my mind is somewhat confused as to what the lecturer really wishes to convey to us concerning the word "Inspiration"! The whole lecture seems to be an attack upon that familiar and expressive word; yet on p. 33 he says he clings to it himself! If, however, as the paper seems to indicate, he would take it from us, what is he going to give us in its place? We must have a word to express the absolutely unique character of the Word of God, and in the scriptural word "inspiration" we have that word.

Probably few, if any, of us have found the difficulty that appears to trouble the lecturer of understanding what I should call the obvious meaning of the word; for not only is it used in the most simple and natural manner in 2 Tim. iii, 16: "All scripture is given by inspiration of God," but the fact is most beautifully amplified in 2 Peter i, 21: "Holy men of God spake as they were moved (or borne along) by the Holy Ghost."

Then on pp. 35 and 36, if I understand him aright, the lecturer would have us believe that the Bible is not *inspired* in itself, but only in the way in which it reaches the minds of men! Now such a view of inspiration I entirely reject; for I venture to assert that if no human eye had ever gazed upon the pages of the Bible, it would be just as truly inspired by God as it is to-day, otherwise the passages quoted above would have no meaning.

The lecturer also, on p. 29, endeavours to make a strong point of the fact that none of the original documents (*i.e.*, those which were actually written by prophets and Apostles) are now in existence. But, it ought to be more widely known that, the number of ancient documents, copied from the originals, is so great that by means of them we can, for all practical purposes, get at the very words which were originally penned under the guidance of the Holy Spirit.

Mr. W. HOSTE said : While there is much in a general way to be thankful for in the paper we have listened to, I fear, when we come to its particular thesis, I have gained no clear idea of what

Mr. Isaacs wants us to understand by "Inspiration," as he seems to believe in a quadruple form of it and predicates it equally of writers, writings (in their original translations) and readers. I have heard men lay a sort of tacit claim to "Inspiration" for their own interpretations, but it was rarely inspiring. The trouble is not to get a definition, but to get the same. Modernists, "Bible-loyalists" and "Bible-wobblers" will all define differently. We do not separate the illuminating Spirit from the Word He has given in Inspiration; but whereas Inspiration is absolute, the measure in which we apprehend the truth is partial.

On p. 29 Mr. Isaacs qualifies as "futile, disastrous and unnecessary" to refer to the "authenticity and inerrancy of original documents," but I suppose we all admit there were such. How could "God-breathed" words (2 Tim. iii, 16) be anything but authentic, or the *ipsissima verba* of men borne along by the Spirit of God (2 Peter i, 21) be anything but inerrant? Indeed on p. 33, at bottom, Mr. Isaacs virtually admits this: "Naturally the longer the Word of God is in the hands of human messengers the more there is to overrule and correct in its transmission."

But what alternative is offered us? "We must find our standard in that form in which the Word of God has reached us," answers our lecturer on p. 35, "which is rendered inerrant only by the correcting action of the Holy Spirit"; and then he goes on, "As soon as you admit that," etc. We admit nothing of the sort. We energetically refuse any such assumption. We hold that our English Bible represents to all intents and purposes the Word of God, but that in transmission, through the failures of scribes and translators, here and there false readings, insertions, errors, have crept in—really a negligible quantity compared to the whole—and we welcome sane and reverent criticism of the text as discoveries are made of new MSS. or versions. The reverse would be sheer obscurantism.

In 1916 I had occasion to take a long journey with a boatful of blacks down the great Zambezi to the Victoria Falls, and we drank of the water all the way. But if anyone had said, "Can you guarantee its absolute purity?" I should have replied, "No, for that you must mount to the sources." It would have been a queer reply: "You have never seen them; you must not make them your standard." One day there was great excitement: my negroes found a big dead fish floating on the water. It was not

edible, according to our notions, but they were delighted. As a matter of fact, I should not have chosen to drink of the river just there. God has not promised a continual miracle to make scribes and translators infallible. They are responsible to do their work correctly, just as we are to "contend earnestly for the faith," and not to fold our arms and say "the Bible will defend itself." In my judgment the conclusion of the paper almost reaches bathos: "The correcting action of the Holy Ghost gives us the equivalent of complete authenticity" for mistakes "accidentally or fraudulently introduced into the text," or "the equivalent of complete historicity, if an error of detail have crept into the record." This savours of jugglery, and seems to make God a party to a fraud in conveying the impression that error is truth, because it is within the covers of His Word. Is it immaterial, for instance, whether we read A.V. or R.V. in Rev. xxii, 14? Once I ordered a copy of the Bible in French. It was well bound and printed and excellent value, but I found this serious printers' error: "Dieu résiste aux humbles, mais il fait grâce aux orgueilleux" (1 Peter v, 3). Was I wrong in writing to the publishers, and were they wrong in at once rectifying the error, or ought we to have trusted to the corrective action of the Holy Spirit?

The Rev. F. E. MARSH said: The reader of the paper has not made it clear to some of our minds as to where he stands upon the Inspiration of the Scriptures. If Inspiration is not a "quality" of the Scriptures, what is the quality which makes them different from any other book? I recognize it is wise to drop all our theories about Inspiration and accept its fact. Back of my mind I believe in verbal and plenary inspiration, but the one thing to emphasize is the fact of Scripture. The Scriptures are God-breathed in their origin and God-breathing in their influence.

Surely there are qualities which prove the "quality" of Scripture, for as I understand the word "quality," quality indicates the nature of any given thing and expresses its character. Apart from the word "inspiration," there are certain qualities which the Scriptures claim for themselves. Among the many claims of the Word of God are: it is "living" in nature (Heb. iv, 12), "effective" in working (Acts xix, 20), "incorruptible" in character (1 Peter i, 23), "perfect" in form (Ps. xix, 7), "settled" in revelation (Ps. cxix,

89), "spiritual" in soul (1 Cor. ii, 9, 10) and "pure" in doctrine (Ps. xix, 8).

Unless we are very careful, we shall divorce the Spirit from the Word. Christ said, "The Words that I speak unto you are spirit and life" (John vi, 53); and, as Prof. Godet points out, the words of Christ are not merely the vehicle which convey to us the life of the Spirit, but that the Spirit Himself is embodied in the words. If we miss them we miss Him. As a Puritan says, "The Holy Spirit always rides in the chariot of His Word."

The Rev. JAMES M. POLLOCK said: Like others, I am not sure that I have grasped the Lecturer's position, but one of his fundamental statements—viz., that on p. 36: "God has not put a certain potency into the letter of Holy Scripture and left it there"—I would like to challenge entirely. We all are, I take it, believers in the infallibility of Holy Scripture" (note, what I meant was rather in the supreme authority of Holy Scripture in matters of faith), and therefore we are prepared to accept its statements concerning itself as true; and I contend that some of these statements do imply a potency or quality in the actual words of Scripture. Thus Our Lord said in St. John vi, 63: "The Words that I speak unto you, they are spirit and they are life." Mark, "The Words . . . are spirit and life" do not merely convey spirit and life. And again, the writer of the Epistle to the Hebrews declares: "The Word of God is living" (Greek ζων), not merely conveys life. So that when we look into our Bibles, while we see with our outward eyes so much black letterpress, yet these words are instinct with Divine truth and life.

The Chairman, Mr. THEODORE ROBERTS, moved a vote of thanks to the Lecturer for his paper, which he characterized as able, suggestive and thoroughly orthodox.

He, the Chairman, avowed himself to be all that was meant by a "Bible-loyalist," though he thought our loyalty was due to a Person, Christ, rather than to a book.

The Reformers and their successors had insisted upon the authority and sufficiency of Scripture, but quite recently inerrancy had been claimed for the autographs. This was only of practical value if the Bible-loyalist shut his eyes to the numerous variations displayed

in the existing documents. Westcott and Hort estimate the doubtful words in the New Testament at one-thousandth part of the whole, but many say this should be put at one-hundredth.

But even if certainty were possible, it would be of no value to the vast majority of Bible readers, who do not go beyond the Authorized Version, which is manifestly inaccurate in numberless instances.

He pointed out that inerrancy was not distinctive of divine work, as he knew of one Act of Parliament at least (the Fines and Recoveries Act), in which no defect had been found since it was passed nearly a century ago. He considered this claim for inerrancy a poverty-stricken view of inspiration, but he recognized that the natural man must have some visible support for his belief, and if he could not find it in an infallible Church, then he wanted an infallible Book. The Romanists, in making everything of the Church, ignored the power and presence of the Holy Spirit, and he feared lest Bible-loyalists might do the same.

This desire for an inerrant book was frustrated because the autographs had perished. He believed God had ensured this, lest they should have been treated as the Jews treated the Brazen Serpent, which once was the vehicle of giving life to the people, but finally became an object of worship, so that the reforming Hezekiah had to destroy it. It certainly was remarkable that the early Christians, who readily gave up their lives rather than betray the Scriptures to their persecutors, had so little regard for the originals that they appear to have thrown them on the dust-heap as soon as they became unsuited for public reading through continuous use.

There was no difficulty about all this, if we remembered that God's object was not to give us a perfect Book, but rather a sufficient vehicle for His Spirit's use in communicating His mind to us, and this is why he so appreciated the Lecturer's position that inspiration involved a transaction between God and the reader.

He thought this was borne out by the four steps which the Apostle Paul indicated in 1 Cor. ii. There was, *first*, the Revelation to the apostolic men of the things which had not entered into man's heart, and this was by the Spirit (verse 10). *Secondly*, there was the Knowledge of these things by the inspired writers, a capacity given by the Spirit of God (verse 12). *Thirdly*, there was the communica

tion of the things (thus revealed and known) to others, and for this the very words were given by the Spirit (verse 13).

He believed that these words had been providentially preserved in all material respects in the various copies and translations that had been made. It was, at all events, significant that no false doctrine seemed ever to have been derived from any mistake of a copyist or translator. *Fourthly*, there was the Reception of this communication by the reader, for which also the Spirit was requisite (verse 14).

He thought that this view put the Bible-loyalist on far stronger ground, as he was able to say that the English reader had the Word of God in his hands. As a dear Welsh Saint once said, "My Lord always speaks to me in Welsh."

In conclusion, he would plead with his hearers to let the Bible speak for itself. For anyone to attempt to defend it seemed to him like a man with a bow-and-arrows defending a Dreadnought. The Bible claimed for itself authority and sufficiency. The most important text in his view was the word of our Lord Jesus, "Scripture cannot be broken" (John x, 35).

This included translations, for our Lord would appear to be quoting from the Septuagint. In the Synagogue at Nazareth, after apparently reading from this version a passage which differs considerably from the Hebrew, He added, "This day is this Scripture fulfilled in your ears" (Luke iv, 21).

He concluded by calling for a hearty vote of thanks to Mr. Isaacs, which was carried by acclamation.

The Rev. Dr. J. E. H. THOMSON wrote: "In the far-off days when I began my study of divinity there was a distinction made between Inspiration and Revelation, which Mr. Isaacs does not appear to recognize. His definition of Inspiration is 'an act of the Holy Spirit whereby He conveyed the thought of God to a man's mind, and caused him to express it in certain words.' The latter clause, it seems to me, belongs to the sphere of Revelation. (I am somewhat in conflict with the psychology of Mr. Isaacs. On p. 33 he says, 'He [God] could not have conveyed His thoughts to the mind of Isaiah without choosing words which Isaiah understood.' That implies that we can only think in words and can only have the thoughts of others conveyed to us in the vehicle of

words. If so, an uneducated mute would be unable to think. Pictures as well as words may be the signs by which thoughts are fixed, marked off from each other and remembered. The absolute dependence of thoughts on words may be disproved by the number of visual terms used to characterize thought, as obscure or clear. The very word 'definition' implies the marking off of visible boundaries. The Psychology of Prophecy is a subject that has not been sufficiently studied. I think Mr. Isaacs is rather unfortunate in choosing Isaiah as an example: to him, at any rate, God revealed His message by vision; the opening words of the book prove this: 'The Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem.' A study of the prophecy itself confirms this; it is full of pictures which are implied rather than described. If Mr. Isaacs takes any of the sections of the Book of Isaiah he will, I think, recognize that the connection of the different paragraphs is that between successive pictures in a panorama. It is true that alliteration, assonance and even rhyme characterize the style of Isaiah; yet the connection of paragraphs is what I have indicated. Jeremiah would have been a better example for Mr. Isaacs' purpose. It seems to me that the influence of the Divine Spirit might be translated into words or pictures, according to the idiosyncrasy of the prophet).

"I am glad to see that Mr. Isaacs defends the historicity of the Book of Jonah."

The Rev. R. WRIGHT HAY remarked that Mr. Isaacs' statements in the middle of his p. 36 challenge criticism, and said: All believers will agree that the Scriptures are the speech of the Holy Spirit. "He that hath an ear, let him hear what the Spirit *is saying* unto the Churches" (Rev. ii, 7). In that sense the "potency" attaching to the writing is not "*left there*" because the Speaker is always with His word. But surely this fact does give a *quality* to Scripture, and surely the quality is essentially one with the means of its production. "The words that *I speak* unto you, they are *spirit* and they are *life*" (John vi, 63).

Θεόπνευστος is used in 2 Tim. iii, 16, as qualifying not the writers (or the readers), but the writings. The record is God-breathed. Dr. Chalmers discriminates most helpfully between Revelation and Inspiration when he speaks of the former as "*influx*" and of the

latter as "efflux." In the influx the Divine communication was effectually borne in upon the mind of the sacred writer, and in the efflux the knowledge thus communicated was infallibly expressed to others in writing.

The knowledge communicated to John in Patmos was imparted to him by Revelation ; our knowledge of what John saw and heard has been communicated to us by Inspiration. And, as Dr. Watts has so well said, " Not only is Inspiration to be distinguished from Revelation ; it is to be distinguished also from that Illumination by which the Holy Spirit opens the eyes of the understanding to apprehend what is written : ' The entrance of Thy Word giveth light.' "

The Rev. JOHN TUCKWELL, M.R.A.S., writes : " I do not think Mr. Isaacs is likely to persuade English-speaking people to adopt the new meaning he suggests for the word ' Inspiration,' viz., ' the thought of God right from its starting-point [*i.e.* in God Himself, through the inspired men, into the written document] to its destination, the reader.' We have the word, and our dictionaries give to it a more limited meaning, such as (i) the act of the Holy Spirit upon the mind of the man, or (ii) the quality that action imparts to the writings of Scripture. But they do not include the effect upon the reader. I am afraid also I must reject his exposition of 2 Tim. iii, 16, and his analogy of the inflation of a bicycle tyre. The bicycle tyre existed before the inflation by the air-pump took place, but Scripture is the product of the ' God-breathing ' and did not exist before it. The text reads, ' All Scripture is God-breathed and profitable,' etc. Here *Theopneustos* is equivalent to ' Divinely inspired.' Yet Mr. Isaacs prefers the rendering of the A.V., ' given by God,' and even goes so far as to say : ' The word " given " therefore is infinitely more important than the word " inspiration.' " Yet there is no such word in the Greek. *Theopneustos* is an adjective qualifying the word *Graphe* (' writing,' ' Scripture '). But the A.V., instead of saying, ' All Scripture is God-inspired,' turned the Greek adjective into a noun and added the word ' given,' which is a distinct irrelevancy. I cannot, therefore, agree with Mr. Isaacs when he says, ' 2 Tim. iii, 16, is a statement of the divine origin of Holy Scripture, no more and no less '—there is something more. It has the special and unique quality of being ' God-breathed,'

i.e. 'inspired of God.' A pebble on the beach has a Divine origin but it is not 'inspired of God.'

"Again, as a Bible-loyalist I am not satisfied with the way in which I am represented as using 2 Peter i, 21. I should prefer to use verses 20 and 21, and in so doing I may be allowed to say that I am not thinking of inspiration 'simply and solely as its origin.' The verses read: 'No prophecy of Scripture is of private [*i.e.* personal] utterance [or 'expression': Weymouth has 'of the prophet's own prompting']. For not by the will of man was any prophecy ever brought, but men of God spake being borne (or borne up) by the Holy Spirit.' Here I am not only told of the Divine origin of the 'prophecy of Scripture,' but something of the *method* by which it was brought; that it was not the 'personal utterance' of the prophet and it was not 'by the will of man,' but men 'spake being borne [or borne up) by the Holy Spirit.' So I think these verses do help us to a definition of the 'Inspiration of holy Scripture.'

"Surely Mr. Isaacs was suffering from some confusion of thought when he tried to identify 'inspiration' with 'illumination.' A beautiful vase may stand in a dark room, but it needs illumination to enable me to see it. St. Paul tells us that 'the natural man receiveth not the things of the Spirit of God'; and again, 'If our Gospel be hid, it is hid to them that are lost.' The Gospel and things spiritual are there all the time, but the natural man needs 'illumination' in order to see them.

"But perhaps the most surprising among all the author's statements are those concerning 'the correcting action of God the Holy Ghost.' That there is such action I do not dispute. But that He should incorporate into His plan anything 'accidentally or fraudulently introduced into the text' and make it 'as really a part of His message as though He had put it there originally Himself,' is an incredible statement. What if two MSS., through the accident or fraud of one of the copyists, contain two opposite statements—one, let us say, tells us that 100,000 men were killed in battle and the other says 10,000—does the Holy Ghost adopt them both? Does He adopt the errors of the Douai Version as well as the accuracies of the A.V.? The Bible is an objective fact, and it is what it is quite apart from the reader's opinion of it, be he saint or atheist. That the correcting action of the Holy Ghost keeps

His people from fatal errors I gladly believe. But nothing can be more delusive than Coleridge's fallacious maxim that 'the Bible is inspired because it inspires one.'"

THE AUTHOR'S REPLY.

I have to thank the following for helpful criticism :—

D. Anderson-Berry, Esq., M.D.	..	..	..	..	A.
Rev. J. J. B. Coles, M.A.	..	..	..	..	B.
Sidney Collett, Esq.	..	..	..	..	C.
Benjamin I. Greenwood, Esq.	..	..	..	..	D.
W. Hoste, Esq.	..	..	..	..	E.
Pastor F. E. Marsh	..	..	..	..	F.
Rev. J. M. Pollock	..	..	..	..	G.
Theodore Roberts, Esq.	..	..	..	..	H.
Rev. J. E. H. Thomson, D.D.	..	..	..	..	J.
Rev. John Tuckwell	..	..	..	..	K.
Pastor R. Wright-Hay	..	..	..	..	L.

It will be found that the whole ground is covered by E. G. J. L., and that in replying to these I am replying to all.

I have to deal :—

I. With certain misreadings of my paper in E and J—the latter of minor importance and excusable.

II. Certain errors of detail :—

(a) Misuse of the word "Infallibility." A. G.

(b) Erroneous synthesis of Revelation, Inspiration, Illumination. J. L.

III. Two important misconceptions :—

(a) That the harmlessness of error in Holy Scripture is determined by its proportion in bulk or quantity to the rest. E.

(b) That the qualities of Holy Scripture are disparaged by the refusal to use "Inspiration" as a label for one of them. C. F. L.

I.—Dr. Thomson rightly points out that my words on p. 33, last line but 19, might be taken to exclude revelation by pictorial presentation. They were not so intended. I have now inserted "in words" between "Isaiah" and "without."

He thinks me unfortunate in my choice of Isaiah as an example, on the ground that, to him at any rate, God revealed his message by "vision."

It is *not*, however, the fact that the word "vision" is used in Holy Scripture *only* of wordless mental pictures. Even in the Apocalypse, which is overwhelmingly pictorial, there are considerable passages where the pictorial gives place to the worded communication.

To Isaiah God conveyed his thought in words. There is hardly a wordless picture in the whole vision.

Dr. Thomson rightly adds: "visual terms are used to characterize thought" (*e.g.*, seer).

With regard to the use of hyperbolic language: this is a form of the figurative, and quite consistent with historicity. Figurative description is always inexact description as distinguished from literal.

Mr. Hoste quotes my indictment on p. 29 inaccurately. He omits the word "only" (line 14). It is the *limitation* of the application of "Inspiration" to original documents that I deprecate as disastrous.

He suggests that I am reluctant to admit the authenticity of autographs: "Mr. Isaacs," he says, "*virtually*" (italics mine) "admits this." My words are that the statement of such authenticity is "a statement of the obvious." Could pronouncement be more explicit and emphatic. To call it an "admission" is to misrepresent it.

II.—(a) Mr. Pollock's reference to an "Infallible" Scripture gives me the opportunity of an energetic protest against a double mistake, the prevalence of which astounds me: the application of the adjectives "fallible" and "infallible" (1) in an active sense, (2) to an inanimate object. The former of these errors gratuitously introduces a moral consideration into a purely intellectual question—moral, for the liability to deceive, unlike the liability to be deceived, is a purely moral defect.

This error can easily be traced to its source. When men call themselves "infallible" they would have it to be understood that they are incapable alike of being deceived and of deceiving. But we are not, I hope, going to take lessons in English (or Latin) from those who notoriously manipulate language for propagandist purposes.

The passive sense remains; and a word, a sentence, a book, a library, is no more liable to be deceived than a chair or a table. Consequently to predicate infallibility in this case is a work of supererogation.

I have called Holy Scripture an "inanimate object." Pastors Marsh and Wright Hay and Mr. Coles quote "quick" (living) and "powerful": "the words that I speak are spirit and life."

The figure implicit in these passages is exactly similar to that implied in our modern phrase, "a live wire." The life implied is not a potency inherent in the wire: it is not there as in an electric battery, by storage, but depends entirely upon contact established and maintained (Griffith Thomas).

(b) It was a happy accident that Dr. Thomson mistook my definition of the Inspiration of writers and writings (pp. 32, 33, 34) for my definition of "Inspiration" (p. 37). To this accident I am indebted for the discovery of a flaw in Bible-loyalist terminology that is astounding. I am endeavouring to induce my Bible-loyalist brethren to bring their terminology into rational, useful, tenable relation with ideas, and, in particular, to adopt a rational basis of agreement in the use of the word "Inspiration." Mr. Collett calls it a "scriptural" word. I have shown (p. 27) that it would be more correct to call it "Jacobean."

The one grand fact with which we have to deal is *the conveyance of the thought of God to the mind of man*. We have several words to express that fact: "Revelation," "Inspiration," "Illumination." Their identity in meaning is basic; their differences are superficial. Each of them sheds its own light upon the fact by suggesting a different illustration.

When the thought of God is conveyed to the mind of man, that which was concealed is, as by the withdrawal of a curtain, exposed to view: it is a revelation.

The thought comes forth from the very person of God, as breath from a man's body. It is *πνοή, πνεῦμα, πνεύστος* (breathed).

Wherever it comes darkness is dissipated: it is "illumination." The words may be discussed separately. The facts represented by the words are simultaneous. Their differences have been greatly over-emphasized. The common factor has been lost sight of, with the result that differentiations have been as artificial and arbitrary as they are numerous and ingenious. Collated, they become mutually destructive. Now the word of God

came forth from God	..	..	..	A.
came to the writer	..	..	..	B.
came from the writer	..	..	..	C.
came to the reader	..	..	..	D.

Pastor Wright Hay writes as follows :—“ Dr. Chalmers discriminates most helpfully between Revelation and Inspiration when he speaks of the *former* as *influx*, and of the latter as *efflux*. ‘ In the influx, the divine communication was effectually borne in upon the mind of the sacred writer, and in the efflux the knowledge thus communicated was infallibly expressed to others in writing.’ ”

Observe that Dr. Chalmers and Pastor Wright Hay employ the word Revelation for B and Inspiration for C.

Dr. Thomson of Edinburgh writes :—“ In the far-off days when I began my study of divinity there was a distinction made between Inspiration and Revelation which Mr. Isaacs does not appear to recognize. In his definition of Inspiration—‘ An act of the Holy Spirit whereby He conveyed the thought of God to a man’s mind and caused him to express it in certain words,’ the *latter* clause seems to me to belong to the sphere of Revelation.”

Observe that Dr. Thomson employs the word Revelation not for B, but for C.

It may further be observed that neither of these mutually destructive views sheds any light upon 2 Tim. iii, 16, where Inspiration stands neither for B nor for C, but only for A.

III.—(a) Mr. Hoste’s illustration (of a little decayed matter in a big river) leaks. His point appears to be that a trifle of sewerage does not matter if there is water enough to carry it off : my point is that when there is “ death in the pot ” (2 Kings iv.) it is not enough to swamp the poison with more meal, but that an act of God is necessary.

As a traveller Mr. Hoste must know that under certain physiological conditions a large proportion of sewerage in quite a small river does not matter.

The innocuousness of the poison is not (as in a scientifically blended tincture) determined by the proportion between the quantities.

Imperfections do not matter, according to Mr. Hoste, because they are negligible in quantity ; and secondly, because they yield to “ sane and scientific treatment.”

I agree with Mr. Hoste that “ sane and reverent criticism ” is a talent which may not be neglected with impunity by him to whom it is given. God never excuses us the trouble of using the means which He has made available.

And I believe that Mr. Hoste will, on reflection, agree with me that, after all, this is but one way in which the correcting action of the Holy Spirit takes effect ; but that the removal of an error from the text is the exception, and that the safeguarding of the reader whom He is instructing from spiritual damage is the overwhelmingly general rule.

I am confident that this consideration will commend itself to my critic. But if not, I appeal from him to the Rev. J. J. B. Coles, who aptly quotes Eph. vi, 12, and I submit that were there but one trivial mistake in my Bible and Satan behind it, there is every probability that that mistake would get between my soul and God unless the Holy Spirit intervene on my behalf. §

Reliance upon God Himself is the peg to which we are happily tethered.

The last page of my paper was a postscript ; it was so described in my instructions to the printer and in my preliminary remarks : the printer, however, failed to notice the one, and my critic the other. Hence the impression of bathos of which he complains.

(b) Pastors Marsh, Wright Hay and Pollock and Mr. Collett are unable to accept my statement on p. 36, paras. 2 and 3. The statement is a strong one—intentionally so. Let us face the issue.

Is the personal work of the Holy Spirit indispensable to the efficacy of Holy Scripture ?

I challenge my critics to give a negative reply to this question. But if, as every one of us knows, please God, the answer is in the affirmative, then the potency of Holy Scripture is not inherent. Precisely upon this ground the Author of the Word, in whom potency is inherent, is superior to the Word, in which it is not.

The operations of God may be divided into two classes : normal (or natural) and abnormal (or miraculous). God feeds men by natural means ; but He could do so by turning stones into bread. It would be a similar miracle in the spiritual world if He used Shakespeare to make a man wise unto salvation.

Actually, it may be said of Word and Spirit, neither works without the other. This does not imply equality, for whereas the Spirit could, if He chose, work without the Word, under no circumstances could the Word work without the Spirit. Pastor Marsh utters a wise warning : “ Unless we are very careful we shall divorce the Spirit from the Word.” I submit that this risk is incurred by those who hold that *it* acts without *Him*.

The qualities of Holy Scripture may be divided into two classes: distinctive and non-distinctive.

Distinctive ..	..	divine, authoritative . . .
Non-distinctive ..	..	true, profitable . . .

And the qualities of this second class, though not distinctive in kind, are distinctive in degree. (C. F. L.)

Mr. Tuckwell's first criticism is a curious one—that I am not likely to persuade English-speaking people to enlarge their use of the word Inspiration to cover all persons concerned. That is quite possible. I have offered my readers the alternative namely, to drop it. Evidence is already coming in that that alternative is being adopted. Our muddled thought and slipshod speech has so discredited the word that Bible-loyalists are beginning to discard it.

Mr. Tuckwell's reading of my paper has been so hurried that he is under the impression that I used the analogy of the inflation of a bicycle-tyre to prove my point. I used it, of course, only to account for that use of the word which I am deprecating. In each case we have a word used in a sense which does not correspond with its form.

When Mr. Tuckwell points out that Holy Scripture is the "product of the God-breathing and did not exist before it," his interpretation of 2 Tim. iii, 16, tallies with mine exactly. I trust that this was not an accident.

Mr. Tuckwell's translation of Θεόπνευστος must be judged by translational considerations. At that bar we stand, and that verdict I claim.

Mr. Tuckwell having admitted that Holy Scripture is the *product* of God-breathing, insists on reading a quality also into Θεόπνευστος on the ground that the figure of breath implicit in the word would be unsuitable to the creation of a pebble. That is a very curious argument—that a word exactly suitable to the creation of a literature must mean something more than creation because it is not suitable to the creation of a pebble!

Mr. Tuckwell protests that in 2 Pet. i, 21, he is not thinking solely of the origin of Holy Scripture. I have certainly not said otherwise. On the contrary, that is the very thing that I deplore, on the ground that in verse 21—the verse that is always quoted—the *Apostle* is thinking *solely* of the origin of Holy Scripture.

These verses, says Mr. Tuckwell, *do* help us to a definition of the Inspiration of Holy Scripture. Most decidedly; and the definition that emerges is mine, not his.

Mr. Tuckwell's illustration of the vase in a dark room illustrates my point that the Bible does not perform the function of a standard without the operation of the Holy Spirit enabling the reader so to use it.

It does not, however, disprove my point that that which Revelation, Inspiration and Illumination have in common is basic, namely, the conveyance of God's thought to man's mind, and that their differences, due to the different figures implicit in them, are mere matters of detail. I submit that the confusion of thought is not mine.

As to the correcting action of the Holy Spirit, Mr. Tuckwell cannot escape from the facts. Some errors the Holy Spirit (employing "the sane and reverent treatment" of devout scholars) removes from the text.

Those which He does not remove become innocuous only by his benign interposition.

This is what I call (I think quite justifiably) His correcting action.

§ This applies to H., page 44, line 6.

649TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W. 1, ON MONDAY, JANUARY 29TH, 1923,

AT 4.30 P.M.

LIEUT.-COLONEL F. A. MOLONY, O.B.E., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the following Elections were announced. As Members: Benjamin I. Greenwood, Esq., the Rev. James M. Pollock, M.A., Major Arthur F. Smith, D.S.O., M.C., Coldstream Guards, W. G. H. Cook, Esq., LL.D., M.Sc., Barr., and Leonard W. Kern, Esq. As Associates: The Rev. H. H. Skinner, M.A., C. E. Welldon, Esq., and S. Hay Wrightson, Esq.

The CHAIRMAN explained the circumstances of the recent death of the author of the paper, the Rev. Andrew Craig Robinson, M.A.

The paper, which was entitled "Three Peculiarities of the Pentateuch which show that the Higher Critical Theories of its late Composition cannot be reasonably held," was then read by the Honorary Secretary.

*THREE PECULIARITIES OF THE PENTATEUCH
WHICH SHOW THAT THE HIGHER CRITICAL
THEORIES OF ITS LATE COMPOSITION CANNOT
BE REASONABLY HELD.* By the REV. ANDREW CRAIG
ROBINSON, M.A.

- (1) THE ABSENCE OF THE NAME "JERUSALEM" FROM THE PENTATEUCH.
- (2) THE ABSENCE OF ANY MENTION OF SACRED SONG FROM THE RITUAL OF THE PENTATEUCH.
- (3) THE ABSENCE OF THE DIVINE TITLE "LORD OF HOSTS" FROM THE PENTATEUCH.

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- (1) THE ABSENCE OF THE NAME "JERUSALEM" FROM THE PENTATEUCH.

JERUSALEM! What a world of sacred and pathetic history gathers round the word! Jerusalem which Jehovah chose out of all the tribes of Israel to put His Name in for ever. One feels as if the entire history of the people of Israel was

inseparably linked with that sacred Name. Yet, if we examine the Old Testament, we shall find that the name "Jerusalem" never occurs in *The Pentateuch*. In one unique chapter of Genesis—the fourteenth—the city is called "Salem," which seems to be an echo of the cuneiform name Uru-salem, and some archæologists of note are of opinion, that this whole chapter in all probability was once an ancient cuneiform record. Except in this chapter, however, no name in the Pentateuch for Jerusalem ever occurs. The first occurrence of the name in the Old Testament is found in Joshua x, 1, "Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so had he done to Ai and her king." The name Jerusalem afterwards occurs seven other times in the Book of Joshua. Now to those who hold the "conservative" view of the Pentateuch, the non-occurrence of the name Jerusalem is nothing unaccountable. The reason why shrines like Shechem, Hebron, Beersheba and Bethel are mentioned in Genesis with such distinguished honour is simply, no doubt, because they really were sacred places of venerable antiquity, consecrated, perhaps, by reason of the patriarchs having sojourned there and erected their altars for sacrifice and worship. And, on the other hand, the reason that the name Jerusalem does not occur in the Book of Genesis, except in the form "Salem" in one especial passage, would simply seem to be because, even though Jerusalem may have been of old a sacred place, it was not one near which the patriarchs had ever chanced to pitch their tents or build their altars to the Lord. But on the assumptions of the Critics of the present day, as to the motives and colouring which are to be detected in the various writers whom they suppose to have had a hand in the composition of Genesis, and the perfectly free hand which they are supposed to have had, the non-occurrence of the name "Jerusalem" would seem to constitute a strange anomaly.

The "Yahvist" or "Jehovist," for example, supposed by the Critics to have written from the point of view and with the bias of a native of the Southern Kingdom—having behind and around him all the sacred and historic glories of Jerusalem—lauds the shrine of Bethel in the Northern Kingdom, whilst he had not one word to say about his own Jerusalem. Between Bethel and Ai is the altar which, according to him, appears to be most dear to Abram; and he makes Jacob say, "Surely the Lord is in

this place; and I knew it not. . . . And he called the name of that place Beth-el" (Gen. xxviii, 16, 19).

And what is still more singular, the "Priestly Writer," "P,"—said to have written in Exilic times—to whom, according to the Critics, such shrines as Bethel ought to be anathema, is actually found consecrating Bethel by a very notable theophany, in a passage which is attributed by Kuenen to "P2" (*Hex.*, p. 185): "And God went up from him in the place where He spake with him. . . . And Jacob called the name of the place where God spake with him Beth-el" (Gen. xxxv, 13, 15). And whilst he thus glorified Bethel, this Priestly Writer—to whom Jerusalem with her priesthood is supposed to have been the ideal shrine—strange to say, never once, in all his writings in the Pentateuch, even names Jerusalem! "If I forget thee, O Jerusalem," wails the plaintive Exile psalm, "let my right hand forget her cunning."

Was Jerusalem then forgotten in Exilic days, with all her sacred and pathetic story? If not, how strange that she is never named.

Still more remarkable, however, is the non-occurrence of the name "Jerusalem" in the Book of Deuteronomy, because, according to the Critics, the Book of Deuteronomy was found—some say composed—in the reign of Josiah, for the purpose of being used to stamp Jerusalem as the one and only sanctuary of the nation. Now, in the Book of Deuteronomy, the central sanctuary is referred to under three forms of words—the simplest is, "the place which the Lord thy God shall choose." This form occurs in Deut. xii, 18, 27, and nine other passages—xiv, 25; xv, 29; xvi, 7, 15, 16; xvii, 8, 10; xviii, 6; xxxi, 11. A fuller form is, "the place which the Lord thy God shall choose to put His Name there," or to "cause His Name to dwell there" (Deut. xii, 5, 11, 21, and six other passages; xiv, 23, 24; xvi, 2, 6, 11; xxvi, 2). And the third form, which occurs only in two places, slightly varied, is, "But in the place which the Lord shall choose in one of your tribes" (Deut. xii, 14); or "the place which the Lord your God shall choose out of all your tribes to put His Name there" (Deut. xii, 5).

By referring to the passages mentioned it will be seen that, not only is Jerusalem not named, but there is not even any intimation given that the central sanctuary is to be in a great city, nor any intimation as to which of the Tribes should be honoured by possessing that sanctuary within its borders. To

those who hold the "conservative" view, however, that the Book of Deuteronomy was composed in the Mosaic Age, the non-occurrence of the name Jerusalem is only natural. When, for example, God commanded that the Passover should be sacrificed "in the place that the Lord shall choose to place His Name there" (Deut. xvi, 2). It was inevitable that the command, although in the ultimate issue it was destined to apply to Jerusalem, should, before the people entered the Promised Land, be simply delivered in this nameless way. Because before it was to mean Jerusalem it was to apply to at least one other shrine of Jehovah's earlier choice, that is to say, to Shiloh, "where I set My Name at the first," Jer. vii, 12, and only in the end to mean Jerusalem.

But from the view of the Critics who hold that the Book of Deuteronomy was composed not long before Josiah's days, and was brought forth, if not concocted, to stamp Jerusalem as the central sanctuary ordained of old, the omission of the name of the place which they wished to hallow, the omission of any intimation that the central sanctuary was in the end to be in a great city, the failure to give any intimation as to which of the tribal territories should be sanctified by its presence, would be strange indeed. If the Book of Deuteronomy were composed, or found, or produced, with the definite purpose of establishing Jerusalem as the central and only sanctuary of the nation, is it reasonable to suppose that those who produced it for such a purpose would have shrunk from naming this great sanctuary, or at least indicating where it was to be? Without some local indication as to where the sanctuary was to be, the Book would hardly help Jerusalem—for "the place which the Lord thy God shall choose" if left un-named might just as well mean Bethel. It would seem as if Wellhausen was exercised by this strange reticence. He writes:—

"How modest, one might almost say how awkwardly bashful, is the Deuteronomic reference to the place which Jehovah is to choose."—*Prolegomena*, p. 37.

"Awkwardly bashful" indeed, if Deuteronomy was written in the days of the Kingdom in the midst of the sacred and historic traditions of Jerusalem, and with the design of setting up Jerusalem, for the first time, as the sole and central sanctuary of the nation. The so-called "Deuteronomic compiler of Kings," however, whom the Critics suppose to have also written at a

time when the glories of Jerusalem lay behind him, is by no means "awkwardly bashful" about naming Jerusalem. He writes:—

I Kings, xi, 32—"for Jerusalem's sake the city which I have chosen out of all the tribes of Israel." II Kings, xxiii, 27—"Jerusalem which I have chosen and the house of which I said my name shall be there"; xii, 7—"in Jerusalem, which I have chosen out of all the tribes of Israel will I put My Name for ever."

What is the explanation of all this? What is the inner meaning of this absence of the name of Jerusalem from the Pentateuch? Is it not this: That *at the time the Pentateuch was written, Jerusalem, with all her sacred glories, had not entered yet into the life of Israel?*

(2) THE ABSENCE OF ANY MENTION OF SACRED SONG FROM THE RITUAL OF THE PENTATEUCH.

The complete absence of any mention of musical service in connection with the Mosaic Ritual in the Pentateuch forms a striking contrast to the constantly recurring reference to sacred song in connection with the services of the Second Temple in such books as Ezra, Nehemiah, and Chronicles, written in post-Exilic times. To those who hold the "conservative" view of the Pentateuch, however, this circumstance does not constitute any anomaly, because these post-Exilic Books appear to indicate clearly that it was only in the reign of David and by King David himself (from their point of view), that the musical services of the sanctuary were first organized. The absence, accordingly, of any mention of sacred song in connection with the Mosaic Code is only what might naturally be expected.

But the theory of the Criticism of the present day is that the Mosaic Ritual of the "Priestly Code" contained in the Pentateuch was drawn up by priests during and after the Exile, and was intended to regulate the ceremonial of the Second Temple. Now, since that ceremonial, as a matter of fact, embraced so much of musical service, the absence of any mention of sacred song from the "Priestly Code" seems to constitute a curious anomaly. It appears strange that the priests, who are supposed by the Critics to have composed that code, should not, by some mention of sacred song and Levite singers in the Pentateuch, have claimed for the services of music in the Second

Temple the high prestige and sanction of the name of Moses. The composition of the "Priestly Code" is held by the Critics to have been of such an artificial character that the priests in a matter of this kind would have had a perfectly free hand. No such mention, however, in point of fact occurs, and the Pentateuch stands in its primitive simplicity, destitute of any ordinance of music in connection with the ritual, except those passages in which the blowing of trumpets is enjoined at the Feast of Trumpets, the blowing of the trumpet throughout the land in the year of Jubilee, and the command contained in a single passage (Num., x, 10), that in the day of gladness, in the solemn days, and in the beginnings of the months, over the burnt-offerings and over the sacrifices of the peace-offerings the silver trumpets were to sound; no mention in connection with the ritual of cymbals, harps, timbrels, or psalteries; no mention of sacred song or Levite singers; no music proper entered into the ritual, only the crude and warlike blare of trumpets.

No ordinance of sacred song, no band of Levite singers. The duties of the Levites, in the Book of Numbers, are specially defined. The sons of Gershom were to bear the tabernacle and its hangings on the march; the sons of Kohath bore the altars and the sacred vessels; the sons of Merari were to bear the boards and bands and pillars of the sanctuary. No mention, whatsoever, of any ministry of sacred song. A strange omission this would be, if the "Priestly Code" (so-called) which thus defines the duties of the Levites had been composed in post-Exilic times, when Levite singers—sons of Asaph—cymbals, harp, and song of praise formed leading features in the ritual.

Does it not seem that the Mosaic Code, enjoining no music but the simple sounding of the trumpet-blast, stands far behind these niceties of music and of song, seeming to know nothing of them all?

(3) THE ABSENCE OF THE DIVINE TITLE "LORD OF HOSTS" FROM THE PENTATEUCH.

The expression appears for the first time in the Bible in the passage, I Samuel, i, 3, "And this man went up out of his city yearly to worship and to sacrifice unto the Lord of Hosts in Shiloh."

After this it occurs in a number of the remaining books of the Bible, and with increasing frequency. The pre-Samuelitic period

of the history of Israel is thus differentiated from the post-Samuelitic period by this circumstance—that in connection with the former period this title is never used, whilst in connection with the latter it is used, and with growing frequency at all stages of the history, even down to the end of the Book of the Prophet Malachi, occurring altogether 281 times.

In this condition of things there is, of course, nothing anomalous on the “conservative” view of the Pentateuch and the Book of Joshua. The fact of this title for God not occurring in the Pentateuch or Joshua would merely mean, that at the time these books were virtually composed—that is to say, in the pre-Samuelitic age—this expression “Lord of Hosts” was not in vogue as a title for God, and consequently was not employed by the writers.

But, on the other hand, from the point of view of the Higher Criticism, which attributes the composition and perpetual manipulation of what they term the “Hexateuch”—that is to say, the Pentateuch and Joshua—to writers all of whom lived, *ex hypothesi*, in the post-Samuelitic age, at various periods of the history down to, and even beyond, the latest period over which the Old Testament Scriptures extend, the non-occurrence of this title for God in the “Hexateuch,” the supposed work of such writers seems to demand some adequate explanation. That fragments of work done by so many different hands, and at so many different points of time, at each of which the title for God, “Lord of Hosts,” was in vogue, should, when pieced together in the “Hexateuch,” exhibit this peculiarity of being without this title for God, is certainly a curious result. But when, over against such result, the fact is taken into account that persistent Israelitish and Jewish tradition regarded the Pentateuch and the Book of Joshua as the work of the period antecedent to the first recorded use of the title “Lord of Hosts”—that, namely, in the First Book of Samuel—then it will be seen that the tradition indicates a state of things that would be natural, whilst the theories of the Higher Criticism indicate a condition of things which would be unnatural—and that in a very high degree.

Amongst the hypothetical writers whose hand the Critics claim that they are able to detect in the composition or manipulation of the “Hexateuch,” the two who at the present time are held to be the earliest in date are known as the “Yahvist” or “Jehovist” and the “Elohism.” They wrote, according to

Dr. Driver, in the "early centuries of the monarchy." The remaining writers of the Critics' conception have been distributed through the later centuries, the writer of the "Priestly Code," so-called, being placed in the "age subsequent to Ezekiel," and certain of the various manipulators of that code later still. Now, as all these different writers are conceived as having lived in the post-Samuelitic period of Israelitish history, during the whole of which this title for God, "Lord of Hosts," was in vogue, the question seems naturally to arise, How was it that each and all resisted as to this particular title for God the influences of their environment, and never even once employed the expression "Lord of Hosts" in all their handling of the "Hexateuch"?

The "Deuteronomist" has been usually represented by the Critics as very intimately connected in sentiment, and in the point of view from which he regarded the people of Israel, with the prophet Jeremiah. So much has this been the case, that it was the opinion of Colenso (*Pentateuch*, p. 267) that Jeremiah was actually the author of the Book of Deuteronomy. Dr. Driver, too, although he says that this view of Colenso is "certainly incorrect," nevertheless considers that:—

"Jeremiah exhibits marks of it," the influence of Deuteronomy, "on nearly every page; Ezekiel and Isaiah are also evidently influenced by it. If Deuteronomy were composed in the period between Isaiah and Jeremiah, these facts would be exactly accounted for. . . . The *prophetic teaching* of Deuteronomy, the dominant theological ideas . . . approximate to what is found in Jeremiah and Ezekiel."—*Introduction*, p. 88. (The italics are Dr. Driver's.)

Yet, although the "Deuteronomist" is thus supposed by Dr. Driver to have written subsequent to Isaiah, in whose book the title, "Lord of Hosts," or "Lord God of Hosts" occurs sixty-two times, and to approximate in dominant theological ideas to Jeremiah, who uses this title eighty-one times, the title never even once occurs in the supposed composition of the "Deuteronomist" and his redactors, the Book of Deuteronomy.

"JE United," somewhere later than the "Deuteronomist" (Kuenen, *Hexateuch*, p. 249), exhibits the same abstinence from this expression "Lord of Hosts," although the union of the two documents "J" and "E" is supposed also to have been manipulated within the lifetime of Jeremiah.

The same curious phenomenon is exhibited in the work of the assumed writers of the "Priestly Code" which, according to Dr. Driver, was probably "the work of the age subsequent to Ezekiel" (*Introduction*, p. 142).

With this Wellhausen (*Prolegomena*, p. 405) and Kuenen agree, the latter placing (conjecturally, he says) the composition of those portions of the "Priestly Code" which he distinguishes as "P2" between the years 500 and 475 B.C. (*Hexateuch*, p. 306). This time would commence only about twenty years after the Prophet Haggai, who in the two chapters that contain his prophecies, uses the title for Jehovah, "Lord of Hosts," fourteen times, and the prophet Zechariah, in whose book the expression occurs fifty-two times. The promulgation of the "Priestly Code" by Ezra is placed by Wellhausen and Kuenen in the year 444 B.C., that is to say, in the days of Malachi. In the short book of the prophet Malachi the expression "Lord of Hosts" occurs twenty-four times. In the so-called "Priestly Code," needless to say, it never occurs at all.

Thus none of these assumed writers of the "Hexateuch" use this title for Jehovah, "Lord of Hosts"—so much in vogue in the days in which they are supposed to have written—even once.

The absence of this Divine Title from the Pentateuch and the Book of Joshua is the more striking, because the following expressions occur closely connecting Jehovah with the armies of Israel:—

Exodus xii, 41.—*Ts^ebaôth Jehovah*, "the hosts of the Lord."—"And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

Joshua v, 14.—*Sar Ts^eba Jehovah*, "the captain of the Lord's host."—"Nay: but as captain of the Lord's host am I come."

Joshua v, 15.—*Sar Ts^eba Jehovah*.—"And the captain of the Lord's host said unto Joshua."

So that although *Jehovah Ts^ebaôth*, "Lord of Hosts" does not occur in the Pentateuch or Joshua, *Ts^ebaôth Jehovah* "hosts of the Lord" does—showing that there could be no valid reason why the supposed writers of the Pentateuch and Joshua, all through the later times, when this title for God was so much in vogue, should lay upon themselves a self-denying ordinance to abstain from employing the title in the "Hexateuch."

In point of fact, the tone of the Pentateuch and Joshua is altogether in favour of the use of this Divine Title, which makes the phenomenon of its non-occurrence all the more remarkable. The explanation would seem to be, that the tone of thought was present in the days of Moses and Joshua, but that it had not then crystallised into the sublime title for God in which it was afterwards expressed.

So whilst the hosts of Israel designated by the word "*Ts'ba*"—so rarely applied to the "armies of the alien"—are called the "*Hosts of the Lord*," and he who appeared to Joshua in the plains of Jericho is called "the *captain of the Lord's Host*"—the title for God, *Jehovah Ts'ba'ôth*, "*Lord of Hosts*" never occurs. And whilst in the four last books of the Pentateuch and the Book of Joshua the Divine Title "Lord" occurs more than 1,800 times; the title "Lord of Hosts" is never found. "Lord" 1,800 times, "Lord of Hosts" *not once*.

Following the Book of Joshua comes the Book of Judges, and then the short Book of Ruth; and in neither of these books does the Divine Title "Lord of Hosts" occur; it would seem not yet to have been introduced. And then in the First Book of Samuel, first chapter and third verse, the grand name suddenly appears in the statement of a plain matter of fact, but in connection with the Central Sanctuary of Jehovah in Shiloh "Where I set My Name at the first":—

"And this man went up out of his city yearly to worship and to sacrifice unto the 'Lord of Hosts' in Shiloh."

And there in the same name did Hannah pray and vow:—

"And she vowed a vow and said, O Lord of Hosts, if Thou wilt indeed look upon the affliction of Thy handmaid."

In I Samuel, iv, 4, the title occurs as if apparently it had now become part of a recognised designation of the Ark:—

"So the people sent to Shiloh, that they might bring from thence the Ark of the Covenant of the *Lord of Hosts*, which dwelleth between the cherubims."

In II Samuel vi, 2, the title is again connected, and that in a very emphatic manner with the Ark of the Covenant. The passage reads:—

"And David arose, and went with all the people that were with him from Baale of Judah to bring up from thence

the Ark of God, whose name is called by the name of the Lord of Hosts that dwelleth between the cherubims."

"Whose name is called by the name of the Lord of Hosts that dwelleth between the cherubims !"

In reference then to the history of the people of Israel in the post-Samuelitic period the Divine Title "Lord of Hosts" seems to have come to form part of the sacred designation of the Ark of the Covenant. But, on the other hand, in reference to the pre-Samuelitic period it was not so. In the Pentateuch and Joshua the Divine Name occurs in connection with the Ark of the Covenant ten times. The forms which it assumes there are:—

"The Ark of the Covenant of the Lord";

"The Ark of the Covenant of the Lord your God"; and

"The Ark of the Covenant of the Lord, the Lord of the whole earth";

never the "Ark of the Covenant of the Lord of Hosts." Yet the expression "Lord of Hosts" if appropriate to be used in connection with the Ark in the days of Samuel and David, would be likely to be also considered suitable in the same connection for the days of Moses and Joshua. Yes! no doubt! only it so happens that the Pentateuch and the Book of Joshua would seem to have been written before the title was introduced.

And not only was this title thus closely associated in the post-Samuelitic age with the Ark of the Covenant, but it was also in poetry closely associated with the city of Jerusalem, and through poetry would be likely to have a strong hold on the hearts of the people. Thus we find in the beautiful 48th Psalm the words, "the city of the Lord of Hosts," used as a poetic expression for Jerusalem:—

"As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God will establish it for ever."

In the 80th Psalm, in which the title occurs four times, and in two different forms, it is actually used with reference to the leading events in the history of the nation related in the Pentateuch, which shows how naturally the title would occur to a

recounters of those events, supposing he lived after it had been invented:—

“ Turn us again, O God of Hosts, and cause Thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt; Thou has cast out the heathen, and planted it.”

The deliverance from Egypt! the conquest of the Promised Land!

From the foregoing it can be seen that in the post-Samuelitic period this Divine Title for God was used by the people of Israel on a variety of different occasions. It is used, for example, where it first appears, in a statement of fact by a writer:—

“ And this man went up out of his city yearly to worship and to sacrifice to the Lord of Hosts in Shiloh ”
(I Sam., i, 3).

It was in the thoughts and words of the elders of the people, and in the shout of the army of Israel, when they sent to Shiloh, “ that they might bring from thence the Ark of the Covenant of the Lord of Hosts which dwelleth between the cherubims ”; it was on the lips of Hannah as she murmured her prayer to God; it lived in the sacred poems of the nation; it was in the heart of David the King, when, after he had brought up the Ark, he “ blessed the people in the name of the Lord of Hosts.”

Now the theory of the Criticism of the present day is, that the “ Hexateuch ” was composed, edited, and manipulated, during a period of more than four hundred years, by motley groups and series of writers, of differing views, and various tendencies. One writer composed one part, and one composed another; these parts were united by a different hand; and then another composed a further part; and this by yet another was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, coloured, edited from various points of view, and with different—not to say opposing—motives. And yet when the completed product—the “ Hexateuch ”—coming out of this curious literary seething-pot, is examined, it is found to have this remarkable characteristic—that not one of the manifold manipulators—neither “ J,” nor “ E,” nor “ JE,” nor “ D,” nor “ RD,” nor “ P,” nor “ P2,” nor “ P3,” nor “ P4,” nor any one of the “ Redactors

of P"—who were innumerable—would appear to have allowed himself to be betrayed, even by accident, into using this title, "Lord of Hosts," so much in vogue in the days in which he is supposed to have written; and the "Hexateuch" devoid as it is of this expression, *enshrines an intrinsic, latent, but irrefutable proof* that it could not possibly have been composed in the way asserted by the Criticism, because it would have been a *literary impossibility* for such a number of writers, extending over hundreds of years, to have never—any one of them—even by accident, slipped into the use of this Divine Title for Jehovah, "Lord of Hosts," so much in vogue during those centuries.

In point of fact *the "Hexateuch" was written before the Title was invented.*

And so against the disintegrating theories of the Criticism the Books of the "Hexateuch," welded together as they are by clamps and bonds of union innumerable, have this bond too of union, which is common to them all—that they are without this Divine Title "Lord of Hosts."

These three peculiarities of the Pentateuch to which attention is here drawn, are points absolutely undeniable. No one can say that the name "Jerusalem" does occur in the Pentateuch; no one can say that any mention of Sacred Song *does* occur in the Ritual of the Pentateuch; and no one can say that the Divine Title "Lord of Hosts" *does* occur in the Pentateuch.

And these three undeniable features in the Pentateuch completely destroy the fine-spun sophistries of the Critics, which are embodied in the Graf-Wellhausen theory of its composition.

It seems to the writer that a day will come when the fantastic theories of the Higher Criticism will be held—by the general consent of man—to have been one of the very most extraordinary delusions that ever imposed upon the Scholars of the world.

DISCUSSION.

The CHAIRMAN showed how much the Rev. Andrew Craig Robinson did to popularize the study of these subjects, and feared that conservative scholarship will lose greatly by his death. In summing up, the discussion, he said: Allow me to remind you of some of our reasons for believing that the Pentateuch took its present form in the days of Moses, or at latest Joshua, and disbelieving the critical hypothesis that the Book of the Law was only

written just before Josiah's time, and the whole Pentateuch not till the time of Ezra.

We have *first* its own *claims* to Mosaic authorship, which Mr. Harvey mentioned. Then its indirect indications of early authorship, as the three texts of Deuteronomy which contain the words, "*When thou art come into the land.*" Deut., xvii, 14 ; xviii, 9 ; xxvi, 1.

Then the fact that the cities of refuge east of Jordan had been named, but not those west, pointing to the latter not being chosen when the account was written.

Then the reasonable opinion of Col. Conder that "the immemorial tradition of the Hebrew nation as to Mosaic authorship is positive evidence."

Then the fact that the Pentateuch shows greater knowledge of Egypt at the time of the Exodus, and of the Sinai peninsula, than are likely to have been available to Jews of Josiah's day.

Deuteronomy contains wonderfully fervent yet reasonable orations. It is extremely difficult to produce such, long after the circumstances arousing the feelings have ceased to operate.

Then we have the argument from the existence of the Samaritan Pentateuch, brought before us here (I think) in 1920. I was much impressed on that occasion by the fact that many speakers in the discussion approached the topic from very different angles ; but none attempted to defend the higher critical view, although some defence in the matter seemed vital to their position.

The long argument about the Central Sanctuary has, in my opinion, gone in favour of the traditional school. Finn reasonably says, "the critical theory requires that the exclusive law of the Central Sanctuary was unknown till the finding of the Book of the Law" in B.C. 621 ; the *evidence* goes to show that it was known and acted on by Hezekiah, a century earlier ; 2 Kings, xviii, 4-22. Again, the *critical* theory appears to demand that we regard the most beautiful and harmonious narratives of Genesis as all composite.

May I refer you to our annual addresses of 1915, 1921 and 1922, which all bear on this subject.

One point in conclusion about the Levites. Our Bibles have maps showing large areas allotted to all the tribes, except the Levites. We believe that they were content to go without lands because assured of the firm attachment of the other tribes to the Mosaic

institutions, and that the offerings would be brought. This does not fit the critical hypothesis at all, and the only explanation that they have or can put forward, is that the Levites were not a *tribe* but a *profession*. So Dr. McNeile in his Book of Exodus, "Westminster Commentary," 1908, says: "If the *beni Lewi*, as a tribe, never had a real existence, it is easier to explain an otherwise extraordinary fact, that they alone are recorded to have received no tribal territory in the land of Canaan. (Deut., x, 8-9.)"

The Levites have certainly believed themselves to be a tribe for many centuries, and the Bible has several consistent statements of Levi's descendants. Now you can turn a tribe into a profession, as many highland clans all became soldiers during the Great War; but, and this is the point, if a people are careful of their genealogies (as the Israelites were), the only way of turning a profession into a *tribe* is to call in all the statements of genealogies, re-sort them, re-write them, and persuade people to accept a new set of grandparents, parents, uncles, aunts, etc. The critical theory is utterly ridiculous in this case.

MR. SIDNEY COLLETT said: I am sure we must all be thankful for such an excellent paper as we have listened to this afternoon. It not only tends to strengthen faith in the Word of God; but deals a heavy blow at the Higher Criticism.

It should never be forgotten that those who dare to commence criticizing the *written* word are inevitably led on, ere long, to criticize the *Living* Word—our blessed Lord Himself!

Here are two examples of what I refer to: In a paper read at the Church Congress at Southampton in October, 1913, one speaker said: "His (Christ's) every utterance, on every subject, cannot be accepted as the infallible expression of Divine Omniscience." . . . "His knowledge of all matters scientific, literary or historical, was the *knowledge of His time*, relative and contingent." . . . "The original teaching of Christ, if we possessed His *ipsissima verba*, would not give us that particular kind of external and literal infallibility and finality which so many desire."

While, in an article contributed to the "British Weekly" some years ago, the Rev. Professor Adeney (whose words I almost tremble to quote) said: "It was distressful to hear a reader of one of the papers at the Congregational Union Assembly declare that

he preferred the authority of Christ to the authority of modern critics in regard to matters of Biblical history ! ! ”

Now it is a most interesting and helpful fact that when the Devil assailed our Lord with his threefold temptations in the Wilderness, Christ, Who might easily have driven the Devil away in a moment by His Divine Power, nevertheless condescended to use the very weapon that is given us for use under similar circumstances ; that is to say, He quoted three passages of Holy Scripture. And, moreover, those three passages He deliberately chose from the very Book in the Old Testament, which the critics have attacked more than any other—the Book of Deuteronomy !

Now if that Book really is the fraudulent patchwork that the Critics declare it to be, is it likely that our Divine Lord would have selected all His quotations from such a Book ? And, further, would not the Devil, who knows far more than the Critics know, have been only too ready to remind our Lord that it was no use quoting from that Book, inasmuch as it was not the Divinely inspired Book that some thought it to be ?

Mr. THEODORE ROBERTS reminded the Meeting of the last paper read by the late Mr. Craig Robinson on the language of the Book of Daniel as showing the wide range of his scholarship.

The speaker said he possessed one of the Books of Moses printed in the different colours which critics use to indicate different writers. This variegated production reminded him of Joseph's coat of many colours which his father, the patriarch Jacob, beheld with such sadness being stained with his blood. With such sadness must be regarded such a production as the critics' Pentateuch. He could only account for the so-called Higher Critics' adherence to their discredited theories by their disinclination to admit the supernatural in Revelation. If Moses was the author of Exodus, he was an eye-witness, whose story of the miraculous deliverance of Israel from Egypt it would be impossible to disbelieve. This did not mean that every line of the Pentateuch was written by Moses. No doubt there were additions made by subsequent writers, such as the account of Moses' death and burial, and the characterisation of himself as the meekest of men, which could hardly have proceeded from his pen. These portions were doubtless added under Divine guidance.

He associated himself with Mr. Collett in claiming our Lord's unimpeachable authority for the Mosaic authorship, and pointed out that in the earliest Gospel, Mark vii, 10, we had our Lord's words recorded, "Moses said, 'Honour thy father, etc.," and more than once in the Gospel of John, whose narrative showed clearly that the writer was an eye-witness, we had our Lord's reference to Moses having written. These statements that Moses spoke and wrote certain things were to him stronger than a mere reference to the Books of Moses, which might be explained away as a use of the accepted title.

Mr. J. HARVEY said: I had not intended to say anything, but the very excellent paper to which we have listened refers to an assertion of the modernist that the Pentateuch was not in existence before it was composed by a group of priests, a little before the Babylonish exile. It is inconceivable that they should have written it for the first time, and yet be all agreed that Moses wrote it; for they say so, unless, indeed, they deliberately conspired to deceive their readers, which sounds as if we are asked to believe the incredible. We could quite understand how, after the long fifty-five years' reign of Manasseh and the two of his son Amon little or no vestige of the law of Moses may have survived. And we are, therefore, perplexed to account for Josiah's adherence to Jehovah, being the son and grandson of two notoriously idolatrous kings, as also succeeding them at the age of eight years, unless he had been taught and brought up in the law of Moses by those who knew it. We know that the Book of Exodus has a very good proof of its having been written in the land of Moab, from its own internal evidence, in the words of xvi, 35, and of xl, 38, while the thirteenth chapter sounds decidedly as if it had either been written on the spot [Succoth] or expanded afterwards from the first page of an Exodus diary. And, to my mind, the Book of Genesis in l, 10, 11, in which the two words "beyond Jordan" occur, if carefully studied in the details of the whole chapter, has a strong claim to its authorship in the land of Moab.

Mr. W. HOSTE said: I am not surprised that the "Critics" prefer to leave papers like that of Mr. Robinson alone. It is more convenient to assume that your own conclusions are "assured" and "inevitable" than to meet *seriatim* the arguments of opponents.

May I call attention to another line of argument from an idiom peculiar to the Pentateuch? Some will remember that in the later stages of the Dreyfus affair a document, purporting to be a torn-up letter pieced together and accepted at first as conclusive evidence of the guilt of the accused, was discovered to be a forgery by the fact that when held up to the light the paper exhibited two distinct and diverse watermarks, and had clearly never formed a single document. The case of the Pentateuch is exactly the reverse. According to the Modernists, it is a compilation of four chief documents, J, E, D and P, written from 750 to 1000 years after the events. J and E are supposed to be more or less honest attempts at history, though, as Wellhausen charitably explains, "always and everywhere covered over with the many-coloured robe of fancy," a not bad description, perhaps, of his own, and his disciples' subjective theories. But D and P are both deliberate concoctions in the interests of their class, with Moses' name forged at the bottom, the result being, as Dr. R. Sinker, of Cambridge, puts it, "just as honest, just as defensible, just as much an outrage on God's truth as the False Decretals." But Cheyne makes God a party to the fraud, asserting of these amiable forgers that He put it into their minds "to take a bold step forward"! He must have meant "the god of this world." The Redactor is supposed to have compiled the Pentateuch (or Hexateuch), not by assimilating his authorities and writing a history, but by a diligent use of scissors and paste-pot, taking out a chapter here and a paragraph, a sentence or even a word there from his four documents. What sort of heterogeneous conglomerate should we expect from such a process? Much the same as though a history of the early Christian Churches were compiled by gumming together excerpts from Robertson's Early Church History, some treatise of Arius, the Forged Decretals, and Peter Parley's tales of the Roman Empire. To assert that the Pentateuch was built up in this way would, in any other sphere than religion, be considered an amusing farce; here it is a tragedy. But what if we could find one common watermark across all these documents in spite of their supposed heterogeneity. Anyone with a small knowledge of Hebrew knows that **הוּא** = he, and **היא** = she. But, as Gesenius points out, **הוּא**, according to the archaic Pentateuch idiom is epicene, that is, stands for feminine as well as masculine (*e.g.* Gen. iii, 12). The Masorah on Gen. xxxviii, 25, gives

eleven passages in all in the Pentateuch, where **היא** is used for "she"; in all other cases it is **היא**, though, as Gesenius again points out, it is wrongly printed **היא**, in the ordinary Hebrew editions. Outside the Pentateuch he quotes only three places, Kings xvii, 15, Job xxxi, 11, and Isa. xxx, 33, where this epicene usage is found. To meet this difficulty it has been suggested that **היא** was the archaic form = he and she, thus getting rid of the troublesome medial letter, but this seems an argument *ad hoc*, with no serious basis. This Pentateuchal idiom is well known, but perhaps it is not so well known that, as Dr. Sinker points out in his "Higher Criticism," p. 81, it is *common to all the critical strata of the Pentateuch*—J. E. D. and P. God has written his own watermark—this short word **היא**—across the documents forming the Pentateuch, and pronounced them contemporaneous and to all intents and purposes one.

650TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, FEBRUARY 26TH, 1923,
AT 4.30 P.M.

COULSON KERNAHAN, ESQ., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the Honorary Secretary announced the election of the following :—
As a Member : Leonard S. Kern, Esq. As Associates : George E. Ardill, Esq., Sydney E. Watson, Esq., Eric J. Starey, Esq., Frederick G. Adkins, Esq., and Miss Marion A. F. Dashwood.

The CHAIRMAN, in introducing Dr. Schofield, said : There are some who think of spiritism as no more than a foolish crank, at worst as a deplorable superstition, which is sometimes associated with fraud. With all my heart I wish that no worse than fraud there were. But I am as positive as one can be positive of anything in this human life of ours, that one at least of the forces behind spiritism is diabolic. I said as much to a lady, a spiritist, the other day, and she laughed contemptuously.

“ That is ridiculous and preposterous,” she said, “ for I am quite sure that there is no such being as a personal devil to tempt us to, or to originate, evil.”

My reply was : “ How clever—how diabolically cunning of him to have succeeded in so persuading you ! ” For in all warfare of the soul, as in all warfare of the body, to persuade one to believe that there is no enemy and no danger, is the surest of all ways to assist that enemy in achieving his fell purpose. It is of the forces behind spiritism that Dr. Schofield is here to speak ; so with no further preliminary word, I have now the pleasure of calling upon him for his address.

THE FORCES BEHIND SPIRITISM.

By ALFRED T. SCHOFIELD, Esq., M.D., &c.

BEFORE directly speaking of the occult forces in spiritism, it will be necessary to state with great brevity what the cult is to-day, to review its history, and also its claims to necromancy. I use the word “ Spiritism ”

here (in common with many spiritists), instead of "Spiritualism," because to me the former word represents the spurious and the evil, the latter the true and the good.* And in making this distinction I must not be accused of hastily pre-judging the case, as my decision has been arrived at after carefully weighing the evidence on both sides for over twenty years. In "spiritism" I have been fortunately placed in knowing personally many of the foremost leaders of the cult, while, being somewhat of a mystic myself, I may be presumed to have some natural bias in its favour. I agree also with one of its latest champions in his recent statement on the Bible, † "that it is the greatest Spiritual Manual in existence," giving as it does, with authority, all we know of the Spirit, the spiritual, the life after death, and the future state.

But I cannot deny that while it unfolds as much as we are now able to bear of these glorious truths, it is full of unsparing condemnation of an evil "spiritism" which seems from its pages, as well as from profane history, to have existed side by side with the true spiritualism throughout the ages of this world's history.

The history of spiritism is indeed a dark and terrible record, and there is abundant evidence as to the unity of the ancient and modern cults. We find throughout the Old Testament the word *owb* (or *obb*) (to mumble), which means a python or soothsaying demon, and is generally translated "familiar spirit." *Kah-sam* means, to direct communications with the dead. *Meonen* is a hypnotist; and there are many other words and varieties.

In the New Testament *φαρμακός* is a sorcerer, and in Gal. v, 20, and Rev. xxi, 8, is coupled with idolatry, which, as Lightfoot points out, shows its demoniacal character. *Μαντεύομαι*, means "to act as seer," "practise divination."

These and many other like words show the hoary and evil history of spiritism, which is but one of the forms of communication with demons. The mortal crime of Israel's first King was "asking counsel of one who had a familiar spirit (*i.e.* a medium), to enquire of it." ‡

* In Conan Doyle's words, the former is The New Revelation; the latter the Christianity it is to replace.

† *The Bible and the After Life*, p. 327, by Walter Wynn, Kingsley Press, E.C. 4.

‡ 1 Chron. x, 13, 14.

Spiritism is not only known to sacred but to profane history a thousand years later. The great shrine at Delphi lasted till four hundred years after Christ, and was essentially "spiritism," which has also ever been a leading feature in all pagan religions. Its history everywhere is mostly fraudulent, evil and devilish. Modern spiritism, bearing, however, the marks of its great antiquity, began in America in 1847, with rappings by two young girls in a Methodist's house at Boston. It was soon discovered that the girls could produce these noises at will by loudly cracking their knee and toe joints; *but this was not the sole agent of the rappings.*

Thus, from the first, we find this nauseous mixture of fraud and *something else*. Spiritism was brought to England in 1852 by paid American mediums, who were aware that over here it must be "very religious and very scientific." I think in both these characters its failure is conspicuous.

Its spread since then has been remarkable. Over twenty years ago in the States twenty-five societies existed, over ten thousand mediums were at work, and eighty-two wealthy churches with spiritist-ordained ministers and Sunday schools flourished.

Over here some scientists have supported it, and strange to say its most active leader to-day is a medical man. Considering that every investigator and spiritist leader, with one dishonourable exception, has earnestly pressed the great danger of the cult to both mediums and audiences, this is a little surprising to his confrères, and much to be regretted. His advice to every young woman to "try and become a medium" is almost incredible.

Spiritism to-day is still, as it ever was, an evil force both inside and outside Christendom.* I have received from Canon Williams in New Zealand a letter speaking of terrible cases of devil-possession under his care. Three were definitely cured by exorcism, and some were in asylums. He also sends the *Waiapu Church Gazette*, which gives detailed evidence of "possession" amongst the Maories, many of whom are accomplished mediums, some becoming raving lunatics. For detailed and thrilling accounts of cures the paper must be consulted.†

In each European country there is a strong party of spiritists determined to make it a religion that shall eventually replace Christianity; while there is a smaller party of scientific men

* See *A Sober Condemnation of Spiritualism*, by Rev. H. Thurston, S.J. (Catholic Truth Society), recommended by Sir Wm. Barrett.

† The *Waiapu Church Gazette*, pp. 298-302, August 2nd, 1920.

who are against any such ideas, and regard occultism purely as a scientific study.

I think I may say that in this country this party is now headed by Sir William Barrett, F.R.S., who points out the fundamental difference between the *ψυχή* and the *πνεῦμα*, spiritism having the former for its sphere, Christianity the latter. He says: "The ground (*re* spiritism) of the Jewish prophets was most wise, but in the New Testament the warnings are somewhat different: 'Try the spirits,' not turn a deaf ear. The spirits seem mainly psychic; that of the Kingdom of God is truly spiritual; and modern spiritism is mainly psychic, while true spiritualism is really spiritual. Every thoughtful and reverent mind must admit the peril to faith in a risen Lord; and there is a destined warning against making a religion of spiritism. To touch psychical phenomena as a branch of science is another matter."*

But the most active leaders in England are determined to make spiritism into what it has already become in America—a recognized religion. A well-known leader says:† "What is this spiritism, and what is this Theosophy, in which the movement is said to have its origin?" "We designate the high ranks (of the departed)—angels, and the lower—evil spirits." "Let us be careful not to lose sight of the fact that they differ only as elder and younger." "There is no room in the universe for an essentially evil thing." "We must reject the conception of fallen creatures." "By the Fall we understand the descent of spirit into matter!"

As spiritism generally now includes re-incarnation there is a great admixture of Swedenborg; but Mr. A. P. Sinnett, the English head of Theosophy, told me he would devote the rest of his life to making Theosophy the religion of spiritism. Sir A. C. Doyle says Christianity must "change or perish." (There can be no doubt, however, to many observers, that it is just in proportion as it has changed that it has perished.) He also observes darkly, "Spiritism is only fatal to one religion." The "Fall," sin, redemption, the Atonement, and Resurrection are all denied and indeed repudiated by spiritists, and specially by a well-known leader,‡ as monstrous.

* See *On the Threshold of the Unseen*, p. 34, Sir William Barrett, F.R.S.

† *The True Light*, pp. 3, 12, 76, 77, etc., by G. G. André, G.F.S., A.M.I.C.E.

‡ Rev. W. Stainton Moses.

It will be recalled by any who are still students of the Bible that St. John says (1 John iv, 3), "Every spirit which confesseth not Jesus, is not of God." To test the spirit of the religion of spiritism I turn, therefore, to its official hymn book and a spiritist hymn sheet,* and observe that in them our most popular hymns, full of Christ and Salvation, are to be found—by Faber, Fanny Crosbie and others—mutilated beyond recognition without any apology, by the entire omission from cover to cover of the Name of Jesus, of redemption, of salvation, of the Cross, etc. For most Christians I think this is enough.

It must be clearly understood that spiritism not only denies evil, but recognizes no spirits in the other world but human. Angelic beings do not exist, but are simply departed spirits of men. This being accepted shuts out, necessarily, all devils, fallen angels, evil spirits of any sort. Hence it is clear that in what follows, where I assume their existence according to the Word of God, I do not address myself to orthodox spiritists as such, for they deny my premise, on which is based my conclusion.

Before, however, proceeding to adduce some evidences of the character of the forces behind spiritism, I ought first to point out that any evidence of these forces is absent in from fifty to ninety per cent. of the public séances held; which, alas! being closely connected with "the root of all evil," are steeped in fraud of all sorts, much of which has been successfully exposed by conjurers. Indeed most mediums have been convicted of fraud, which is sometimes so subtle as to deceive the leaders themselves, as one of them† owned the other day before a London magistrate. If, however, spiritism were all fraud, this paper would not have been written. It is solely because, in a small proportion of spiritist séances, there is something more seen‡ that attention is now called to the subject.

We must remember that the declared object of spiritism is necromancy or communication with the dead; and during the war large numbers attended séances solely for this purpose. The letters I have received have shown how cruelly numbers

* *The Spiritualists' Hymnal*, 150 hymns, Maclure, Macdonald & Co., Glasgow.

† Sir A. C. Doyle.

‡ We refer here only to what is obvious; there is much that is not.

of war-mothers were thus deceived, and Kipling's powerful poem on the subject should be read by all.*

“ O, the road to Endor is the oldest road
 And the craziest road of all !
 Straight it runs to the witch's abode,
 As it did in the days of Saul ;
 And nothing has changed of the sorrow in store
 For such as go down on the road to Endor.”

Although the incident is well known to many, I must not leave this part of my subject without recording the determined effort to establish beyond question the truth of necromancy made by the well-known psychologist, F. W. H. Myers,† who was President of the Psychical Research Society (known everywhere as the S.P.R.) in 1900, established under Lord Balfour and others for investigating occult phenomena. Myers rightly felt it a great reproach to spiritism that communication with the dead had so far never been scientifically proved, and determined to do so himself. He therefore wrote a long letter on a difficult point of science, sealed it in an envelope, and gave it into the care of Sir Oliver Lodge, with strict injunctions not to allow the envelope to be opened until he communicated the contents of the letter through some medium after his death. Sir Oliver Lodge had the letter placed at once in the safe of a Birmingham bank, and Mr. Myers died, with the fixed determination to thus establish necromancy, shortly after, on January 17th, 1901. Sir Oliver Lodge waited impatiently for the promised communication, but as he himself tells us,‡ nothing coming through, he consulted Mrs. Thompson, a professional medium, and was told she was now in touch with F. W. H. Myers, and according to Sir Oliver Lodge the following conversation took place after some preliminary greetings :—

Sir O.L. : “ Do you want to say anything about the Society ? ” (Myers had been President of the S.P.R. within three weeks of his death.)

F.W.H.M. : “ What Society ? ”

Sir O.L. : “ You remember, the S.P.R. ? ”

F.W.H.M. : “ Do not think I've forgotten ; but I have forgotten just now. Let me think.”

* *The Road to Endor*, by Rudyard Kipling.

† The distinguished author of *St. Paul*.

‡ *The Survival of Man*, p. 287, etc., Sir Oliver Lodge.

He then complained of becoming breathless, and postponed further conversation till April. Sir Oliver Lodge, however, determined to persevere.

Sir O.L. : " Will you then read what is in the envelope ? "

F.W.H.M. : " What envelope ? "

And so it goes on—it being perfectly clear there was no communication with F.W.H.M. at all. Had the communications agreed, in the light of present advances* in clairvoyance and telepathy, the fact of necromancy would not have been established scientifically beyond question.

Four years after, however, the spiritist world was convulsed with the news that at last F. W. H. Myers had communicated the contents of the sealed letter through Mrs. Verrall, of Cambridge. A special meeting of the S.P.R. was at once called in Hanover Square, and Mrs. Verrall attended, and Sir Oliver Lodge brought up at last the sealed letter from the Birmingham bank. All now believed that the truth of necromancy was to be proved. Mrs. Verrall first gave in full her scientific communication from F. W. H. Myers ; and then at last the seal was broken, and it was found that there was *no correspondence whatever* with the letter, which was on a totally different subject. This was a terrible blow, and it can be well understood the subject is never alluded to in spiritist circles. Ten years after this again, the President of the S.P.R. was asked, " Is there yet any authentic communication from F. W. H. Myers ? " and he regretted to say there was not. And yet all the time anyone who paid the fees could get into touch with his supposed spirit, and I, myself, have heard remarkable (false) statements supposed to come from him. So much for necromancy : and now for the three forces behind spiritism.

1. I will begin with the greatest, as seen in the entrance of Christianity into Europe, which forms a remarkable and instructive spiritist drama. As soon as Paul and Silas landed in Europe to preach the good news of the Cross, a most subtle spiritist opposition awaited them which might well have wrecked their whole testimony. For an attractive soothsaying damsel, possessed, however, with a python (*i.e.* a medium, with an evil spirit as her " control "), met them with poisoned praises of the

* See annual volumes of S.P.R. since then.

men and their message—a fatal trap for the unwary. “These men are the servants of the Most High God, which show unto us the way of salvation.” Paul, however, in the power of the Spirit, was not deceived; but, addressing himself directly to the possessing demon, in the Name of Jesus Christ cast the devil out of the damsel. With this her power (no mere conjuring) went; and we thus get our first glimpse of the chief power behind spiritism, which is distinctly devilish.

It has been my lot, though not in mental practice, to meet with four well-marked cases of possession with evil spirits. I have been asked by spiritist leaders, “Why assume these spirits are evil?”—And my reply is, “Because their fruits show it;* and also because they are found in a system that officially denies Christ and His Salvation.” Moreover, possession with the good Spirit, the Holy Ghost, is well known to Christians, and its fruits are the very opposite of those in spiritism, for the Name of Jesus is here exalted above every name, and all is pure and holy. Moreover the language, immorality and obscenity of these demons is absolutely of the pit; and it is a horrid libel on humanity to suggest that such are departed spirits of men. They are not. They are similar to those referred to by the Lord’s brother (Jude, 6) as the spirits in prison,† guilty of unnatural sins as those of Sodom and Gomorrah, and forming one of the most absorbing and amazing subjects of study in the Word of God. Their object is clearly to enter and possess, for evil, human bodies. The limits of this paper forbid a history of the “Geborim” here.‡ The following cases of possession are known to me:—

- (1) I had a quiet elderly patient, who dabbled in the occult and became possessed. For his safety I put him with a medical man in a small house at Henley with two trained male asylum nurses, men that nothing should shock. And yet so awful was the language that came out of his mouth, that both gave me notice, declaring that no money could make them endure what “came direct from hell.”

* Their *words* are often as pious as those of the devils in the Gospels.

† See 1 Peter iii, 19.

‡ The extraordinary reticence with which the whole subject is treated in Scripture, both at the Deluge and in Canaan, is to me a strong proof of the restraining hand of the Holy Spirit.

- (2) I knew two refined sisters in Paddington, one of whom exposed herself to the entrance of evil, and I was called to her bedroom to find her sister weeping by the bed, while the most horrible obscenities and bitter blasphemies were poured out of the lips of this pure and God-fearing woman.
- (3) A third case was a noble lady in Bavaria, married to the son of one of my publishers. One day, through spiritist influences, she became possessed, and at a luncheon ceased her gentle, sweet conversation, and in a hoarse man's voice, began to pour out language absolutely unprintable. Her friends at once sent for the leading alienists, but she was soon her sweet self again, and one and all declared she was sane—but possessed. This devil was cast out after two years by united prayer.
- (4) The fourth I met at the Holborn Restaurant, brought there by a medical man. He had begun by spirit rapping, etc., until at last, on one fatal day all the raps ceased, and the voice came from within. He was an Arab nobleman who had come to England solely to have this devil "cast out." He told me of his horrible sufferings and temptations to evil.*

This "possession," which used to be rare, is now quite common with the increase of spiritism; and mediums under a "control" are often possessed by a spirit that is non-human, and to my mind always evil,† and sometimes, as I have shown, devilish. There is reason also to believe that those under the power of these "controls" are found far beyond the recognized borders of spiritism, and can be detected by the remarkable character of the animus shown and the language used, which far exceeds the wishes or capacity of the human agency employed.

Obviously this is a subject that can hardly be treated in a paper, nor is it always directly traceable to spiritism as such. But the days in which we live are "perilous times" in more senses than one, and I would urge upon my Christian audience the extreme necessity now of cleaving closely to the simple

* Freud and Yung have tried to explain such states by physiology, but I do not accept it in these cases.

† Though often posing as the reverse and using the most beautiful language.

faith of the Gospels, and refusing all the fancy cults that are offered us to-day in such bewildering variety!

It is a comfort after such thoughts to read the sober words of John Bunyan in "The Holy War": "For here is the excellent wisdom of him that built Mansoul; that the walls could never be broken down by the most mighty adverse potentate, unless the townsmen gave consent thereto."

The forces behind spiritism are, as I have said, three in number, and the chiefest which I have described is the one denounced throughout Scripture; and while by far the worst, is perhaps the easiest to recognize, partly perhaps because of its complete contrast to the Holy Spirit.

"Be not drunken with wine . . . but be filled with the Spirit"; and the lovely result of this possession is "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart unto the Lord."*

2. The next force is much more obscure, but not the less real, and in my opinion is also "super-" or I would rather say "non-" human.

The series of manifestations of this (obscure) force are much less terrible in their character and effects than the first. They are best described as freakish, sometimes comical, always trivial and utterly useless; and indeed these are so often imitated fraudulently by conjuring and other means, that many thoughtful people deny them *in toto*. Close skilled observations, however, by Sir William Crookes, Sir William Barrett and others, as well as the evidence of the Rev. S. Moses, generally known as the uncorrupt medium, D. D. Home, Maeterlinck,† etc., satisfy me as to the fact that many of these manifestations are genuine, and point to the existence of a non-human force at present unknown to us. Professor Flammarion, of Paris, says the phenomenon of levitation is to many absolutely proved, though it cannot be explained.

In 1906, at the Psychological Institute in Paris, a heavy table was lifted twenty inches from the ground by two people placing their hands upon it. Professor Lombroso also testifies to floating and moving furniture. Sir William Barrett in conjunction with Dr. Crawford (Professor at Belfast College), at a private séance in the house of the latter, saw a table strike the floor with tremendous force, and then rise eighteen inches into the air; he

* Eph. v, 18.

† *Our Unknown Guest*, Maeterlinck.

tried to push it down in vain. Dr. Crawford then climbed up on the table, and it floated with him round the room. In his own house in Dublin,* Sir William got loud raps, like electric discharges, from a table four feet square, with no one near. Then, in obedience to orders, it first lifted its two front legs, then its two back ones, ten inches off the ground, and eventually floated across the room.

But there are greater marvels yet. Sir William Crookes has seen Mr. D. D. Home,† reputed nephew of the Earl of Home, sitting in the air; while on December 16th, 1868, Lord Crawford, the Earl of Dunraven and Captain Wynne saw Home, in London, float out of a window eighty-five feet above the ground, travel seven and a half feet to the next window, and there glide in feet foremost. *This is perhaps the greatest physical marvel known in spiritism*; but it proves nothing.‡ It shows a power unknown at present to us, but is no proof of necromancy, or in itself of evil or of good.

The other day, after I had read a paper on "Spiritism" at the Sesame Club, a friend of Mr. D. D. Home's got up and said he had seen him move furniture. Calling one day at his new house he found Home in the drawing room. "I don't like that piano up against the wall," he said; and then, addressing the grand, he continued: "Come out into the room!" To his amazement the piano moved slowly some six feet away from the wall. "How does that do?" he asked him; and when he shook his head, he said: "No, that's no good. Go back to the wall!" and again the piano returned of itself to the wall.

Professor Bottazzi, in his physiological laboratory at Naples, with the doors padlocked and sealed, has seen human limbs, etc., appear out of nothing.

Three clever sceptics investigated the phenomena at Naples—Mr. Baggally, a professional conjurer who in thirty-five years had never seen a physical phenomenon; Hon. E. Feilding,

* *On the Threshold of the Unseen*, Sir William Barrett.

† Home, feeling the spirits were mastering his whole being, gave up spiritism entirely and joined the Roman Catholic Church. The spirit that possessed him ridiculed this, and in one year Home resumed séances, and gave one before Napoleon III.

‡ In view of the criticisms in the *Transactions* of the S.P.R. one cannot regard this as a fact beyond question. Personally, I think, the weight of evidence seems in favour of it.

Secretary, S.P.R., who in ten years had not seen one; and Mr. H. Carrington, who in twelve years had exposed all the leading spiritist frauds in U.S.A. In December, 1908, these three were absolutely convinced of the genuineness of the physical phenomena they were shown.

Sir William Barrett* says: "Of the real objective existence of most of these supernormal phenomena, the evidence appears to me to be overwhelming."

Sir William Crookes, who after all was an exact and a cautious observer, regards as *proved certainties*:—

- (1) Heavy bodies are moved to order without contact.
- (2) Sounds produced without visible agency.
- (3) Levitation (floating) of articles and human beings.
- (4) Arbitrary alterations in weight (up to 48 lbs.).
- (5) Luminous appearances.
- (6) Appearances of human limbs.
- (7) Direct automatic writing.

Long afterwards, as President of the British Association in 1898, Sir William said (proclaiming his unchanged faith): "Thirty years ago I published an account of experiments tending to show that, outside our scientific knowledge, *there exists a force* (this is the second force behind spiritism) exercised by intelligences differing from the ordinary intelligence common to mortals." M. Maeterlinck truly says: "Raps and marvels of the movement of untouched tables, transportation of articles without contact, are as incontestible as polarization or crystallization, or else we must abandon all human certainty. This unknown power lifts furniture, moves the heaviest articles, produces flowers, etc., from nowhere, passes through solid matter—all on one condition—that all performances must be, without rhyme or reason, vain and puerile."†

The attempted explanation of this unknown power by Professor Thomas Jay Hudson by some power of the unconscious mind which he calls psycho-dynamics or tele-kinesis, that is the ability by force of will- and mind-power alone, without contact, to move physical objects at a distance, has to my mind been invented to meet the difficulty; and so far, in spite of the

* *On the Threshold of the Unseen*, p. 98.

† *Our Unknown Guest*, M. Maeterlinck.

attempts I have witnessed of Mr. W. T. Stead to prove he possessed it, cannot be taken seriously.*

The very concept does violence to our ideas of the difference of force in the spirit and in the material world. Sir William Barrett very properly says "he cannot conceive how intelligence can act on matter." "Compressed and condensed ether" has been brought into the service as an explanation; but so far the mystery is insoluble. All we can fall back upon is Maeterlinck's suggestion of freakish spirits (the old *dæmons*) who love to make fools of those who seek prematurely to know the secrets of the other world. Suggestions that these phenomena have any connection with the dead are untenable. The truth is that up to now we can only conjecture what this force behind spiritism is.†

3. The third force is also obscure but quite intelligible, and is not superhuman, but consists of those embryonic and occult powers which human beings mostly possess, but which as a medical man I must remark are exploited now at considerable risk. They are mainly connected with the hitherto unknown powers of the "unconscious mind," which I introduced about a quarter of a century ago to a learned London Society, only to be received with ridicule and scorn. Nowadays it is a commonplace, but our knowledge is as yet very partial and very scanty. I can only here indicate the (generally) unknown powers that it supplies in spiritism. They are telepathy or thought transference, giving the power of one unconscious mind to read another. These are mainly used unconsciously by the medium, who as a rule knows nothing of the philosophy of the force he employs; but it accounts for most of the supposed messages from the dead, and at the same time, if unconsciously used, absolves the medium from deliberate fraud.

Take the very recent case of a well-known public man who, concealing his identity, privately went to an unknown medium living far away to get in touch with his dead son. All was

* Mr. Stead believed he had this power, and tried to demonstrate it to me and many others at his office.

† I shall not take up the time of the Victoria Institute with Sir Conan Doyle's "Ectoplasm." It is still unknown to science, though said to be known to twenty-two unnamed professors of unnamed universities. I see, with regard to the recent movements of furniture near Wisbech, that Sir A. C. Doyle attributes it to freakish non-human agencies, set in action in some way by the unconscious power of the girl of 15.

genuine. By auto-hypnotism the medium threw himself into a semi-unconscious condition or trance, and then began to receive impressions from somewhere, he presumed from the spirit world; in reality they came from the brain of the man beside him, which he unconsciously read. Here was the intimate knowledge of the boy in every detail, the story of his early life, etc., all unknown save to the parent, told to his astonished ears as a message from another world. No wonder he looked on this as positive proof of the truth of necromancy. Other cases are similar.

I have no doubt that it is largely through the exploitation of these powers (now well known to us through the labours of the S.P.R.) that supposed communications with the dead take place, though every scientific attempt to do so fails. Sometimes, however, this power is combined with the first force, that of evil spirits, with an instance of which I must bring this very imperfect summary of a great subject to a close.

I condense the following authentic narrative of Mrs. Carolyn Shipman Whipple, a personal friend of, and fellow-student with, Professor William James, at Harvard University. She says: "While I was experimenting alone with a ouija board* and sitting for automatic writing (following the well-known but dangerous advice of Sir A. C. Doyle—'Every woman is an undeveloped medium, let her try for automatic writing')—I got replies from a friend who went down in the 'Titanic.' He made many statements about friends, and when I disproved every statement he had made I realized and told him he was an impostor and a liar. He replied 'I am just nobody—a wood sprite. I never had a soul.' One prominent writer here has the same experience as myself of clair-audience, possession and automatic writing. His control, however, was a woman. This fact indicates sex-magnetism and actual sexual possession, which is very dangerous and injurious. How do I know this 'control' who possesses me is not my subconscious self (the unconscious mind)?—Because everything about him is different from my personality. I hear his voice day and night as at the end of a long-distance telephone. Through him I have had visions of the most blasphemous images, amazing in their refined sensuality, and certainly not due to my imagination.

* An ingenious contrivance for spelling out answers to questions operated by spirits (or fraud, etc.).

“ He has read my whole life-history in my subconscious mind, with my inmost thoughts and motives. He has not once left my body since he began controlling me. In bed there is a distinct sense of levitation of the head, and my whole body seems moved as if on strings, etc. My own experience might have been tragic if I had not had a strong scientifically controlled brain and a religious training. I want to warn everyone. Writers who say a ouija board is a toy, have no knowledge of the evils to which it may open the door (possession, etc.). A prominent foreign psychologist wrote to me of teachers he knew under the constant control of veritable devils. Neither Conan Doyle nor any other psychic student has awakened to what we are facing in this problem. The public will not listen, and so will have to take the consequences.”*

To me the conclusion of the whole matter is that modern spiritism is the present survival of a hoary evil of all ages condemned unsparingly in the Bible, and having behind it at least three mysterious forces. The chief force is that of evil spirits, ever seeking to enter the body and possess the medium or enquirer. Professor Thomas J. Hudson, psychologist, of Washington, † says as to this: “ A mephitic moral atmosphere surrounds the average spiritist medium; otherwise the tendency to looseness of morals would be difficult to account for. I cannot forget that some of the leading mediums proclaimed the doctrine of free love in all its hideous deformity. To the young whose characters are not formed, and to those whose notions of morality are loose, the dangers of mediumship are appalling.” ‡ The second is a non-human force, which may or may not be allied with the first, and consists of a freakish power to do all sorts of useless actions impossible to man.

The third is the exploitation at a great risk, of human powers (at present in embryo, but possibly to be developed hereafter)

* The reasoning in the letter may be criticized, but its general value is great.

† *The Law of Psychic Phenomena*, by Thomas Jay Hudson.

‡ A member of our Council was told by Professor Macalister, of Cambridge, “ that he was convinced that there was something wrong in spiritism because he had noticed so much moral degeneration in those who took it up.”

Professor Gamgee told me his brother's experience (a great student and spiritist in America), “ that he was conscious of the deterioration of mind and spirit involved in its pursuit, which was of a most serious nature.”

enabling the medium to acquire information otherwise impossible, presumably from the other world, but in reality from this.

Fraud is hardly a force, but it permeates spiritism through and through from end to end.

DISCUSSION.

In proposing the vote of thanks to Dr. Schofield, Mr. KERNAHAN said : As the wish has been expressed that I should add a few words, and as Dr. Schofield has mentioned Stainton Moses (alas, to think that he was a Christian clergyman !), may I read you a few lines from Mr. Lillies' well-known work, *Modern Mystics and Modern Magic* ? Mr. Lillies was, as some of you know, an intimate friend of Stainton Moses, and writes as follows : " Over and over again Mr. Stainton Moses has told me that his mediumship passed through one very grave crisis, indeed. Evil spirits assailed him. His days were perturbation, and his nights were terror. He saw the spirits, he heard their voices. Every sense was assailed. The foulest stench spread through his bedroom . . . Often and often Mr. Stainton Moses thought that his ' guides ' were ' devils from hell. ' "

Yet with that terrible warning before him the unhappy man persisted in his cult of the unclean thing. One shudders to think of the powers to which he thus delivered himself over in this world, and perhaps in the next.

Now let me read you a few lines from a letter which I myself received from a lady, an ex-spiritist and an ex-medium :—

" I was a medium of a pronounced type, and from the first had some very strange manifestations, though nothing very uncommon. I carried my researches, however, beyond the point that satisfies most spiritists and mediums ; *and it was at the point of death* that I at last saw, very plainly and without a shadow of doubt, that I had been, and was, in the grip of Satan, or a force of Satan. It seemed to me that a state analogous to hell was opening up to my soul, and in horrible terror I prayed to Christ Jesus to save me from death— all this being, of course, unknown to nurses and attendants and those watching me. It not being possible to convey to any human being what then happened, I will merely say that Christ delivered me in answer to my prayer, and I recovered, and from that point my reconversion to Christianity began."

Thank God that it was so! But, Ladies and Gentlemen, spiritism is an octopus which, when once its obscene clutches are around a human soul, is slow to relax its hold. You have heard Dr. Schofield's powerful address. I venture to think that his hope is that there is not one man, one woman in this room to-day who will leave it without the determination to do, by God's help, what one can to combat and to counteract this foul thing, the direct and ultimate aim of which, as I read it, is to destroy humanity's belief in the Atonement.

Lieut.-Colonel G. MACKINLAY said: In large parts of the earth demon possession is well recognized by missionaries in Africa, India, and China; the heathen are much under the fear and influence of evil spirits. For instance, I knew a Mr. Price, a missionary of the C.M.S., a manly type of a Christian, a successful tiger shooter, who went to the Ghonds, aboriginal tribes in India, not believing that demon possession existed at all: but he had not been there many years before he not only recognized the fact from his own personal observation, but he himself exorcized a demon in the name of the Lord Jesus from at least one possessed person.

I had a letter from a missionary in Komatipoort, on the borders of the Transvaal, about two years ago, describing the horrid worship of the devil, and the prayers for possession by an evil spirit. The request was apparently granted, for in one instance a girl, in obedience to the promptings of an evil spirit, endeavoured to hang herself, and was only rescued just in time to save her life.

A few days ago, I had another letter from the same missionary, in which he joyfully records the very recent deliverance of some fifty persons from demon possession, and their giving up of charms in answer to prayer.

Mr. T. ATKINSON GILLESPIE said: Spiritism is absolutely condemned by Scripture. In Deut. xviii, 10, necromancy is prohibited, and under penalty of death in Lev. xx and xxvii; and the New Testament likewise clearly shows, under the name of sorcery, that it is entirely a work of the flesh (Gal. v, 20), and the sorcerer, whose characteristic is antichrist, is amongst those whose final judgment is pronounced in Rev. xxi, 8.

I would like to point out one instance in the Old Testament, viz. that of David, in connection with Bathsheba's child

(2 Sam. xii and xxiii), when he learned of the death: "Now he is dead, wherefore should I fast? Can I bring him back again?" And the question seems to establish a definite negative, for he then says: "I shall go to him, but he shall not return to me." David knew nothing of intercourse with the dead. If I had no other Scripture than Luke xvi, I would be quite convinced that God condemns anything approaching spiritism; as our Lord there tells us, "a great gulf is fixed," and we see from the history of the rich man and Lazarus that no intercourse takes place between the living and the dead.

The spirit of the believer, on its departure, immediately goes to Christ (which is very far better), and the spirit of the unbeliever to Hades, there to await the resurrection of the body, and final doom.

Mr. W. E. LESLIE said: To discuss the forces behind "spiritism" demands a survey of the whole field of supernormal phenomena; and, for a Christian, it is important to enquire to what extent the Scriptures authenticate the various contemporary beliefs to which they refer.

It may be agreed that "possession" is so authenticated. Does it occur to-day? A single case established in the light of recent researches in multiple-personality and psycho-analysis would have great apologetic value.

Regarding trance personalities, Mrs. Henry Sidgwick's valuable treatise gives ground for regarding them as subliminal phases of the medium. In the absence of clear evidence to the contrary there is a strong presumption that all "automatisms" are to be similarly explained. Dr. Schofield appears to overlook the striking and frequently observed dissimilarity of the subliminal to the supraliminal.

Perhaps it will always be impossible to devise a test message that could not reach the medium by telepathy or clairvoyance and yet would be capable of verification, but it is unfortunate that the impressive evidence accumulated by the S.P.R. in recent years is ignored, while so much space is given to the failure of the Myers' envelope experiment.

Physical phenomena should be accepted with great reserve. Where known explanations fail, it is wise to suppose some extension

of the known power of mind over matter rather than to speculate as to the unknown powers of non-incarnate spirits.

Since "spiritism" is both evil and dangerous, there is the greater need to subject it to accurate and critical examination in the light of all the known facts.

Dr. F. E. MARSH repeated a very interesting extract from the writings of Mrs. Ella Wheeler Wilcox concerning six messages unaccountably written on paper placed between two slates held by two persons.

In acknowledging vote of thanks, Dr. SCHOFIELD said he thanked the large and appreciative audience for their attention, and in reply to the remarks upon his paper stated how much he regretted his inability to hear them sufficiently to reply in detail. He did not, however, notice any severely adverse criticism, nor any doubt thrown upon the three forces behind spiritism.

Speaking now as a medical man, he would, with the utmost earnestness, warn all against any dabbling with the cult, for it was impossible to state where the real danger point began. Occult investigation needed the soundest and steadiest brains and the highest intelligence. He feared that the mass of spiritist audiences were composed of the very opposite, highly emotional and credulous and over-strung nervous temperaments, and he was quite sure he had Harley Street behind him in these solemn warnings.

There could be no doubt of the great danger to unstable brains, and it is quite obvious that the spread of the cult not only increases the danger of evil possession, but greatly increases the practice of the medical profession.

Mr. HENRY PROCTOR, F.R.S.L., M.R.A.S., writes: "There is no doubt that Christians who have any dealings with spiritism endanger their soul's salvation, for God has given abundant warning, both in the earliest books of the Old Testament and the later books of the New, that to dabble in spiritism is a deadly sin. The punishment pronounced against necromancers and sorcerers in the Old Testament is death, and in the New Testament, 'the Lake of Fire.' The apostle Paul expressly warns against the practice in 1 Tim. iv, 1-3, and Chrysostom in his 28th Homily says: 'This is a pretence and deceit of the devil; it is not the soul of the dead man that cries

out, but a demon that makes these answers so as to deceive the hearers.' The writings of spiritists themselves confirm this view. Swedenborg, for example, says : ' When spirits begin to speak to a man, he ought to beware that he believes nothing from them, for they say almost anything. For instance, if they were permitted to describe what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with such solemn affirmations that a man would be astonished. Let men beware, therefore, how they believe them. For this reason the state of speaking with spirits on earth is most perilous. They induce so strong a persuasion that it is the Lord Himself who speaks and commands, that a man cannot but believe and obey ' (*Spiritual Diary*, N. 1622).

"The late William Stead, also writing on 'The Seamy Side of Spiritualism,' says : ' There is little difference of opinion among the better class of spiritualists themselves as to the moral and physical degradation which overtakes the professional medium. A system cannot be defended which wrecks the moral and physical health of its votaries. The phenomena of trance which are to be witnessed at the séance, when the medium professes to be taken possession of by any intelligence, are not such as to commend them to any prudent man or woman who has any respect for his individuality. When in the trance, as it is technically called, women who cannot bear the smell of tobacco will smoke a pipe as eagerly as an inveterate smoker, and teetotalers will drink whisky as eagerly as if they were habitual drunkards. To expose yourself to all the chances of such things may be justifiable, if out of the midst of all the temptations and suggestions to mental and moral disease you have a tolerable certainty of being able to gain any counterbalancing advantage. But so far as I can see the chances of ordinary men and women are too slender. The tree of knowledge of good and evil seems to bear so much more evil than good that Eve had better stay her hand.'

"Even the spirits are said to testify against other spirits, for 'Imperator,' the 'spirit guide' of Mr. Stainton Moses, says : 'The lowest spirits, those hovering near the earth, are those that most frequently manifest at circles, and simulate characters that do not belong to them.'

"Therefore, having both the testimony of God's Word, and the evidence of some who have tested it, against spiritism, we cannot doubt its lying character. Its chief promoter can be no other than

‘ the father of lies ’; for, as this method of communication has always been forbidden by God, it follows that it is only rebellious and therefore wicked spirits who do communicate in this manner.”

Mr. SYDNEY T. KLEIN wrote : “ I agree with Dr. Schofield that the name ‘ spiritism ’ is preferable to that of ‘ spiritualism,’ but I would suggest that his statement that the former denotes only that which is ‘ spurious and evil ’ is, in our present ignorance of the forces apparently behind its manifestations, rather too sweeping. From the many statements of scientists who have personally witnessed these forces, it is, to my mind, becoming as difficult to disbelieve as it is to believe in their existence, which is saying a good deal. It is well to keep an open mind for new discoveries, and we may be sure that when, by further patient investigation, we have learnt the nature of those forces, the truth will be made manifest.

“ I have learnt to look upon the whole world of appearances as being spiritual, all the forces of nature are our finite outward aspect of spiritual activity, and I am so far optimistic as to look upon even this strange movement of spiritism as part of the great Divine purpose, perhaps necessary at this materialistic stage of human mentality, to help us to think more clearly to our advantage. I have followed the movement pretty closely and have not yet seen any proof that would satisfy me that the dead can communicate with us through mediums. There is evidently much fraudulent pretention, but there are also many mediums who are, I think, quite incapable of *conscious* fraud. A medium when in trance has lost, to a great extent, control over her thoughts, and is therefore abnormally sensitive to suggestion ; she believes that she is controlled by or is actually the dead person with whom it is desired to communicate, and she concludes that the thoughts flowing through her mind are those of that person. There seem to me to be two probable explanations. The first is that she is unconsciously acting the part. Take an example of an actor on the stage, who throws himself *wholly* into his personification. Henry Irving, when he was asked how he felt when he acted Mephistopheles, said : ‘ I feel that I am the devil ’ ; and those who have visited any of our large asylums have seen similar delusions in those who have lost their self-control : a lady of high culture will, for instance, be seen sitting erect in her armchair ; she is Queen Elizabeth, and looks it, giving orders to her admirals and

ministers of state ; but we don't jump to the conclusion that Irving is controlled by the devil, or that the spirit of the dead queen is speaking through that lady. The other explanation is the one given by Dr. Schofield, namely, that the subconscious self of the medium is abnormally sensitive to the thoughts of those standing round, either in some form of thought reading or by what is called telepathy. The instance given by the writer in the case of Professor Myers is very pertinent, and I think strongly conclusive against the belief in spirit communication.

“ May I suggest that the writer is also rather jumping at a conclusion when stating that some forms of insanity are caused by being possessed by an evil spirit. Minds with weak control are ever open to auto-suggestion and, in place of the milder delusion of being good Queen Bess, they, unfortunately, sometimes think they are the devil or one of his imaginary subjects. Possession by evil spirits was believed in from ancient times and appears to have been generally accepted at the time of our Lord, but has been swept away by progress in science and medical diagnosis. Dr. Gore, in his new book *Belief in Christ*, says that much of the demonology in the Gospels may be due, he thinks, to misunderstanding on the part of the disciples.

“ In looking at the spiritual as the only reality, it seems to me impossible that there can be such entities as the devil or evil spirit. We have indeed inherited many violent passions and propensities from our animal progenitors, and these crop up with more or less virulence in those minds which have not learnt to control them by spiritual realization. Those propensities were not wrong in the purely animal nature, but take on the appearance of evil in the human being when they come in contact and therefore in competition with the good, beautiful, and true of the spiritual in man. Evelyn Underhill, in her charming book *Spiritual Life*, well says : ‘ It is true that every man has within him a tempting spirit, but its characters can better be studied in the Zoological Gardens than in the convolutions of a Theological Hell.’

“ I agree with the writer that there is great danger, especially to women, who are more sensitive and imaginative than men, when they willingly lose their self-control by attempting mediumship or by frequenting spiritistic séances ; it has certainly proved disastrous to many.”

Reply to Mr. Klein by Dr. SCHOFIELD : “ My verdict of ‘ spurious and evil ’ is dependent on my premiss that modern and ancient spiritism are the same. This disposes of the strange suggestion that spiritism is ‘ part of the great Divine purpose ’ !

“ Belief in ‘ possession ’ has not in any way been ‘ swept away ’ by science or medical diagnosis. On the contrary, the latter has established it in many cases.”

651ST ORDINARY GENERAL MEETING.

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, MARCH 12TH, 1923,
AT 4.30 P.M.

GEORGE ANTHONY KING, ESQ., M.A., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed, and signed, and the Honorary Secretary announced the election of Miss D. Johnston as an Associate.

The CHAIRMAN then introduced the Rev. Professor A. S. Geden, M.A., D.D., to read his paper on "Value and Purpose of the Study of Comparative Religion."

VALUE AND PURPOSE OF THE STUDY OF COMPARATIVE RELIGION. By the Rev. Professor A. S. GEDEN, M.A., D.D.

IT is no longer necessary to apologise for the claims or to urge the importance of the study of Comparative Religion. The youngest of the sciences, it has won for itself a place in the foremost rank, and in importance and interest is second to no other. If there is a science of sciences, the science of Comparative Religion may reasonably claim to hold that place. It concerns itself not with dead matter, if matter indeed there be, but with the living thought of man; and not with the present thought only, but with every thought of the past as it has touched and been illuminated by the spirit of truth and faith and unbounded hope. If the mind is greater than the body, then a science that endeavours to understand and to classify and to make available for present and future profit the highest activities of the mind is not of secondary importance, but primary, and should be of interest to every one. And although the movements and endeavours of the mind may be more elusive than material qualities and forces, and lend themselves less readily to dogmatic assertion and description, they are incomparably more influential for the happiness and well-being of the human race. The wedlock of mind and matter, close as it is, is not equal. Mind

is greater and regnant. And if we know and can know nothing of mind separate from matter, it is a long step forward of assumption and defect of logical faculty to declare that it does not and cannot so exist. The science of Comparative Religion has taken as its study man's thought of God, the greatest of all themes, his relation to the supernatural and the Divine, and the many and various ways in which he has sought to express that relationship and to make manifest in religious act and observance his consciousness of dependence on a higher power.

It is no doubt true that in this science all or most of that which has been hitherto accomplished may rightfully be described rather as the clearing of the ground and the laying of foundations than the raising of great superstructures of concept or theory. The workers in this vast, almost limitless field have never been other than few. The science is yet young in years. It has been established only within the recent memory of most of us. And that so much has been effected and so widely recognised and authoritative a position won is a tribute to the zeal and ability of those who have constituted themselves its advocates. Nevertheless, to change the metaphor, it is still feeling its feet. And its history during the comparatively short period of its existence is unfortunately strewn with the wrecks of premature theories and of generalisations based on insufficient data. Perhaps therefore it may be permissible to urge once again, as has often before been urged, the need of patience. The sure results already attained have been worth all the labour. The field of research, however, is as wide as the human race in all ages; its resources will not be exhausted, or all its secrets unravelled for many generations to come. But the profit is already here, in part. The fulness will be for those who come after us during many fruitful years.

Religion, moreover, as the highest and noblest occupation of the human mind and thought cannot remain unaffected by the narrowing of the world that has taken place and is taking place all around us. Nations and lands are nearer together in these days, owing to facilities and increase of communications, than they have ever been. And if nearer in the possibilities of merchandise, and of civil and political intercourse, then surely in the greater things of the religious life and faith. It is no longer possible to live in water-tight compartments, to ignore or refuse to consider sympathetically the convictions and thoughts of other peoples. And if it were possible, it is neither desirable nor

right. It is due to this richer intercourse that it is less difficult to understand and appreciate modes of thought and ideas different from our own, the various ways in which others regard the world and the super-world, whether of man or of gods. If we believe that we have received and know something better than they, we have no right to withhold it from them. They also have something to teach us, and we have much to learn. Contact with the richest and purest thought of other peoples has shown us that we cannot refuse the position of the learner, even while we are anxious to communicate the best that we know. That is essentially the attitude of the serious student of comparative religion. He investigates other schemes and systems of religions, partly no doubt, and sometimes, from an intelligent curiosity, the acquisitive desire to know, but also that he may make the best that is in them a part of his heritage of inmost conviction and hope and joy.

It is necessary to attempt to define religion. It is not, however, easy, as is evidenced perhaps by the many definitions that have been given, some of them sorely complicated and difficult to understand. The more simple and comprehensive the definition that we frame the more adequate we may hope that it will be to the need, and the greater the contribution to exact and fruitful knowledge. In what does religion consist? What is the motive or thought that is more or less consciously in our minds when we speak, not of a religion such as Christianity or Buddhism, or of religions, but of religion itself? The definition must be adequate not only to civilised but to uncivilised man. For it is acknowledged to-day that to be religiously inclined is a universal instinct of the human race. As some one has expressed it, "man is a religious animal." If there is a universal emotion or propensity of the human heart, present in some degree in all men, it is the religious. No definition will be sufficient or true which does not take this fact into account. It seems to me that the essential motive and well-spring of religion is the instinct of worship, of reverence paid or payable to some higher power, it may be hurtful or merely mischievous, but at least greater than the man himself, and requiring even in his own interest propitiation and homage. The definition may perhaps appear at first sight to include emotions and thoughts that we have not been accustomed to regard as religious. It is admittedly difficult to draw the line. I would venture to urge, however, that it is better to be generous in inclusion, than strict in exclusion.

Where there is reverence or worship there is the spirit of religion. In its absence religion does not and cannot subsist. If you find a man worshipping, though the object of his worship may be utterly unworthy, there at least in its beginnings, in embryo, religion finds a place in his heart.

Religion then is universal, the possession of all peoples and of all times. God "hath not left Himself without a witness" (Acts xiv, 17). "He is not far from each one of us" (*ib.* xvii, 27). The solidarity of the race is reflected and repeated in the universality of the religious faith. There is everywhere above and beyond that which commands our homage and claims our worship. And if the witness is of God it is not false. It may be buried beneath the accumulations of human invention, or the rubbish of human fancies and fears. But it is there, Divine truth, cloaked and disguised almost beyond recognition, but not altogether or hopelessly lost. In other words, in every religious system, and even in the unsystematised and fluctuating beliefs of primitive and savage peoples, there is an element of truth, a conviction that is not entirely misleading or false, whose witness is real and reliable, and points the way to higher things. And if you want to sort out and classify religions in a gradation of better or worse, of more or less superiority and outstanding excellence, it is this measure you must use; only on this standard can you justify the claim of Christianity or any other faith to be the best, or press its acceptance upon all men. Especially in all the so-called great religions, and in faiths present or past which have won the allegiance of considerable numbers of men, we must recognise that there is much that is right and worthy, the destruction or loss of which would be to the impoverishment of the human race. This also is part of the theme or subject of research of the science of Comparative Religion, the thoughts which have engaged the minds of men with regard to the nature of their god, their relation to him, and the communications which he can or does make to them. And, on the other hand, its attention is given not only to the facts of human belief, but to the practice of faith by way of ritual and ceremony, forms of worship and prayer, and in general the external means or manner in which the faith finds more or less adequate expression.

In all these things Christianity is not isolated, alone and solitary. It is related both in belief and practice to other religions, as other faiths share with it their forms and creeds. It would not be impossible to draw up a pedigree of the main

religious systems as a genealogical tree is constructed or imagined of man's physical relationship and descent. Such a pedigree would be instructive, and its teachings of the utmost interest. There is no need to fear the results of such investigation or comparison as far as Christianity is concerned. It would argue a poor confidence in the excellence and permanence of any faith to refuse to submit it to a comparative test. The science of Comparative Religion should be a most welcome ally to any man or to any religion that believes itself to have anything worth holding, knowledge or belief that is worth imparting to others and that will bring them good.

The study of man is the greatest of all studies, and the most profoundly interesting and important. Anthropology has taken as its province his bones, his physical framework and material surroundings. Psychology his soul, and the relation of one soul to another, and of each to the body. Philosophy his speculative thought and his conjectures as to the unseen. The science of Comparative Religion, however, has adopted all human thought as its subject, and uses these and other sciences as its handmaids, unifying and transcending them all. Theology, the science of the knowledge of God, is at its side, and they are mutually interpretative. The only condition imposed on the student is that of fearless loyalty to the truth, to follow whither it may lead, to weigh in an impartial balance every theory or preconceived dogma, and to formulate a judgment without prejudice and without fear.

(1) Among some of the tribes of Central and North-Central Africa it was early reported that there existed a belief in a great supreme God, who was beyond and above the host of minor gods and goddesses who worried or assisted mankind. Active worship was not offered to him, for he was believed to be too distant and great to concern himself with the affairs of the human race. He was the source of all, and the Creator, but in his remote majesty was now indifferent to the needs and inaccessible to the prayers of man his offspring; and the latter therefore had recourse in his need to the hosts of lesser deities, malignant or beneficent, by whom he was closely surrounded, and whose influence on his life for well-being or for ill was most potent and unceasing. The unseen and inattentive Lord of all was therefore ignored, and his existence often forgotten. The students of Comparative Religion, and indeed many others, were attracted by this doctrine or discovery, and their interest greatly aroused. It seemed to

indicate a larger, purer faith, as it were in the background, above and almost certainly earlier than the degraded systems of polytheism and magic now accepted and current. Many inquiries were instituted, and it was found that such beliefs existed dim and faded among many uncivilised and savage peoples on more than one continent. It was a fair inference from the ease and facility with which such a supreme divinity passed into oblivion, that tribes among whom a belief of this character is not now to be found may very probably have possessed such a belief in former times. It was obviously impossible to prove its existence among ancient or extinct peoples; nor was it natural or to be expected that a place should be found for it in the rude records of primitive tribes. The nations also that are possessed of higher and more elaborate systems of religious faith have passed beyond the stage at which such beliefs would be noteworthy or significant. Moreover, it is only by those in the close confidence of the natives themselves that beliefs of this nature can be verified or reported. The traveller, who passes by, has no opportunity of knowing these things, or of discovering a vague and half-forgotten religious faith. To the Christian apologist, however, this widespread belief in the existence of a supreme God, unique in attributes and power, is of supreme interest. Such a belief is not now, and it is impossible to prove that at any time it was, universal. The fact, however, that patient and sympathetic inquiry has so often confirmed its existence where previously no trace of it was known, creates a strong presumption that it was formerly more prevalent than it is to-day. The tendency of the belief is towards oblivion. Its resuscitation or revival never takes place so far as our knowledge goes. Where it is renewed it is in a different form and under the inspiration of new teaching and a new faith.

(2) In a royal tomb in the so-called Valley of the Kings at Thebes there have been found great treasures of gold and jewellery, of furniture and ornaments and food, stored there after the death of the king Tutankhamen, to whom the tomb belonged. Tutankhamen was the last monarch of a short-lived dynasty, of greater religious significance than any other that at any time reigned in Egypt. Its brevity is illustrated by the fact that Tutankhamen, the last to occupy the throne, was son-in-law of the founder of the dynasty, and apparently restored at Thebes the authority and practice of the idolatrous worship of Amen, which his father-in-law had sought to discredit and destroy.

The religious worship and faith which Akhenaten endeavoured to establish, dissociating himself from the ritual and creed of his predecessors and of the priests of Egypt, embodied perhaps in its purest form a belief and cult almost as widespread as the human race itself. Christianity alone together with the faiths associated with or derived from it has been free from a worship which has drawn and captivated the mind and thought of man throughout the ages; and from the furthest part of India to the uttermost coasts of the new continent you will find its influence more or less yet potent. To the savage or uncultured man it would seem as natural to pay homage to the sun, the source of warmth and of all good, as to breathe the air or welcome the light. The reform of creed and worship in Egypt, which owed its initiation and strength to Akhenaten, endeavoured to substitute for the gods many and lords many of the established religion, with its splendid temples and elaborate ritual, the simple reverence for the sun, the only life-giver and benefactor of all. In the familiar pictures Akhenaten, his wife and daughters, are seen nourished and upheld by the sun's rays, which stretch down to them and hold to their lips the symbol of life. To quote the eloquent hymn of praise to the sun, the authorship of which there is some reason to attribute to Akhenaten himself, would be out of place here. But it breathes the spirit of a true monotheism, of simple faith and a pure devotion. It is the fashion to decry Akhenaten as a weakling and a dreamer because, forsooth, he did not go forth to war. But though he may have failed to maintain the pomp and outward success of his predecessors, that king was no weakling who in the valley of the Nile three and a half millenniums ago could break away from the debased religion of his forefathers, and set up a true monotheistic faith and worship for himself and his people. It is one of the most amazing feats of religious history and accomplishment, none the less wonderful because the worship of the sun is so constant and prevailing. Akhenaten's setting of the worship and his enunciation of its creed, as far as we know, were the most pure and elevating that have ever been formulated and held. That a religious counter-revolution so soon destroyed his work was a loss to the Egyptian nation, and to future peoples through their influence, which his opponents were neither capable of understanding nor cared to appreciate.

(3) A leading doctrine of the Christian faith, without which it would not be Christian, is the doctrine of Divine Incarnation

in human form, of the revelation of Himself by God in tangible and visible shape before the eyes of men, the Eternal taking upon Himself for a set purpose and at a definite time a transitory and perishable material garb. In Christian thought this purpose is the redemption of man from sin. And by many earlier thinkers and teachers the doctrine has been regarded as unique, confined to Christian theology, a sole as it is a pre-eminent possession of the Christian confession of faith. It is now universally understood that in this we have been mistaken. Most forms of religious belief have a more or less well-defined doctrine of incarnation, and teach that at some time or other the Divine was self-revealed upon earth in a mortal shape. To other faiths the idea of an incarnation is abhorrent, and they reject the doctrine with indignation and scorn. These latter systems are known as theocentric, and the most familiar types or examples are Muhammadanism and Judaism. Other religious creeds are anthropocentric, as Christianity itself and Hinduism, and many others of less importance, and regard the link thus established between the Divine and the human as the most precious bond between man and his God, without which no communion is possible or redemption of man from the bondage and slavery of evil. A theocentric faith, carried to its logical extreme, erects an impassable barrier between God and man. Judaism is inconsistent, as the earlier pages of the Old Testament bear abundant witness. Muhammadanism has always been much more true to its professed faith. And this article of its creed is both an element of its strength, and an insuperable barrier to its ever becoming a universal religion or winning the allegiance of all peoples and tongues.

The study of Comparative Religion, however, while establishing this fact of the wide prevalence of a doctrine of incarnation has not failed to note the great diversity of teaching and belief connected with it. Perhaps the best illustration that could be given of the different forms assumed would be a comparison of the Hindu belief with the Christian. The superiority and uniqueness of the Christian doctrine are I venture to think manifest at every point. The chief elements of difference are twofold. In Hinduism the incarnation of the Divine in bodily form is not a central or solitary fact in human history, undertaken once for all, but may be and is repeated as often as seems desirable, and is not only an event of the long ago, but has often recurred throughout the centuries, and is a present-day experience in the

society and life of modern times. Incarnation, moreover, admits of degrees. It is not the whole of the Divine that has been or is incorporated in the bodily form ; it may be only a very small part, or there may be virtually the entire Godhead manifesting itself upon earth. Every intermediate gradation may be and is found. These earthly forms, possessed of the indwelling deity, are worshipped with offerings suited to their character. It cannot be a strength to a religious faith that so defective and humiliating, as it appears to us, a doctrine should be taught. The study of Comparative Religion has rendered a service by bringing to the light and emphasizing the fundamental differences which underlie doctrines called by the same name, which earlier and even present-day controversialists have endeavoured to identify or confuse.

(4) In the early centuries of its establishment and diffusion within the Roman Empire Christianity found itself among a host of religious and philosophical faiths, which with more or less insistence endeavoured to commend themselves to the mind and thought of men. Most of these had their origin, like Christianity itself, in the East, and had advanced westwards. Egypt also had sent to Rome notable contributions to a veritable hot-bed of religious controversy and pretensions ; and some of these appeared with all the pomp and prestige of Imperial favour. The Christian faith did not stand alone in its claim to possess and to proclaim the eternal truth. Nor in its missionary efforts within the great towns and in the great centres of populations—and it was, of course, to these that of necessity the early preaching addressed itself—did it approach a people destitute of religious convictions or a formal faith, or find the popular mind a *tabula rasa* upon which to write without let or hindrance its novel doctrines and comprehensive creed. In this great tangle of competing religious systems—nowhere more disordered and more mischievous than at Rome, the centre of the political and religious world—it was impossible that the Christian faith, as preached and practised, should remain unaffected by its environment. That it also strongly influenced some of them is no doubt true. And there is no more interesting theme or subject of research within the circle of Christian history and thought than the interaction of the varied creeds and systems of belief that found home and expression in the capital and chief cities of the early Roman Empire. To trace the threads of communication and interdependence would be the difficult task of a lifetime ;

and cannot even be approached, much less undertaken here. Into the rich edifice of Christian belief and practice there have certainly been incorporated elements, which have their primary roots elsewhere than in the authoritative documents of the Christian faith.

Or, from another point of view, take Augustine, whose influence on Christian theology has been second only to that of St. Paul and St. John. His affirmation of doctrine confessedly went beyond anything contained in the writings of his great predecessors, and his constructive scheme of the Christian faith owes much to his own intensive and logical thought. Some of the doctrines, however, most characteristic of the teaching of Augustine had been taught and proclaimed in the schools and halls of Athens and of Rome, in Alexandria and elsewhere for centuries before his time. Was he ignorant of all this? or, if not ignorant, did he resolutely throw it all off, and build up *de novo* an original system, which yet arrived at surprisingly similar results? It is not easy to accept this conclusion. The truth is rather, that every thinker and teacher is a child of his own time, is indebted to the spiritual and mental environment of his own country and age, and that originality so-called is in the main at least the capacity to assimilate and recombine in fruitful ways the thoughts and knowledge that lie ready to hand. In many respects, and not least in religious and theological conceptions and beliefs, we are returning to the dictum of the old sage, "There is nothing new under the sun." Much, no doubt, depends upon the definition that is proposed of "new," and the limits drawn.

The point it is desirable to emphasize, which the study of Comparative Religion has most suggestively and fruitfully brought out, is the universal kinship, the confraternity of the human race in its highest aspirations, and in the way in which it gives to them expression. Systems of religion are not shut off from one another by high walls through which there run no connecting roads; within which it may be contended there is a monopoly of truth and no suggestion of error. Unquestionably in some there is more of error than in others, error that has almost altogether dimmed or defaced the truth, but truth is ever present in some measure, disguised but not destroyed, and has never entirely yielded its pride of place. It is a question of degree, not of total error or absolute truth. In all the great systems of faith and worship which men have devised to give expression to their thought and longing for the Divine, there

is something right, an element or aspect of the truth which its adherents see perhaps more clearly than others do, which is worth preserving even if much or most of the creed and form passes into disuse and oblivion.

(5) A further and brief illustration may perhaps be allowed. It is taken from the most earnest and spiritually minded form of faith, with possibly one exception, that is to be met with outside of Christendom and the systems that are more or less immediately derived from it. In the so-called northern school of Buddhism, whose chief home at the present day is in China and Japan, the most popular and widely worshipped deity is Amida Buddha, the goddess of grace and mercy. Like all the members of the Buddhist pantheon, and the Buddhist creed and system in general, Amida Buddha was brought to the new lands from India; where her prototype was a male deity, with similar attributes of compassion and grace. Under what circumstances the Indian Buddhist god became transformed into a goddess is entirely obscure. Conjectures as to Christian influence have not been wanting, and may be true, but for want of evidence have not been and cannot be substantiated. The images of the goddess which may be seen in Japanese and other temples would in many instances pass unrebuked and unnoticed in a Roman Catholic church. Upon Amida Buddha, her Divine tenderness and compassion, Buddhist writers linger with unwearied appreciation, and lavish upon her purpose and work their most eloquent descriptions. Many other Buddhist divinities share her character of beneficence and love for the whole world; but Amida is supreme. Faith in Amida, if accompanied by a sincere repentance and resolve to forsake sin, will always avail for the salvation of the sinner. No sincere prayer for help and deliverance is ever rejected. Even at the hour and article of death if the sinner invokes the name of Amida he will be saved and will pass into Paradise. Her power is as unlimited as her willingness to deliver from the bondage of evil all who call upon her. And of many a Buddhist deity it is said that he refuses to accept supreme happiness for himself, or to desist from his labours, as long as there remains even one poor human soul unrescued from the pains and thralldom of sin and of death. The prayers addressed to Amida often breathe a most simple and earnest piety, and if read in a Christian church would not be pronounced alien to the spirit of Christianity itself.

(6) Other points of contact might be noted. They are numerous, and of the greatest interest. The science, moreover, is yet young, and its richest harvest is to be garnered in the future. It is also true that it has been discredited in some degree and to some readers by premature and ill-advised theorising. The present gain, however, is not slight, and much has been contributed that is of value for religious thought, and aids in bringing into relief the great central truths of the being of God and the relation between God and man, which in every age and race the human mind has craved to know. It is safe to say, on the other hand, that nothing has been lost, either in creed or thought, which was worth preservation.

Foremost among the gains which may be expected from a study of religion from a comparative point of view, and one which has been already in part achieved, is the growth of sympathy and broadmindedness, the desire and the capacity to consider the beliefs of others, and even their prejudices, from their point of view, to appreciate the thought which underlies their cherished convictions, and to understand the light in which our creeds and practices appear to them. The comfortable self-assurance which denounced all foreign religions as false and malignant, labelling them heathen, has been replaced by an eager desire to know the best that is in them, to harmonise and to elevate, not to uproot and destroy. This is true of all research into ancient and obsolete forms of faith. It is most striking to note the discerning sympathy with which the forms of belief and ritual of the past are considered and interpreted. No doubt the sympathy is sometimes overdone, and the comparison stretched to the disadvantage of the present. Similarly the attitude of missionary workers abroad towards the beliefs and practices of the tribes and peoples with whom they come into contact, and of the home churches under whose commission they work, is, generally speaking, entirely changed. They do not wish or endeavour to establish a *tabula rasa* of the heathen mind, but to find points of contact, equations of interest and belief, through which they may reach the thought and guide it on the upward way. We are not after all so unlike as we imagined. That which is true of the physical frame, that it bears a common impress and universal characteristics amidst all its diversities, is no less true of the mental and spiritual conceptions, the great heritage and creation of the human mind. There is contact everywhere—no hopeless disjunction or irremediable break. To

have made this evident is a great achievement of religious science. Theoretically, of course, its truth has been proclaimed once and again in the course of the ages, not least by the great philosopher and teacher of Tarsus and Jerusalem and Athens. The unfolding and realisation and practice thereof is the service and work for our own day.

It is this which, as it appears to me, is the great practical gain of the study of the systems of religion from a comparative point of view, and the knowledge thereby attained of religious thought as well in its initial stages as in its widest developments, that amidst the utmost differences of outlook, of race and age, there has been revealed the essential solidarity of human thought in its relations to the other world. The similarity of primitive religious ideas has often been noted and made a subject of comment. Men call their early gods by different names, and attribute to them characters and qualities suggested by their own circumstances, the climate and the land in which they live. The same forms, however, in substance are hardly disguised by variety of costume and definition. Real variety, as would naturally be expected, is a later development, the fruit of independent thought and reasoning and leisure. The longer the history of a religious system, the wider the range of its acceptance and the more diversified the peoples who come under its influence, the greater its complexity, and the more difficult will it be to formulate a concise creed which will cover all the divergent elements of belief. But there is no absolute break. Each is linked to each by lines of thought and conception and faith, which may be subtle and often far-reaching, but which are very real, and unite mankind together in a common web of religious aspiration and design, the wonder and fascination of which grow the more it is pondered. The science of Comparative Religion studies the supernatural from the side of the natural, and has nothing to do directly with questions of revelation, its possibilities or extent. It is the facts of faith that it endeavours to marshal and elucidate. These prove to be not isolated, or entirely disconnected, but parts of a great whole, branching out, as it were, into the most elaborately organised systems of practice and belief, but declaring themselves nearer and more closely akin as they are traced back to their common root. Science in its way, bears testimony to-day to the unity of the faith.

We are justified also in claiming that confidence may be, and has been strengthened in the essential truth, in the ultimate

basis of man's religious and spiritual faith. If it has to be conceded that the wisest and best systems and creeds have carried with them down the ages a residuum of disputable matter, and have not shed all that worldly reason and covetousness have contributed to them of illusion and mistake; if around the most solid and stable nucleus there have seemed to exist ill-defined and misty regions where truth and error, fact and fiction, well-founded belief and light conjecture have intermingled in a maze of unreason and doubt; it is nevertheless true that the foundations of the faith have never been more firmly set than they are to-day. The science of Comparative Religion or her students in her name have unhesitatingly affirmed that they have not found truth to be a monopoly of any one race or age. Nor have they set themselves the futile, perhaps impossible, task of weighing the merits of one system of religious faith against another, and apportioning to each its place in a descending or ascending series of the possession of a more or less quantity of unassailable truth. Nothing but disservice, of course, would be rendered to the Christian faith at least by any such endeavour. If its high claims or those of any faith are to be justified, they must be justified elsewhere and on other principles. Comparative Religion, however, in finding a measure or proportion of truth everywhere, not seized or understood with equal clearness or successfully disentangled always from motives or mixture of error, has, I venture to think, rendered no small support to the confidence that truth is mighty and prevails. That much misused and misinterpreted maxim might well be taken by the science I have the honour to represent this evening as its device and watchword. The truth is greater than any system or assemblage of beliefs. But it is present in them all, beyond and rendering support to all, and testifying not only to the essential unity of the human race, but to the unique and common source of their most treasured faiths.

Once again also it may be permissible to add that, were all the practical uses and advantages of this study denied or misapprehended, there is something gained in the enlargement of outlook, and in the addition to the stores of human understanding and knowledge. When the problem of climbing Mount Everest was discussed a few years ago, and a difficult and costly expedition was promoted with the object of reaching the summit, there were many who doubted its utility, or half-cynically asked what benefit was to accrue to the world at large from the toilsome

and dangerous venture. The question has been more than sufficiently answered. It has been something also to have stood on the heights where mortal foot had never stood before, and in the exhilaration of the loftier purer air to have "surveyed the landscape o'er," even if a descent had to be made later to the darkness and turmoil of the world below. And if the study of Comparative Religion had done no more than extend the bounds of human knowledge in the abstract by an arduous and long pursuit and research, which had been unattended by any immediate gain of practical utility in the affairs of men, it would have done that which would have been worth all the time and endeavour. Every increase of knowledge is an increase of wealth, more real than the piling up of silver and gold. If man's greatest and noblest study is man himself, then greater than all is the study, not of his skin and bones, his bodily habits and material needs, but of his spiritual life, his thoughts of the Divine and the Divine thoughts of him, and how he may acceptably approach his God in reverence and prayer and praise. The religious thoughts and conceptions of other peoples are of the most intense interest, and always of vital importance in all direct dealings with them. From these much may be learnt by the wisest. It is as true in religion as in philosophy or in the problems of practical science, that no two persons, man or woman, think exactly alike. And in this field of sympathetic investigation of the ways of man with his God there is room for many workers, and none will serve without satisfaction or without reward.

DISCUSSION.

After the usual remarks of the CHAIRMAN, who moved a vote of thanks to the speaker.

Lt.-Col. G. MACKINLAY said: I strongly deprecate any approximation to the placing of any other religion on the same platform (p. 101) with the teaching contained in the Bible, inspired as it is by the Holy Spirit. Our Lord Jesus Christ claims to be and is *The Truth*, and He stands absolutely alone. Other religions contain *some* fragments of truth, but the Evil One has skilfully made use of this fact to cause men and women to believe his fearful lies and errors. On the other hand, I warmly approve of the words of our oath in a court of law, "The truth, the whole truth, and nothing but the truth."

By all means let us view with sympathy the beliefs of other peoples, distorted though they are, and let us use every effort to send faithful missionaries to tell them of the Truth of God.

Our author dwells on the *similarities* of religious belief,—let us think for a moment on the important *differences* between the religions of the world and that of Christ.

Incarnation (pp. 104 and 105), as is stated in the paper before us, is common to many religions ; but in how many, besides Christianity, is it said that God became man *in order* to die a shameful death to take away our sins ?

Let us consider Amida Buddha (p. 108) with her attributes of mercy and tenderness. Talking to a Christian Japanese yesterday, he told me, as our author has informed us to-day, that faith in her is said to take away sin ; but he agreed with me that she has no power to do so, she has never died for our sins.

I fully agree with our lecturer in his twice-repeated statement (pp. 99 and 109) that harm has been done by premature and ill-advised theories on this subject ; I should therefore be very chary in accepting “ the sure results ” (p. 99), and the “ present gains ” (p. 109), derived from the study of this subject.

Lt.-Col. RIACH said : There are two phrases in the paper to which I wish to refer : on p. 112, “ *If* man’s greatest and noblest study is man himself . . . ” and on p. 99, “ The science of Comparative Religion has taken as its study man’s thought of God . . . ”

Is “ man’s greatest and noblest study ” man himself or is it not the study of the revelation which the Almighty God has given to man of himself ?

One thing more. I have just returned from India, where I have been touched by the willingness of a number of Muhammadans, Hindus, and others, such as members of the Ahmadiyah, Brama Samaj or other “ reformed ” sects of Muslims or Hindus, to read and discuss the Bible. My experience has been that as soon as mention is made of Jesus Christ as the Divine Son of God, all contact is lost.

Dr. F. E. MARSH said : I am, like some other friends, disappointed with what is left out of the paper ; for in dealing with such a theme as “ The Study of Comparative Religion,” the religions of the world should have been compared, not merely with one another, but essentially to show the distinctiveness between them and Christianity. In the religions of the world, blood is flowing from the

devotees to appease the gods ; but in Christianity, blood is flowing from God for man. God meets His own demand in the Christ of Calvary. Christ did not come to make God love us, it was because He loved Christ came. God was in Christ reconciling the world unto Himself and not reconciling Himself to the world.

In the religions of the world, their systems remain intact without their founders. Buddha can be taken away from Buddhism, and Buddhism remains ; Muhammad can be taken away from Muhammadanism, and the system remains ; and Confucius can be taken from Confucianism, and his morals and maxims remain ; but if we take away Christ from Christianity, we have nothing left but "Ianity." Christianity is focussed in a Person. As Prebendary E. B. Rowe has finely said, "Christianity differs from every other known religion in the fact that it is based on the person of the Founder. He is the Sole Foundation on which the Church rests ; the Principle of its unity ; the inspiring motive to holiness ; the spiritual power which makes the Christian strong in the discharge of every duty ; in a word, Jesus Christ may be said to constitute Christianity itself." Gladstone was once asked the question, "What is Christianity ?" His reply was "Christ."

The distinctiveness of Christianity is seen again, in that it has a song in it, and bestows an "unspeakable joy" ; and yet, once more, the religions of the world make demands and give commands, but they fail to minister the power to carry them out. But not so Christianity—it gives what it demands ; as Augustine finely said long ago, "Give, Lord, what Thou dost command, and then command what Thou wilt" ; or, as Ralph Erskine, "All God's commands are His enablings."

Mr. THEODORE ROBERTS commented on pp. 102 and 103, regarding the belief of certain African tribes in a great Supreme God beyond the minor gods they usually worshipped. He thought this belief pointed to that original knowledge of one Supreme Deity, from which it would appear the human race had in early days departed.

He very much objected to the lecturer's comparison of the heathen myths of the gods taking human form with the Incarnation of our Lord Jesus Christ. He thought the lecturer wholly failed to seize the distinction between the theophanies recorded in the Old Testament, which the great Augustine refused to attribute to any

one person in the Godhead, and the Son assuming the condition of Manhood, which thus became an integral part of His Person and would be eternal. The theophanies of the Old Testament might be compared to the heathen myths, but not the Incarnation.

He wholly disagreed with the lecturer's congratulation on p. 109, that Christian missionaries were now learning to recognise and build on what was good in the heathen religions, and pointed out that the Philosopher of Tarsus (Paul) had written that, "the things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (1 Cor. x, 20). History showed that the early Christians regarded the heathen religions as having come direct from the bottomless pit, and it was in this belief that they conquered the world, and he ventured to think that so far as this was lacking, evangelistic efforts would fail.

In conclusion he pointed out that all religions outside Christianity lacked divine sanction for their teaching, and, what was still more important, failed to supply an adequate motive and spring for holy living, such as the Grace of God did.

Mr. T. ATKINSON GILLESPIE said : Mr. Chairman, Ladies and Gentlemen, I rise also with diffidence as a layman, to speak on the interesting paper read by the learned professor, but I cannot reconcile what the lecturer says on p. 109 with the teaching of Scripture. He says, "that there is an eager desire to know the best that is in the religions of the world, and to harmonise and to elevate them and not to uproot and destroy."

I find that the teaching of Scripture clearly and unmistakably shows that all the preconceived ideas or conceptions of man by nature, must not in any way be acknowledged or dressed, but must be wholly and totally uprooted and destroyed. I fail to see how we can possibly make any comparison of the religions of the world with Christianity, and no worship can be effectual apart from that which has for its foundation the Lord Jesus Christ and His atoning work, putting aside entirely all man's thoughts.

In Luke, sixth chapter, our Lord, after giving an epitomised presentation of the Sermon on the Mount, tells us that he who comes to Him, hears His words, and does them ; that he is like the man who digs deep before building, in order to reach the rock, and when his house is founded on the rock it is perfectly safe ; but he who

merely hears His word without coming to Him—has no power to do what He says (for a man has no power apart from the Holy Spirit, given to him when he comes to Christ)—is like one who builds on the earth, and not only does the house fall when the testing time comes, but great is the ruin thereof. Christ must be pre-eminent and comparisons with Him are odious. I hope the lecturer will be the first to admit the truth of this.

Mr. W. HOSTE said : Professor Geden's remarks on p. 102, on the faith in a Supreme God current in Central Africa, tally with one's own experience, travelling in rather wild parts of Angola and coming across villages who had seldom, if ever, seen a white man, and yet held an unquestioning belief in a Supreme Creator. A well-known African missionary, Mr. Dan Crawford, told me once, you would not find an atheist between the Indian and Atlantic Oceans among negroes uncontaminated by ungodly whites. Must not such a faith be explained by an innate faculty in man to believe in a Supreme Being, and also perhaps as a far-off glimmer of a primitive revelation? But this belief, as is generally admitted, has no appreciable effect on life or conduct. The spirits of the departed are the powers to be reckoned with, and this faith is not from above but from beneath, for it is connected with anything but holiness and truth. Roman and Greek culture would have conceded to "Jesus" a place in their Pantheon, but refused to the "Lord Jesus Christ" the pre-eminent place He claimed; so Spiritism, Theosophy, Muhammadanism, etc., will give the Lord a place in their list of mediums, mahatmas, and prophets, but not the supreme place. Must we not then make a great difference between a natural belief in God and the religions of men? Satan is called in 2 Cor. iv, "the god of this world"; and under one of his best-known names, "Beelzebub," was the acknowledged god of Ekron, with such a reputation that Ahaziah, King of Israel, sent to him in sickness to enquire whether he would recover. As has been quoted, "the heathen sacrifice not to God but to demons." We learn from this that the religions of the world, which may seem to have something so beautiful, so pure, so near the truth, are in reality, it is to be feared, cunningly contrived imitations of the accidents of Christianity, while the essentials are denied or ignored. No doubt the worship of God is the eventual object of true religion, but for this men need first

to be reconciled and brought to God. The essential is to acknowledge the fall of man and the fact of atonement. Any religion at home or abroad which is not built on these foundation truths is, I fear, a counterfeit, and not much good comes from a comparative study of base coin and true, except to avoid the former. I would suggest that the vital difference between the mercy of Amida and that of Christ is, that hers is sentimental and ignores the holy claims of God, that of Christ is based on righteousness.

MR. SIDNEY COLLETT writes: (1) The writer lays great stress upon the good that, he says, is to be found in all forms of religion—nearly all of which are *unscriptural*! But, he seems to overlook the fact that a harmless, and ever wholesome, drink may prove *fatal* by the introduction of a little poison! Moreover, is he not aware of the fact that a people holding any form of religion which is *unscriptural*—whether it be the Romanist, Muhammadan, Buddhist, Hindu, or Parsee—offer *far more opposition* to the work of the true missionary of the Gospel of Christ than do those who have no religion at all?

(2) But the author's suggestion that these foreign religions should be "harmonised" and amalgamated with the pure worship of the true God and the simple message of the Gospel as divinely revealed in the inspired Word of God, is a suggestion which one grieves to think could be made at the Victoria Institute!

For it is *these very things*, which the writer of the paper is urging upon us, which are *spoiling* numbers of our missionaries to-day, ruining their work and testimony, and encouraging those to whom they originally carried the Gospel to believe that there is nothing special or unique in the teaching of Scripture or the claims of Christ, and that *their religion* is as good as ours! This is the blight resting upon the mission-field to-day (which leaves the heathen in darkness, and constitutes a great dishonour upon our ever blessed God and Saviour, and nearly breaks the hearts of those who are true and loyal to Christ and His word).

REV. J. J. B. COLES writes: What answer would the Professor give to the question: "How he accounts for the tendency to disintegration, corruption, and decay in all human philosophies and all religious systems?"

AUTHOR'S REPLY.

I regret the misunderstanding which seems to have arisen in the minds of some with regard to the subject and purpose of the paper read. The superiority of the Christian faith, in what it consists and on what it is grounded, might perhaps not unfittingly be made the theme of a paper at the Victoria Institute ; but it has nothing to do with my subject this evening. The difficulty has been that of compression, not of expansion, and it would have been impossible to include a tenth part of the material or topics suggested, even if they had been relevant.

I am grateful to Mr. W. Hoste for his comments, in which I have found both interest and help, although I do not understand what he means by "cunningly contrived imitations of the accidents of Christianity." How did the "accidents of Christianity," whatever these may be, become known, for instance, to the natives of Central Africa an indefinite number of centuries ago, that they might imitate them ? I agree entirely with the distinction that Mr. Hoste draws between the power of Amida and that of Christ. It is the *dynamic* of Christianity, to use the current phrase, that gives it unique place among the religions of the world.

652ND ORDINARY GENERAL MEETING.

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, MARCH 26TH, 1923,
AT 4.30 P.M.

The Rev. CHARLES GARDNER, B.A., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the Honorary Secretary announced the election of the following: As a Member, Walter H. Frizell, Esq., M.A., J.P., and as Associates, the Rev. George Denyer and Miss Emma Moore Blackwood.

In the enforced absence of the Lecturer, the Rev. J. J. B. Coles, M.A., the CHAIRMAN read his paper on "Relativity and Christian Philosophy."

The author and several of those who took part in the discussion having expressed the difficulty they felt in discussing this very technical subject in a way that would be helpful to those who had not previously studied it, and in view of the heavy printing expenses, the Council decided that the following abridgment is the most useful form in which to publish the paper.

RELATIVITY AND CHRISTIAN PHILOSOPHY.

By the Rev. J. J. B. COLES, M.A.

UNLESS we study the *philosophy* of history as well as its written annals and chronicles, our knowledge of God, Man and the Universe will be incomplete and defective, and our attempt at a synthesis of Philosophy, Science, Art and Religion will not be crowned with success.

The recent Gifford Lectures by Lord Balfour, which so ably maintain Theistic Foundations of Belief, may serve the purpose of an introduction to this paper on "Relativity and Christian Philosophy."

THE GIFFORD LECTURES.

At the outset of his final lecture, Lord Balfour said that they had been discussing three great values, all vital to the highest life of mankind. These might be described as ethical values, which he preferred to describe as Love; æsthetic values, or Beauty; and cognitive values, or Truth. Their main theme had been the third, namely, Belief and Truth. He had always said that they could not maintain those values in the world permanently at their highest level if they banished from that

world the idea of design, of creation, of a God who was Himself the author and the sustainer of these high values. Summarizing the points of his second course, Lord Balfour said that, however imperfect had been his survey of the boundless sea, and however incompetent he had been to plumb its depths, he thought he had gone far enough to show that the most certain of all facts was that there was yet no agreement among competent observers which enabled them to say that in this unintelligible world there was at least one thing which they all understood, that was the nature, the character, and the limits of our own being. If they assumed the naturalistic view of the universe, that all rational results were produced by a non-rational cause, he did not think they would deny they had got themselves into a system in which the premises and the conclusions and the causes and the effects absolutely refused to coalesce and harmonize. How was it that the blind collision of molecules, atoms, and sub-atoms in the remote past had issued as a mere question of cause and effect in the production of knowledge of science and of things of which we justly boasted? How from such beginnings could they expect such conclusions? Those who took the naturalistic view of knowledge must explain how unreason had produced reason. They must try to tell us, he added, amid applause, how this purposeless clash of atoms had, as one of its accidental by-products, turned out beings so constituted that they could look back and discuss the utter insufficiency and inefficiency of their own pedigree. They must bring in at the beginning of the process, transfusing it from beginning to end, some form of reason, some element of purpose, design—to use an old-fashioned and perhaps unjustly discredited word—in some shape or other.

Theism must be an indubitable portion of any system which claimed to get out of the blind causation of rational results. Not to mince matters, if they wanted to see the world in which we all believed and to hold the creed which we all accepted in its most rational form, they must assume guidance and inspiration from the beginning.

If they held, as he held, that life was the result of the gradual divine influence upon the course of human thought they would look forward to truth being more and more clearly brought to light and they would feel convinced that there was nothing to fear from science, but that their great interest, so far as this world was concerned, was to press on science by every means in

their power. The beliefs which they all held, which were the bonds uniting them and made the foundation of society possible, could only be considered as a rational system if it were treated in a theistic setting.

Note.—The philosophy of the learned lecturer, though very valuable as showing the inadequacy of modern philosophy, science and religion to solve the great questions of to-day, is nevertheless unsatisfying and incomplete. The “Foundations of Belief” are without the true key for that reconstruction which Modern Thought requires.

QUOTATIONS FROM RECENT WRITERS ON SCIENCE.

“*Magna est veritas et praevalabit.* Science is ever young and plastic, ever ready to receive new ideas, in spite of the fact that such acceptance means the utter demolition and destruction of the fair fabric of former hypotheses which seemed built to withstand centuries—a very palace of truth. The marvellously perfected instruments in use to-day, the knowledge that all matter, the whole universe, is electrical in origin and manifestation—all are giving a new viewpoint and a fresh answer to the Riddle of the Universe.”

THE LARGEST TELESCOPE.

“On Mount Wilson in Southern California has been erected the largest telescope yet made, which has the power of magnifying the brightness of a star 250,000 times, and brings the moon, which is 240,000 miles away, within a few hundred miles of the earth. Many new stars have come within its radius, and, it is hoped, by following the course of so-called ‘runaway’ stars, and noting their coming and going, to really find a limit to the bounds of the Universe. It takes eight minutes for light from the sun, travelling at 186,000 miles a second, to reach this earth, four years from the nearest star, and many hundreds of years from some of the very distant ones. The distances are so enormous that astronomers find it only possible to estimate distance by ‘light.’

“Another hypothesis of science is tottering to its fall. Scientists may have differed as to the nature of ether, some maintaining that it was tenuous, others that it was solid and the matter it pervaded was tenuous; but no one doubted its existence as the medium through which the light and other electrical waves

reached the earth. Now Dr. Charles F. Steinmetz, an eminent American physicist, has promulgated the theory that there is no ether, after all, but merely a field of electrical force. There is no necessity for a medium for carrying the electrical waves, as they can travel without it. Electrical energy is the force, the motive power, the very Universe itself. The electron is not merely the unit of electricity but the smallest particle of matter."

"The discovery of radium by Madame Curie has revolutionized all our ideas concerning the indestructibility of matter."

"Sensation and reality are two different things. What we see is not the reality but the phenomenon, or appearance. The invisible and immaterial are more real than the visible and material. Time is merely the way in which we express our consciousness of change." ["Daily Mail" Year Book.]

RELATIVITY.

Matter, Space and Time according to the relativist are types of relation between events.

The idea of the derivative character of matter, space and time belongs to the modern principle of relativity.

The principle of relativity is a deduction from facts of observation.

The relativist says that space, time and matter are different ideas for different observers.

The Newtonian law of gravitation demanded something other than matter, space and time—namely gravitation. It presumed a force which modified the movements of matter.

Relativity gives the death-blow to whatever might remain of the old form of materialism.

What has hitherto been called a law of nature becomes a law of our particular aspect of nature—which is only one of an infinite number of aspects.

Relativity demands a review of existing laws.

The new point of view is of especial interest because it suggests the possibility of a more complete unification of Nature than any previously imagined.

Newton thought in terms of absolute space, time and matter.

Mercury has been under observation for many years—it is found that the position of the perihelion does change, but not by quite the same amount as expected.

No explanation was forthcoming until the advent of the theory of Relativity.

Recently, Scientists have had reason to question whether space, time and matter are really the absolute and fundamental things we have supposed.

Relativity declares that the conceptions of space and time also are not absolute and independent, but are relative to the observer.

Prof. Carr, of the London University, speaking on the "Relativity" theory, affirmed that "the religious importance of the Einstein Theory is enormous. It is going to produce a revolution in religious thought. It draws us away from the idea of a separate and transcendent God, and interprets and throws light on the idea of an immanent God.

"In fact, I should go so far as to say that Relativity can only be interpreted in terms of an Immanent God, a Reality which in its very nature is Life and consciousness."

(Christian philosophy teaches that God is both transcendent and immanent.)

The new doctrine of Relativity entails a complete uprooting of the conceptions that have formerly been held to lie inviolable at the foundations of thought and experience.

The theory is not merely a metaphysical speculation. It has arisen in order to explain certain facts of observation which seem to point to it as the most probable statement of the nature of the Universe which we perceive.

Matter, space and time are the three independent immovable foundation stones of the World as we are accustomed to regard it, and Science has hitherto adopted them as the only possible data in terms of which to express its discoveries.

For instance, the law of gravitation expresses the way in which matter will move near other matter, *i.e.* it describes how the position of *matter* in *space* changes as *time* advances.

"One of the most extraordinary hypotheses which Science has advanced is that of the presumed existence of ether and its permeation and pervasion of all matter and all space. No one has seen it. No one can define it. Sir Oliver Lodge says that it may be millions of times denser than iron, that matter itself is tenuous and mistlike in comparison with it. Others regard it as an inert gas, some as fibrous, others grainlike. Ether is the vehicle by which the light from the sun and stars reaches us. Light, sound, heat are conveyed by waves of varying length to our senses.

Light waves are so minute that millions of them would not cover a yard, yet X-rays are smaller still, being hardly one ten-thousandth their size. Heat waves are much larger. Wireless waves are huge, some of them measuring 5000 yards in length. In spite of these variations, however, they all have one attribute in common—they are all electrical disturbances travelling with the same velocity of 186,000 miles per second.

“There have been certain definite epochs in science—milestones on the path of progress. One was the discovery of the law of gravitation by Sir Isaac Newton in the seventeenth century—the law which keeps the sun, the moon, the earth in their courses, and controls the tiny atom, itself the centre of a solar system, with its whirling electrons. To-day, Professor Einstein, a Swiss Jew, occupying the Chair of Physics at the University of Berlin, has gone a step beyond Newton, and proved that light itself is composed of particles of matter and hence has to obey the same law of gravitation. This he has definitely proved by the result of the British Solar Eclipse Expedition of May 29th, 1919. The moon, travelling round the earth, at some time comes between it and the sun. Astronomers calculated the exact date at which such an eclipse would take place, and made arrangements to have photographs taken of the heavens during the period of its duration, and also photographs when the sun was absent. Einstein maintained that the light from a certain star was deflected by the attraction of the sun. He proved his point, for, when the photographs were compared, and elaborate calculations and measurements taken at Greenwich Observatory, it was found, without a shadow of doubt, that this deflection had taken place and to the almost exact degree which he had prophesied.

“‘Relativity,’ that word much in the public eye, is another discovery of Einstein. All time is relative. For instance, a day with us is not of the same duration as that of Mercury or Neptune. The former is only a fourth of ours, Neptune 164 times as long. Therefore, unless there is a fixed point in space to which we can refer everything, time can be only relative. Both Professor Larmor, in this country, and Professor Lorentz, of Holland, have come to the conclusion that matter is contracted in the direction of its motion through the ether current, bodies being actually shortened in the direction of their motion. As you change your position, everything changes and contracts to correspond, so there is no basis for comparison. Einstein’s thesis is that all we

can discuss is the relative motion of one body with another. Time is really the Fourth Dimension and must be measured as is length, height, and breadth. Objects moving in space build up different time intervals—thus time and space are interlinked.

“Science encroaches more and more upon the domain of philosophy. The study of the mind, once regarded as purely a function of philosophy, has now become a science and enters largely into schemes of education for the young and in the healing of the sick. Veritably, however, ‘a little knowledge is a dangerous thing’ in psychology, and incalculable damage may be done by the untrained practitioner. What is regarded as truth one day is superseded by fuller knowledge the next, but the victims of the experiments fall by the wayside. When we know that actual physical changes can be brought about by the state of the unconscious mind, it behoves us to move warily and to know what we are doing when we dredge its contents. On the other hand, real good has been done in cases of nervous breakdown and paralysis by letting the bottled-up emotions have free vent. Unconscious inhibitions often bring about a general weakening of mind and body.

“All science, all philosophy, all knowledge, is blending into one harmonious whole—a glorious unity pervades the cosmos. Natural law prevails everywhere from the lowest to the highest. There is only a difference in degree. ‘Life sleeps in the mineral, dreams in the vegetable and wakes in man.’” [“Daily Mail” Year Book.]

SOME OF THE DEEPER PROBLEMS OF RELATIVITY.

The Co-ordinate Geometry of Descartes brings one to problems of location in space not regarded from Euclid’s point of view as finite or *bounded* by straight or curved lines or surfaces.

It was Euclid’s great limitation that he confined his attention to “bits of space.”

Descartes first investigated the mathematics or the geometry of unlimited space—unbounded space—the space of Galileo and the physicists.

Hence sprang the science, not of Euclidian geometry, but of “co-ordinate geometry”—the science of *position* rather than of shape, as with Euclid.

Since Descartes’ time all mathematicians and physicists have been investigating the new geometry—the calculation of the

relations in "unbounded space" between points either at rest or *in motion*.

Out of these preliminary studies of "relativity" have grown Einstein's and other thinkers' theories as to the *nature* of space which has henceforward to be spoken of as a "space-time continuum."

Side by side with co-ordinate geometry have sprung up the "mathematics of the infinitesimal" and the "infinitesimal calculus."

According to Einstein, space may not be uniform everywhere.

In the Newtonian conception of space, bodies moved uniformly except when affected by the gravitational attraction of other bodies. A comet, for instance, moves at a uniform rate or velocity, but its velocity is accelerated on approaching the sun. Einstein's Theory is that it is not the pull of gravity that we must look to as accounting for the curved appearance of the line of the comet, but rather to the fact that space is different at different distances from the sun" (that is, what is *intrinsic* is the comet's pathway, not gravity). In other words, "space has properties contingent upon the nearness of the sun."

Space may have a variable density, just as if we had concentric globes or spheres of glass, the innermost sphere (nearest the sun) being the densest and the others gradually becoming less dense—till the outermost was as thin as air itself.

A ray of light passing through these layers of increasing density would be deflected—the pathway would be a curve—so the comet's pathway would be a curve.

This is the Einstein conception of space as opposed to the old notion of Galileo and Newton—in which lines were straight unless acted upon by gravity.

The conception of geodesic motion is the vital one—*i.e.* the shortest track—a conception arising out of measurements on the *surface of a sphere*.

CURVED SPACE AND CURVED TIME.

The theory of Relativity profoundly modifies our basic conception of the universe.

"Line in nature is not found ;
Unit and universe are round."

SOME LEADING TRUTHS IN CHRISTIAN PHILOSOPHY.

Christ is the centre of all God's ways.

By Him all things were created, whether visible or invisible.
In Him dwelleth all the fulness of the Godhead in bodily form.

By Him all things consist—and are upheld.

To Him every knee shall bow.

God's purpose is that the whole universe in its most comprehensive sense shall be under His government.

By His Cross—His Atonement—every question has been settled.

God is the Founder, Christ and His finished work of redemption is the *foundation* of Christian philosophy.

The expression the "Founder of Christianity" as applied to Christ is unscriptural and often misleading, especially when used by "Back-to-the-Gospels" advocates.

Christian philosophy teaches that Genesis i and ii are not to be merged into one account of creation—for God has created by the more gradual process of evolution as briefly summed up in Genesis i and also by special and direct action as related in Genesis ii. There is no contradiction whatever in the two chapters.

The "Creative Evolution" of Henri Bergson is only half a truth—and like many half-truths may be used to obscure deeper truth. *Élan vital*—or "urge" belongs to life as a living force—an inherent attribute, created by God.

Both deductive and inductive processes of reasoning must be used by a Christian philosopher.

Prof. J. G. Frazer's works are vitiated by the fallacy of "husteron proteron."

Myths and mythology and the legends of antiquity were perversions of patriarchal faith—by those—*e.g.* the Egyptians and Babylonians and others, who changed the truth of God into a lie—changed the glory of the incorruptible God to an image like to corruptible man and four-footed beasts and creeping things—as demonstrated by Egyptian and Assyrian remains. "Professing themselves to be wise they became foolish."

They lost the truth of God—the sense of His Divinity *θειότης* as well of His Deity *θεότης*, and the utter degradation of Paganism followed.

The inductive process of reasoning in vogue since the time of Bacon is often unfruitful, for the Revelation of God supplies a true knowledge as to the question of Origins.

Inductive reasoning, when the truth of Revelation is set aside—is foolishness, and leads to no true synthesis of Philosophy, Science, Art and Religion.

A man who sees nothing beyond the evolutionary theories of modern philosophies can, as it were, make use of one hemisphere only of his brain, the other hemisphere is atrophied.

A philosopher who rejects an inspired revelation in the matter of Origins can never solve the problems which all true thinkers have before them.

CONCLUDING REMARKS.

Christian philosophy holds the keys for a true unification of knowledge—a synthesis of Philosophy, Science, Art and Religion—and it is the great privilege of the members of the Victoria Institute to point to the living oracles of God, the sacred Scriptures, as the only true source from which to answer the all-important question of olden time, “Where shall wisdom be found and where is the place of Understanding?”

DISCUSSION.

The CHAIRMAN (the Rev. CHARLES GARDNER) said that Mr. Coles' paper was full of good points but they were not co-ordinated into a luminous whole. He agreed with many of the points, but would criticize some. For example, he did not think it true to say that God was the Founder of Christian philosophy. Christianity needed a philosophy. It was gradually formulated in the course of the centuries, and it has varied with the centuries. It would have been wholly true to say that God was the Founder of the Church, and Christ the Foundation.

The paper gave the impression that the notion that space and time were relative was the modern outcome of Einstein's Theory. But in all ages there have been idealists who have persuaded themselves of the relativity of time and space, and that the outside universe had no real existence. Indeed the notion of *real* time is modern, and is derived from Bergson. The quotation from Professor Carr is illuminating. It is one more testimony that what lies behind modern science equally with the modern religious cults is the

doctrine of the immanence of God. One has only to compare the scientific attitude to-day with that of fifty years ago to see how very relative it is. The full Christian teaching declares that God is transcendent as well as immanent; and in so far as He is transcendent He cannot be known except by Revelation. The Christian Revelation is absolute and universal and our only refuge from modern subjectivism.

Mr. W. HOSTE said: Certainly the "whirligig of time has its revenges." If there were two laws regarded as unassailable—the pillars of Hercules of modern science—they were the law of gravitation and the intransmutability of elemental substances. Now the universal application of gravity is questioned, *e.g.* the curvature of the path of a comet is apparently explained otherwise, whereas of course it was included in Newton's formula of gravitation, and as for "intransmutability," "Radium is the philosopher's stone." If the Holy Scriptures had taught explicitly the Newtonian theory of gravitation and poured contempt on the transmutation of metals, it would have been up to date till now but would henceforth be a back number. As our regretted colleague, the late Chancellor Lias, so lately deceased, once said, "Science is knowledge, but knowledge must be exact up to its limit." This is why the true scientific man of the first rank is modest. Newton was markedly so, we are told. Is there room to hope that the third-rate scientists of the penny press will become less cocksure in face of the latest discoveries? It is to be feared not, for they do not burden their memories with the inconvenient discoveries we have been speaking of.

Mr. W. E. LESLIE strongly protested against the character of the paper, and added: The extracts from Lord Balfour and Prof. Wildon Carr are of interest. Space forbids detailed criticism, but attention may be called to such outstanding defects as the statement that light is deflected in a gravitational field because it is composed of "particles of matter," and the reference to the length of the day in Mercury and Neptune as an example of the relativity of time!

Turning to the subject, we must ask "What is philosophy?" I suggest that it is the attempt to arrange the totality of our knowledge in one co-ordinated whole. Christian philosophy, in its narrower sense, is a similar co-ordination of those facts in which

Christians are peculiarly interested: in its wider sense it is any system or systems of philosophy in harmony with the Christian revelation. I think personal idealism most nearly conforms to this condition, and it is profoundly interesting to observe that, starting from purely physical data, physicists and mathematicians are, since the era of modern theories of Relativity, moving steadily in that direction.

Col. Biddulph pointed out that the planetary day has nothing to do with the new theory of relativity.

The Rev. J. E. H. THOMSON, M.A., D.D., writes: “(1) One would desiderate a little clearing up of the meaning of terms. The title of Mr. Coles’ paper would be applicable to Dean Mansell’s Bampton lecture on ‘The Limits of Religious Thought.’ From the relativity of human thought Mansell maintained that all our affirmations or negations concerning Deity could at the best be only approximations to the truth—a view that occasioned keen controversy sixty years ago. The relativity contemplated by Mr. Coles is totally different; it is not subjective but objective relativity.

“(2) In the triad adopted by Mr. Coles—space, time and matter—the last is on a different plane from the former two. Might not force be a more suitable term? All our senses reveal to us force resisting us or resisted by us, and from this the existence of matter is deduced.

“(3) I venture to challenge the accuracy of the implication contained in a statement of Mr. Coles (p. 124). He there says, ‘Prof. Einstein has gone a step beyond Newton, and proved that light itself is composed of particles of matter,’ implying that Newton did not believe in the corpuscular constitution of light. In the “Encyc. Brit.” (11th ed.), vol. xvi, p. 614a, I find it said: ‘The authority of Newton retained for it (the corpuscular theory of light) an almost general acceptance till the beginning of the nineteenth century.’ Einstein has thus not gone beyond Newton but has gone back to his view.”

Dr. W. WOODS SMYTH writes: “I have sympathy with a leading scientist who has said that ‘it seemed as if the Creator Himself could not understand Relativity’! However, Mr. Coles mentions something in relation to motion which we can accept with interest, when they are stated, and with wonder. That a rod moving swiftly on

end should shorten considerably; that a rotating disk, instead of enlarging, should contract its diameter—are very wonderful. The bearing of Relativity on Christian philosophy seems to point to the fact that increased progress in science only deepens the mystery of all things and their forces, and of men and their ways, and, beyond all, the Universe of God.”

Mr. A. T. SWAINE writes: “It is quite evident that the author does not understand relativity.

“Space, time and matter are not different ideas for different observers; they are the same for all observers so far as they are ideas or concepts. It is their *dimensions* which vary with every observer. Quite contrary to the frequent assertions in these pages, the relativist has little concern with ‘space, time and *matter*.’ He is deeply concerned with the measure of space and time and of *motion*. The idea of matter is rarely, if ever, discussed. The author drifts on to a discussion of the ‘ether’ which has no place in relativist thought. Following this he gives us the two discoveries of Einstein: (1) ‘He has proved that light is composed of matter.’ This is neither a discovery of Einstein nor is it consistent with recent physical science. It is true that, arising out of his theory, Einstein suggested that light rays would be deflected in passing the sun, and that this was corroborated by the astronomical tests. But that light rays are material does not follow. As the author himself *quotes*, ‘Electrical energy is the Universe itself.’ If, then, he were philosophically consistent, he could not contradict himself and say that light is material. The fact is that, according to the most modern view, matter is energy, and therefore light is a form of ‘matter.’ (2) The other discovery of Einstein is ‘Relativity.’ This again is not true. Relativity was known and discussed long before we heard his name. He proved its application to all the laws of space, time and motion and co-ordinated them in the space-time continuum.

“In the ‘deeper problems’ he again quotes, ‘Space has properties contingent upon the nearness to the sun.’ This is by no means true. Space may have properties contingent upon its nearness to every ‘material’ body contained within it, but this way of putting it jumbles the old materialism with the newer view. It is more correct *now* to say that the sun, the stars, the earth—in fact every

material particle or body—is a property of space ; space cannot be spoken of as real or apart from ‘ things.’ One cannot exist without the other in a space-time continuum.

“ Throughout the paper we discover no mention of the salient and fundamental facts of Relativity or of the philosophy which arises therefrom.”*

Dr. A. T. SCHOFIELD writes with reference to Relativity and Christian philosophy : “ What one really craves for is the ‘ relativity ’ of the two. We want a clear idea in what ways modern discoveries tend to endorse or question the truths of Christian philosophy. We have no difficulty in believing that Divine Revelation transcends human research. What we want to know is the real bearing of the one on the other ; and the very invasion by science of philosophic fields makes this inquiry all the more urgent. We therefore thank the author for what he has given us, but we want more, much more.”

AUTHOR'S REPLY.

Dr. Schofield will agree that modern discoveries support the exalted language of Holy Scripture as to the glories of the created Universe.

Mr. Swaine seems to forget how difficult it is to arouse general interest in these questions. My quotations from popular writings were not meant to be taken as my own judgment in every instance.

Mr. Woods Smyth's comment, “ that the bearing of Relativity on Christian philosophy seems to point to the fact that increased progress in science only deepens the mystery of all things and their forces, and of men and their ways, and beyond all, the Universe of God,” will commend itself to most of us.

Rev. J. E. H. Thomson : “ Einstein has not gone beyond Newton, but has gone back to his view as to the corpuscular theory of light ” is what I myself intended to convey.

The Chairman, of course, was right in pointing out that idealists in all ages have held the relativity of time and space. I did not intend to convey anything to the contrary.

* The above extract represents only half of Mr. Swaine's criticism of the paper.

THE 653RD ORDINARY GENERAL MEETING.

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, APRIL 9TH, 1923, at 4.30 P.M.

MAJOR-GENERAL SIR GEORGE K. SCOTT-MONCRIEFF, K.C.B.,
IN THE CHAIR.

The Minutes of the last meeting were read, confirmed and signed.

The CHAIRMAN announced that the author of the Paper was not able to be present to read it, and called upon Lieut.-Colonel Hope Biddulph, D.S.O., the Papers Secretary, to read the paper on "The Irrigation of Palestine in Ancient and Modern Times." This was illustrated by lantern slides.

CONCERNING IRRIGATION IN ANCIENT AND MODERN TIMES, THE CULTIVATION AND ELECTRIFICATION OF PALESTINE WITH THE MEDITERRANEAN AS THE SOURCE OF POWER. By ALBERT HIRTH, Esq., C.E.

(With Lantern Illustrations.)

AS far back as in the days of King Menes of Egypt—perhaps more than 3,000 years B.C.)—canals were built along the Nile for artificial watering or irrigation.*

In Babylonia and Assyria we also read in the inscriptions of Tiglath Pileser, of gardens with irrigation works. Fig. 1 shows a garden with irrigation reconstructed by Layard after the excavations in Mesopotamia.†

The extensive plants of this character converted the whole country into a fruitful and wonderfully fertile "garden of Eden." When later on the country was conquered by Barbarians, her high civilization deteriorated, the irrigation plants went to ruin, and the hot, dry climate changed the once so fertile land into a desert.

Egypt possessed similar extensive irrigation works from the earliest times. In our own days a number of modern irrigation plants—sometimes on an enormous scale, have been constructed by the English in the said countries. Thus, in Fig. 2, we have a bird's-eye view and a sketch map of the irrigation works on the Nile from the Assuan dam northwards. The sluices should be

* *Engineering Wonders of the World*, II, 385.

† *Encyclopædia Biblica*, II, 1647.

noticed on the left, at Assuan, Esneh and Assiout. Farthest north we see the oldest works, the Delta dam, and the Zifta barrage.

A few facts will convey some idea of the vastness of these undertakings and of their importance in political economy. The Assuan dam contains over 1,000 million tons of water. Fig. 3 shows how the famous ancient temple on the Isle of Philæ has been partly inundated by the erection of the dam. The latter is $1\frac{1}{4}$ miles in length, and more than 130 ft. high. Its 180 sluices are capable of letting through up to 15,000 tons of water per second (Fig. 4). The mass of masonry weighs about one million tons. For the sake of comparison we may recall the fact that the weight of the Cheop's pyramid has been computed at about five million tons.

The dams at the Delta, Assiout, Zifta and Esneh were completed at a cost of more than £6,000,000; the total area irrigated in Middle Egypt is 460,000 acres of land. It has been estimated that the increase in the value of the district irrigated amounts to £29,000,000.

In India also the British Government have had extensive irrigation works constructed. Fig. 5 shows a map of the main rivers and the irrigation works. The public works consist of some thirty large and seventy lesser systems, with a total length of canals of 45,000 miles.

The cost of these works was about £30,000,000, which, however, has yielded an interest to the Government of 7 per cent.

In the first instance these works have proved to be of inestimably great social importance. An official report states that the district along the Swat river near the boundaries of the Punjab, was once inhabited by the most savage tribes in the Empire. When, however, the irrigation works made possible a regular cultivation of the ground, the same district was converted into a peaceful country in the course of ten years. The author of the report states as follows: "The irrigation plants in this respect did more in ten years than the whole of the police force of the district could have hoped to do in half a century."

In large areas the amount of rain is not more than 2.5 in. a year, but by the irrigation plants these districts are watered from the large rivers, which in their upper reaches drain areas with an annual amount of rain of up to 30 inches.

The map shows a total (in 1907) irrigated area of more than 18,000,000 acres, and the least extensive of them alone is

considerably larger than the total cultivated area of Norway. Before the English Government took over the administration of India, the latter was often scourged by devastating famines, which have now been considerably checked by the large irrigation works. It has been stated that in certain years, when in one district the people flocked to the English charity organizations for help against threatening starvation, the irrigated districts possessed such a surplus of grain that their profit on the sales in one year paid for their water taxes for seven years. The very great importance of these facts will be seen more clearly if we remember that 1 acre of common grain in India will feed up to three human beings for one year, and that the value of the crops in the irrigated districts amounts to nearly £40,000,000.

The map, Fig. 5, as has been stated, shows (in black) the irrigated areas of India, with a present total of *nearly* 20 million acres. The Chenab works alone have a total length of canal of 2,800 miles, and out of the former desert have created a fertile district with an area corresponding to half the arable land of Egypt, with a population of about one million.

The Chenab works cost £2,000,000, yielding a profit of about £500,000 per annum. In 1907 only, the value of the crops in the district was £2,500,000, and in the whole of the irrigated areas it was about £40,000,000.

Fig. 6 gives an idea of the dimensions of the Indian works.

America (U.S.) also possesses a highly-developed irrigation system in various parts of the country. The map, Fig. 7, shows the irrigated areas (printed in black). There is a total length of canals of nearly 4,000 miles, and about 60 tunnels with a total length of more than 15 miles, 300 miles of roadway and about 1,000 miles of telephone. About 85,000,000 tons of earth and stone have been dug out, about \$50,000,000 have been expended, 1,000,000 acres of land are irrigated and nearly 10,000 families now obtain a living in these formerly barren tracts. (The figures given are approximate, and date from about 1908.)

Amongst the many enormous tunnel works constructed in connection with these irrigation plants, the Gunnison Uncompahgre Valley plant should be mentioned. Fig. 8.

The Gunnison tunnel is about 6 miles long, and 11 ft. 6 in. high, cement lined throughout its length, conducting 35 tons of water per second. The whole plant irrigates 150,000 acres, of

which 60,000 acres may be used for the highest grades of fruit-growing. To-day the fruit plantations yield up to 1,000 dollars per acre.

Fig. 9 shows a sketch of desert in Colorado before irrigation, and Fig. 10 the same area after. Figs. 11 and 12 show appletrees and date palms on the irrigated land.

The facts given immediately show the enormous importance of irrigation for vast areas of the most fertile countries on earth.

In 1907 Sir William Willcocks planned an artificial watering of Mesopotamia embracing an area of about 3,000,000 acres.

The scheme aimed at re-fertilizing the once so fruitful country, which has been little more than a desert for thousands of years.

Of this plant, which is estimated to cost about £20,000,000, one part, among others, is the Hindia dam, which was finished in 1913.

I will now turn to another irrigation scheme which originally dates just as far back as several ancient plants, *i.e.* to about 570 B.C. I refer to the irrigation of the Plain of Jordan between the Lake of Genezareth and the Dead Sea in Palestine. The whole scheme may be seen from the coloured plate, showing a bird's-eye view of the country and visualizing the projected constructions, according to the plan, as understood from the Biblical records—prophetic.

Fig. 13 shows this valley of the Jordan, photographed from an aeroplane at an altitude of about 6,500 ft. The topographic features of Palestine are unique. The whole of the Valley of the Jordan slopes gently from the Lake of Genezareth, the surface of which is about 650 ft. below the level of the Mediterranean towards the Dead Sea, another 650 ft. deeper down, at about 1,300 ft. below sea level.

Fig. 14 shows four maps, two indicating climatic conditions, one geological strata, and one the present distribution of vegetation.

The climatic conditions are given for the summer and winter seasons. Various lines indicate the amount of rain falling, which during the months October to March in Lebanon and Hermon may average about 40 in., while east of the Hermon and in the South there is only some 5 in. During the summer season, from April to September, the rain index for the whole country is less than 5 in.

The arrows indicate the direction of the wind, and the isotherms on the first map show the average temperature for

January, those on the second map the average for July. The geological map indicates the consistency of the substratum rocks, and the vegetation map shows the flora of the country.

A special feature should be noticed in the extensive areas of wood-lands, pastures and fertile arable land.

During the greater part of the year the sky is practically cloudless. All rain comes with the winds from South to West. The temperature differs very much with the highly varying altitudes, also with the seasons.

In the Jordan Valley the summer temperature rises to about 122° Fahr. The air is very clear, and, on the whole, the climate is healthy. To the North Hermon lifts its snow-covered peak up to an altitude of 10,000 ft. above sea level.

The vegetation map shows us that wide areas are covered with eminently fertile soil (from limestone), which is suitable for cultivation; irrigation only is needed in these districts, which in Joshua's time "flowed with milk and honey."

It is generally assumed that the reason for this transformation of a rich and fertile land into a desert is to be sought in the deforestation of the mountains and the lower reaches.* The great forests of cedars were cut down ruthlessly by King Solomon and others before him.†

Also there have been found very ancient (from 1000 B.C. and earlier) and imposing constructions of wells, cisterns and aqueducts, some of which were cast in a kind of cement‡ and even laid down in siphons—an art, however, which was lost before the arrival of the Romans.§ The soil is so fertile and the climatic conditions so favourable that the costliest fruits of the south, including olives, may in parts be grown with advantage,|| even under the present conditions. Mr. Volrath Vogt mentions the fact that wheat yields 80 fold and barley 100 fold with indifferent cultivation. Irrigation of 400 sq. miles would demand, at an estimate, about 50 tons of water per second (with an estimated working year of 200–300 days).

By raising and partly re-draining the Lake of Genezareth and the Merom Lake, and also by barrage arrangements high

* Cp. Smith, *Dict. of the Bible*, pp. 669, 670 (Vol. II), figs. 15 and 24, Art. "Palestine," and Vol. I, p. 631, Art. "Forest."

† *Vide* 1 Ki. v, 15. 2 Chron. ii, 2, 18—80,000 hewers.

‡ Cp. Neil, *Palestine Explored*. Art. "Cement-Hhohomrah," p. 776.

§ Volrath Vogt, *Det Hellige Land* (Kristiania, 1879).

|| Cp. Wingate, *Palestine, Mesopotamia and the Jews*, p. 229.

up in the more important tributaries—in short, by making use of the river and its tributaries to the fullest possible extent—the computations and estimates worked out, and also the investigations made of the actual facts, justify the assumption that there would be sufficient water.*

The scheme is to build canals on both sides of the River Jordan and parallel with it. The length of each of these canals would be nearly 60 miles, and they must have a capacity of about 25 tons of water per second at the inlet, decreasing evenly to nil at the end of the canals. Throughout their length the canals would be furnished with suitable outlets for the distribution of water over the plains sloping towards the River Jordan. Drainage of these areas (like that which is nearly always necessary in connection with irrigation in U.S.A.) would probably be required to a very small extent.

Dr. Clarke informs us that the soil is exceedingly rich, and only requires cultivation and water in order to make the Valley of the Jordan one of the most fertile areas on earth.†

The climate is subtropical, and the costliest products may be grown with advantage. From Jaffa alone the export of oranges is worth £80,000 to £120,000, and the exports also include great quantities of maize, melons, bananas, apricots, pears, peaches, almonds, walnuts, tobacco, silk, lemons, grapes, olives, dates, figs, rice and sugar-cane, besides all kinds of vegetables. This is so in spite of the fact that next to nothing has been done to encourage improvements. On the contrary, the Turks have hindered all progress by means of heavy taxation. The number of inhabitants, which, according to Mr. Volrath Vogt's statement, has been estimated as about 5–6,000,000 in the days of David and Solomon‡ (about 1000 B.C.), is now hardly much more than half to two-thirds million, a number which could undoubtedly be multiplied by five under a reasonably wise Government.

Where the River Jordan falls into the Dead Sea the country is simply a barren desert, with an extremely poor fauna and flora. Situated as it is nearly 1,300 ft. below sea-level, and

* Vide *Jüdische Rundschau*, No. 93–94, 1920.

† Galilee, Mr. Malte Brun declares, might be made into a Paradise under an enlightened Government. Near Bethlehem ripe peaches have been plucked on a tree grown from a kernel which was sown in the year before, and we are told of as many as five rotation crops in one year.

‡ *Cp. The Zionist Review*, Vol. IV, No. 5, Sept., 1920, p. 82 : . . . “ 3 to 5 millions.” *Cp. Sir Alfred Mond's figures.*

with steep mountains on all sides, the basin has now a nearly insufferable temperature in summer time, and the evaporation from the surface of the lake is exceedingly great. The difference between high water and low water mark is about 16 feet, which corresponds to an annual evaporation of 5,000 million tons of water—and from this fact the annual inflow of water has been estimated. (Estimates are very variable.)*

By reason of these extraordinary circumstances, and because the lake has no outlet, the water of the Dead Sea is very salt, containing more than 25 per cent. of salts. The mineral contents chiefly consist of magnesia, lime, potassium and sodium salts. It is intended to utilize these by means of the hydro-electrical plants which form part of my scheme. No fish can live in these waters. At certain places the lake has a depth of about 1,300 ft. It affords an interesting field for scientific research. Thus, for instance, the north-going current in the eastern part remains unexplained,† also the continuous periodical variations in the water level (apparently connected with the barometric pressure), further, the remarkable electric and meteorologic phenomena, and, finally, the famous phosphorescent line of foam which appears every morning along the central line of the lake, and which has given rise to much superstition among the people.

As a source of energy there is planned a hydro-electric plant on the western shore of the Dead Sea, which would receive its energy from the Mediterranean through a tunnel under Jerusalem.

As has already been stated, the scheme is far from being new—it is probably some 2,000–3,000 years old—but its realization has neither been demanded, nor has it been feasible till just now or in the immediate future. As early as in 1912–13 I placed the scheme before prominent authorities on technical and scientific questions, and also before several Zionist associations, and since then I have worked out the scheme in more minute detail. The matter received renewed interest by the scheme laid out for a tunnel under the Channel proposed by the Inter-Allied Parliamentary Trade Conference.

This tunnel was to be somewhat shorter than the “Jerusalem tunnel,” but with a greater diameter. It has been planned double, with a diameter of 18 ft. and 33 miles long, to cost

* Daily evaporation is roughly estimated to average about $\frac{1}{2}$ -inch. *Cp.* also *Encyclopædia Britannica*, VII, p. 879.

† *Cp. Teknisk Ukeblad*, No. 36, 1919, and the interesting analogy from the Kristiania fiord.

about £13,000,000. The period of building, with two entrances, is estimated at 5-6 years, or about 400 ft. progress per day.

For the sake of comparison I may mention that the Simplon, St. Gotthardt and Mt. Cenis cost from £70 to £80 a foot at the time of construction. The Norwegian "Gravehalsen tunnel" was considerably cheaper.

The dimensions of the Dead Sea tunnel cannot be decided until some time when detailed plans are available and when the number of horse-power required has been fixed.

Preliminary estimates show that practically without raising the level of the Dead Sea, 100,000 h.p. may be taken out for light and power for the country, for railways and industrial purposes, and for possible export to surrounding countries.

It should be remembered in this connection that most of the rain-water from the upper reaches of the country will then go into the earth for irrigation, instead of into the River Jordan.

The geological formation of the mountains is the most favourable imaginable for the building of tunnels, which have an ancient tradition in Palestine (*e.g.* Siloam conduit, about 700 B.C.?).

The geological map, Fig. 16, shows that the main part of the surface mountains consist of the minerals most easily worked, viz., sandstone and lime from the Carbon Age.* Near the Dead Sea there are whole hillocks of pure salt, with a deposit 6 miles in length, $1\frac{1}{4}$ miles in breadth and about 650 ft. deep. The valley of the Jordan is supposed to have been formed by an earthquake.

The tunnel under consideration, with a capacity of only 15 tons per second, has been estimated to cost about £15,000,000. To this amount should be added the cost of power station and cables, the irrigation plants, distribution of power, etc., etc. Even with high prices for these plants, and with a reasonable price as compared to other sources of energy on the electrical power delivered, the provisional estimates computed by experts are as favourable, when all things are considered, as any similar plant previously known before in any part of the world.

It is intended that part of the sea water from the tunnel should be allowed to run down the mountain side in a thin stream ("film"), causing the water to evaporate in the dry air and (owing to the prevailing high temperature) leaving the salt behind, which may thus be collected both cheaply and

Vide Dawson, Modern Science in Bible Lands, pp. 439 and 474.

easily. Possibly the high percentage of salt in the lake might be utilized later on, for instance, by means of electrolysis. At the southern end a dam should be built at the old ford of La Lisan, whereby this part of the lake would be laid dry by evaporation and the rich deposits of asphalt at the bottom of the lake might be utilized.

A similar irrigation of the plain round Saron has also been proposed. The Dead Sea and the Plain of Jordan were, the Turks maintained, the private property of the Sultan.* After Sir A. Balfour's letter of November 2nd, 1917, to Lord Rothschild†—one of the most prominent men amongst Zionists—it may be assumed, we hope, that the dead hand of the Turks will be removed, and that the names “the desert” and “the Dead Sea” will be forgotten, when life and activity fill this eminently fertile district, which was once “the land flowing with milk and honey.”

The scheme which I have just mapped out is as I have already stated, not at all new. I believe I can trace it in the messages of the two prophets Ezekiel and Zechariah, which are to be found in the Old Testament.

In Amos iii, 7, the Lord God promises to “do nothing, but he revealeth his secret unto his servants, the prophets.”

Thus the children of God should go to the prophets to seek light on dark things, small as well as great, and, presumably, above all on all things pertaining to his Own People and Country, the Holy Land, of which so very many of the prophecies of the Old Testament speak.

We will here further investigate a few of the passages which the present speaker considers fundamental in this respect. In Ezekiel xxxvi, Ezekiel xlvii and Zechariah xiv the Lord God, more than two thousand years ago, gave us information concerning a future which cannot yet have materialized, but which to me has been of the greatest importance in the study of the future fulfilment of the numerous prophecies in the Bible—spiritual as well as political and technical.

My foundation is the belief in the infallibility of the Word of God and Its verbal inspiration, also the belief that Its truth is

* This was first written in 1912-14—pre-War.

† “His Majesty's Government regard with favour the efforts made to establish a national home for the Jews in Palestine, and will support this scheme as far as is in their power. I should feel grateful if you would communicate this statement to the Zionist Associations.”

eternal, and even though we now understand but in part, we shall *soon*—as truly as this dispensation is nearing its end—be allowed to see God's Secrets fully revealed—like a three-colour print, the three single plates of which each show *truth* but in part only, but when finally they are placed together show the full perfect truth of the image—humanly speaking.

Thus Ezekiel xxxvi reveals to us the fact *that* certain things will take place at some future time, whilst we may assume his xlviith Chapter and also Zechariah xiv to describe *how* these things will take place—the time for the occurrences to be reckoned according to the Holy Chronology of Prophecy.

Perfect clearness has not yet been revealed to us. Thus, for instance, Ezekiel xlvii, vv. 3–5, have as yet hardly been rightly understood in the material plane. Spiritually the same verses have been well interpreted from olden times. The same may be said of Zechariah xiv, 6–8, all these verses, however, *may*, at least tentatively, be explained on a material basis.

As is always the case in so many lectures on this subject, the present speaker begs to point out that he does not desire to be dogmatic. Rather, he attempts to suggest fresh solutions. Let every Christian pray for light—and it shall be given to him.

In Ezekiel xxxvi the prophet receives God's command to prophecy *unto** the mountains of Israel, so that they (*i.e.* the mountains) hear the word of the Lord. And to give any possible spiritualization no loophole for misinterpretation, the "hearers" of the word of the Lord are enumerated in v. 4: the mountains, the hills, the rivers, the valleys, the desolate wastes and the ruined cities.

Why does the Lord speak thus?

Because the enemy has declared the ancient high places to be his possession and because he longs to devour the people, because they are "taken up in the lips of talkers and are an infamy of the people." (Ezek. xxxvi, 3.) We call to mind the anti-Semitic movement of the present time, and Turkish Bolsheviks crying out for a "free Palestine."

These same mountains shall shoot forth their branches and yield their fruit to His people of *Israel*—who at the time shall be "at hand to come." They "*shall be tilled and sown,*" v. 9 and "*all the houses of Israel*" (*i.e.* the twelve tribes plus the spiritual Israel, *see* ch. xxxvii, 21–22 and xlvii, 22–23) *shall* then

* Not "against" as in xxxv, 2.

come to them, the cities *shall be* inhabited and the ruins rebuilt (v. 8-17). We see the fulfilment of all these prophecies before our very eyes—as well as of the previous chapter and the two following ones. (“In the day”—Ezek. xxxvi, 33.)

Why and for whose sake shall the miracle take place? “Not for your sakes, O house of Israel,” but “*for Mine holy name’s sake*, which ye have profaned among the heathen . . . and the heathen shall know that I am the Lord” (Ezek. xxxvi, vv. 22-23), and the heathen that are left* shall know that I the Lord built the ruined places and I the Lord have spoken it and I will do it” (v. 36).

How shall this come to pass? Are there any hints to be found for the leaders of these events, like those given to Moses before the exodus from Egypt, and to Daniel before the evacuation of Babylon? Has He who revealed the hidden things to Daniel (Dan. ii, 28, Ezek. xxxviii, 8) given us any further details regarding rivers, valleys and mountains, that might yield to us light we seek?

The present speaker believes: *Yes*. In Zech. xiv, 4, we read that “the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley,” and in Ezek. xlvi, 1-2, that from a place further indicated there shall run waters into the (Dead) Sea, with the result that “the waters shall be healed” (v. 8) and “there shall be a multitude of fish because these waters shall come thither” not fresh-water fish, but, “as the fish of the great sea, exceeding many.”

The two first verses of the chapter describe in detail the place from whence this great transformation of the natural conditions shall take its beginning. The healing waters shall issue from a place “at the south side of the altar” (in Jerusalem)—“from under the threshold”—and they run “towards the east country” and “go into the (Dead) Sea.”†

This place, so carefully defined in two different ways (in v. 1 and v. 2) may be found geographically. If, by artificial means or by natural causes,‡ *e.g.* by blasting or by an earthquake, a cleavage (a tunnel) is caused in the mountain ridge, which

* Probably after the great tribulation, Armageddon. See Zechariah xiv, 16.

† To be indicated on the map slide.

‡ Rev. xvi, 18.

supports Jerusalem, the difference between the level of the Mediterranean and that of the Dead Sea, will cause the waters of the former to run into the latter, just in the manner described, towards the east into the lower basin, fish will go with the sea water and keep alive in the less dense and less salt Mediterranean water, which will remain on the top of the denser and more briny Dead Sea water—in a stratum of water reaching from the present Dead Sea level up to a line touching the levels of En Gedi and En Eglaim (v. 10).

A glance at the map will give a skeleton outline of how such a transformation of the Dead Sea would establish favourable conditions for a large hydro-electric plant, which is one of the vital conditions for a modern nation in a country without coal. Such a plant would mean light, heat and power, energy concentrated, and in practically speaking unlimited quantities.

By allowing a thinner film of the sea water, but of great breadth, to trickle down the sun-heated rocks, the water, as is shown in the map, would deposit its salts on the banks of the Dead Sea ; thus would result the largest natural automatic saline in the world—fulfilling the prophecy of our v. 11, “the miry places thereof . . . shall be given to salt.”

V. 12 describes the Jordan Valley which is to produce the food necessary for the inhabitants of the Millennial Kingdom.*

When the country was still flowing with milk and honey the mountains and hills above the rivers and the wâdis were covered with huge forests,† which absorbed the waters of the rainy season, only to let them run down gradually over the plain again. The present scheme includes the damming of the more important wâdis among the hills and mountains as shown in the map. The lower country below the dams will then be irrigated by ordinary watering until in time the mountain slopes might be clothed again in the evergreen mantle of majestic cedars.‡ “On that day” the day of the Lord when He “will raise up the tabernacle of David that is fallen” (Amos ix, 11) the day which, to judge from all signs of the times, is “at hand.”

* See Isaiah lxxv.

† Cp. note p. 5.

‡ Isa. 14, 18-20.

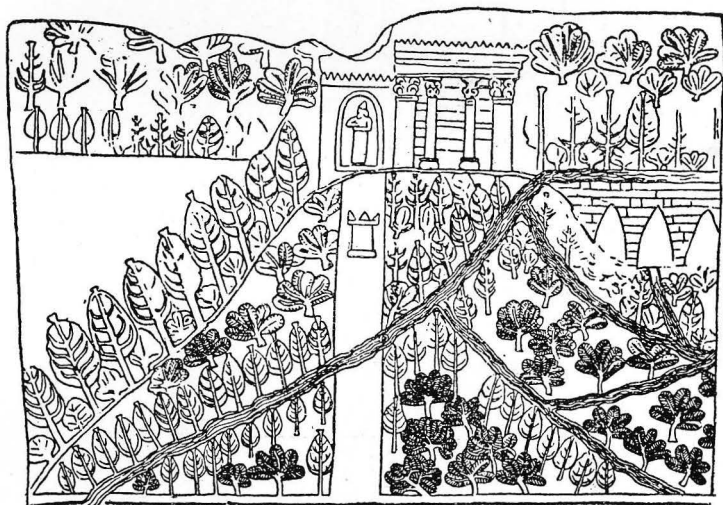


Fig. 1.

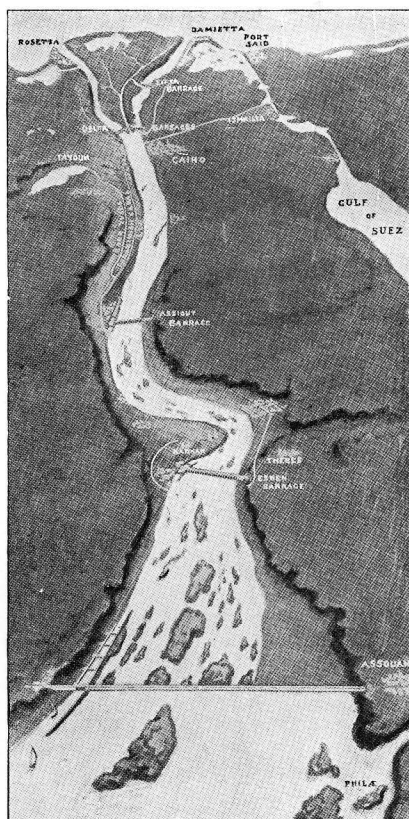


Fig. 2.

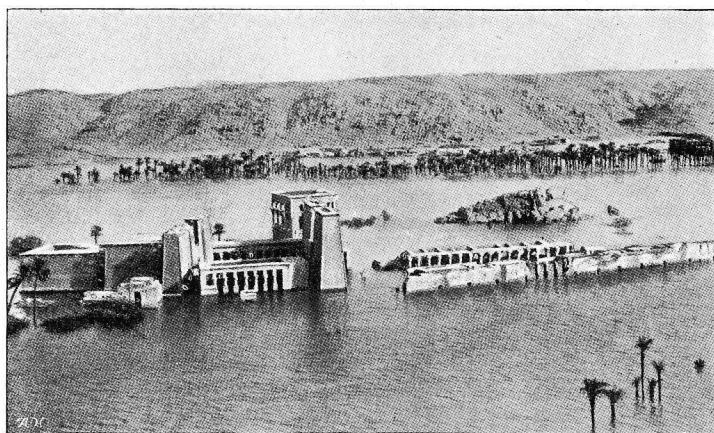


Fig. 3.

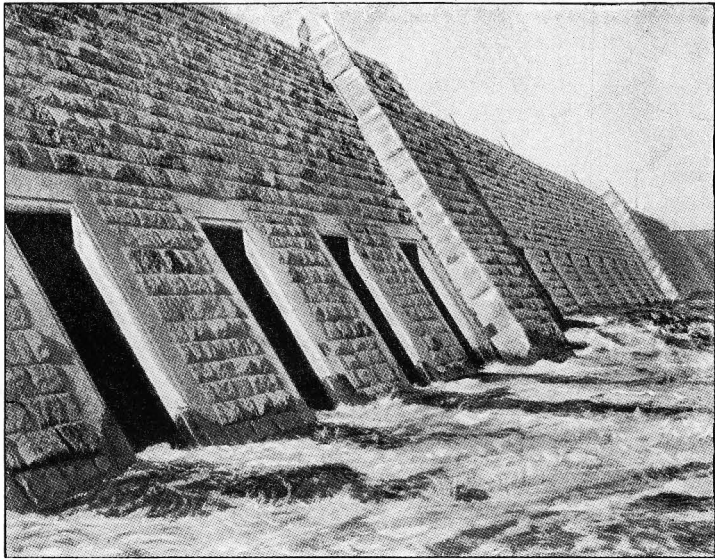


Fig. 4.

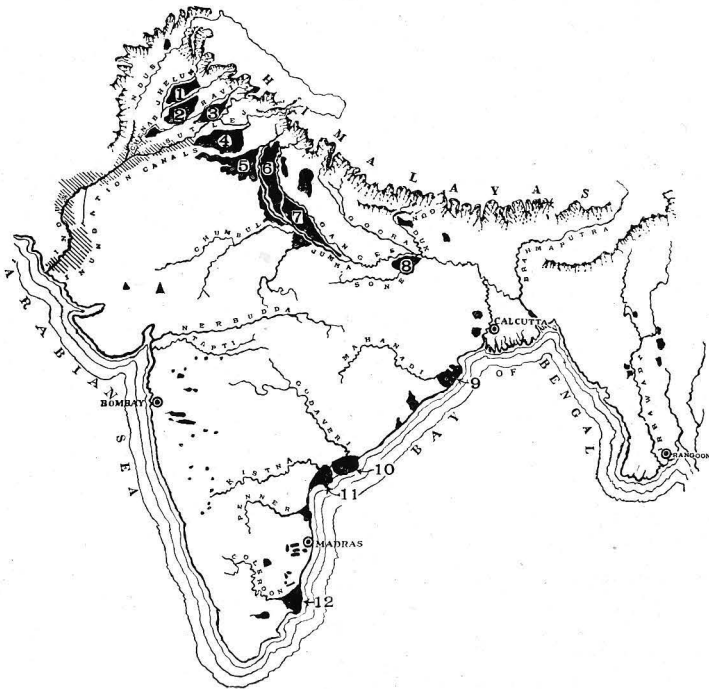


Fig. 5.

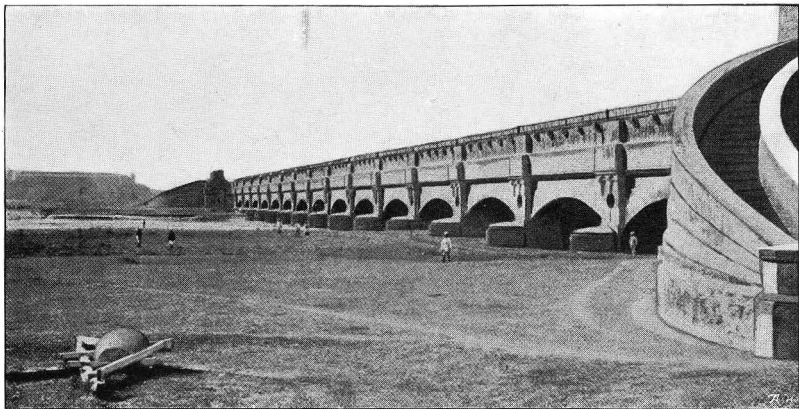


Fig. 6.

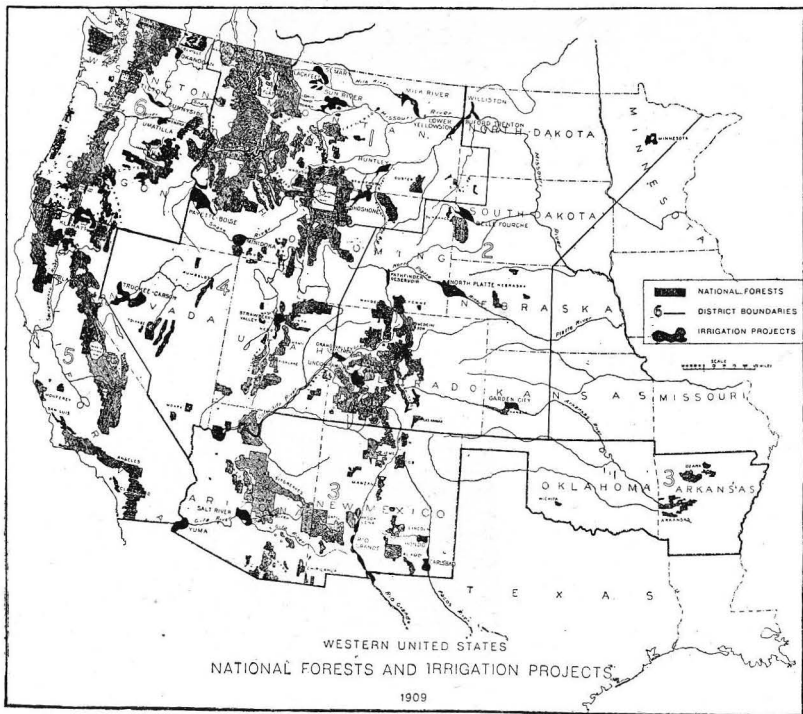


Fig. 7.

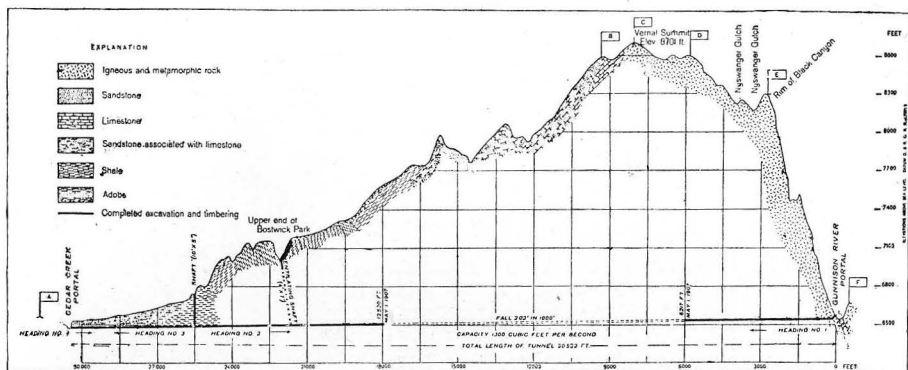


Fig. 8.

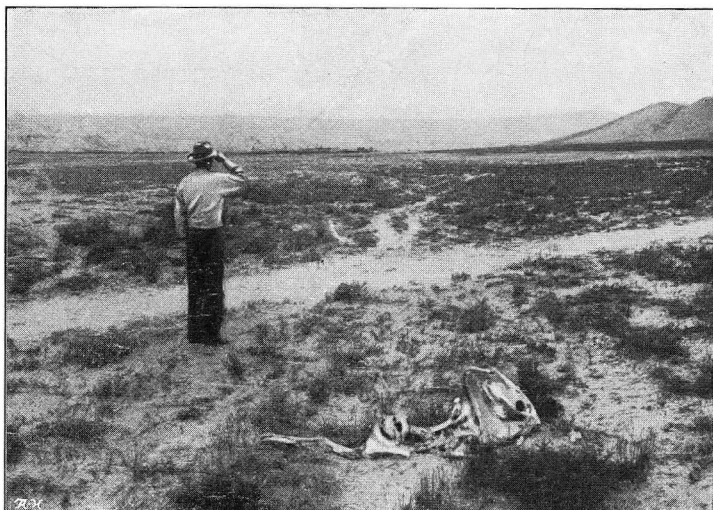


Fig. 9.



Fig. 10.

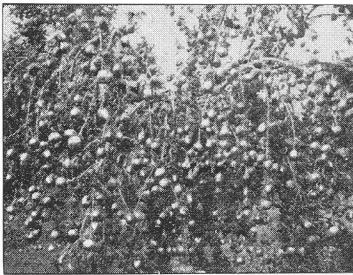


Fig. 11.

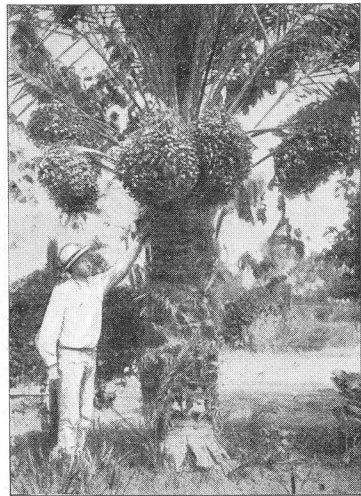


Fig. 12.

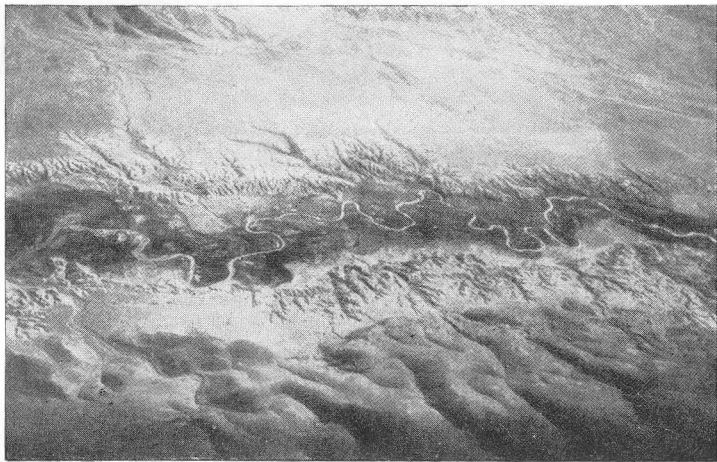


Fig. 13.

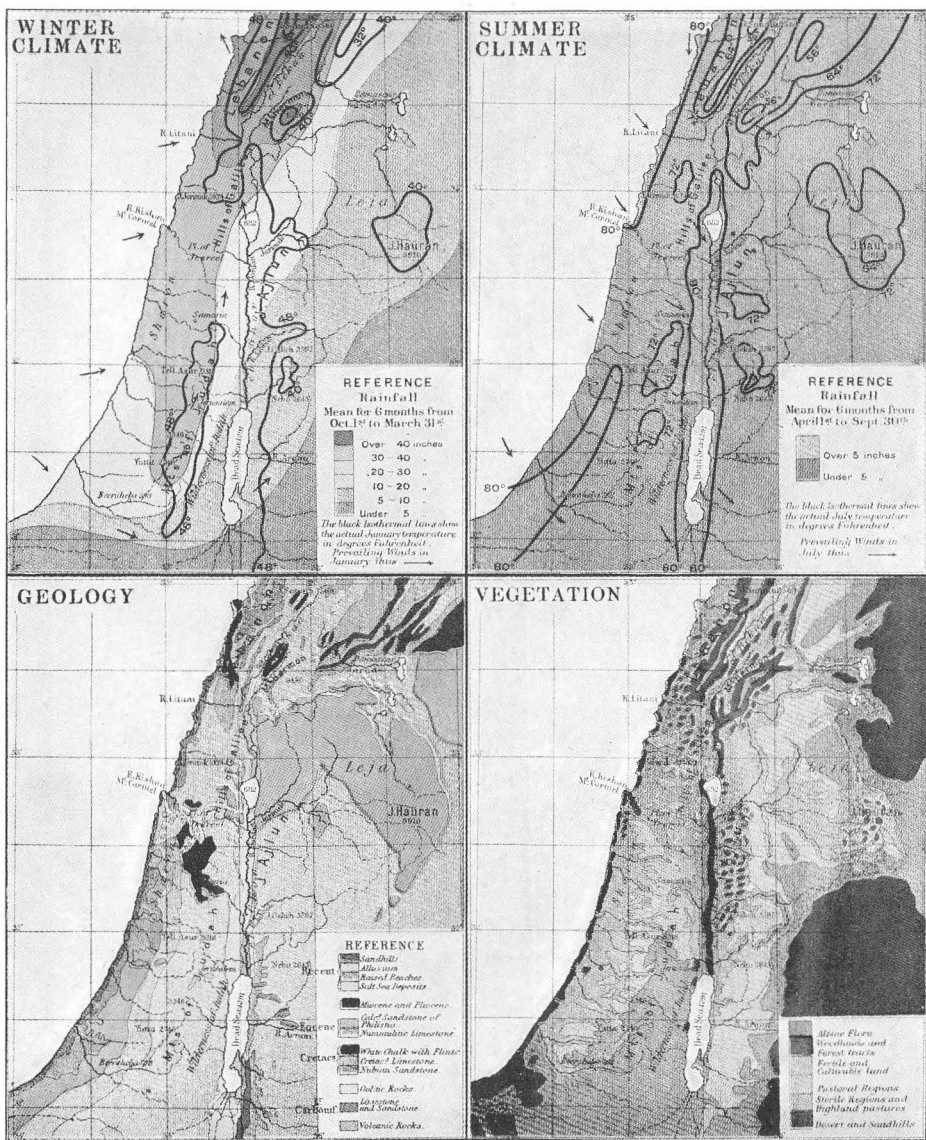
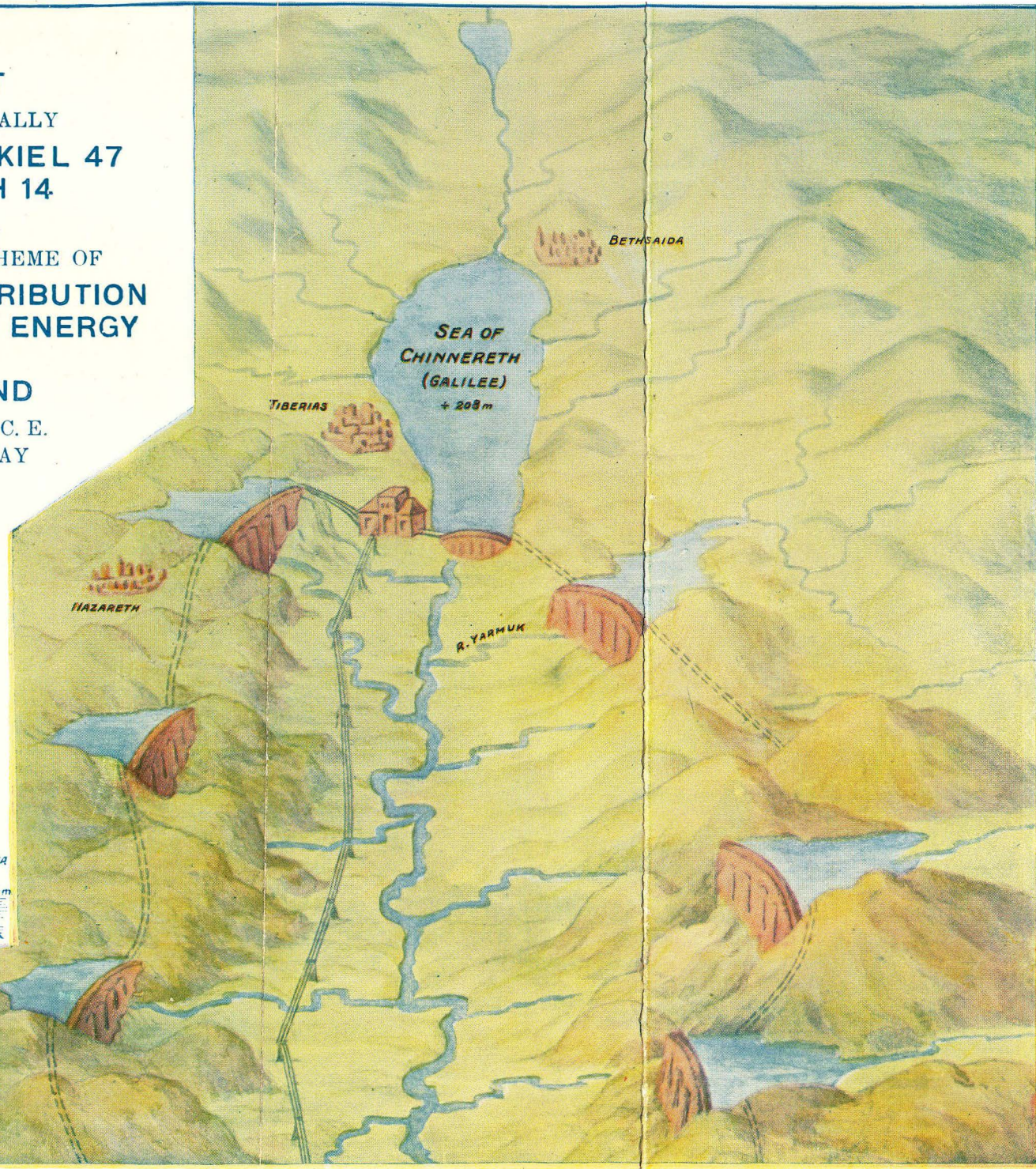
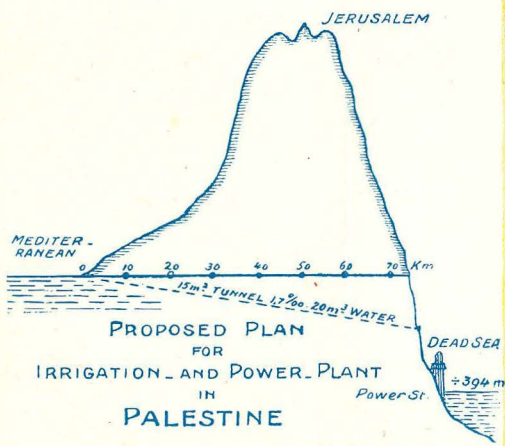


Fig. 14.

AN ATTEMPT
 TO RECORD GRAPHICALLY
 THE VISIONS OF **EZEKIEL 47**
 AND **ZECHARIAH 14**
 AS TO
 THEIR PRESUMPTIVE SCHEME OF
IRRIGATION AND DISTRIBUTION
OF HYDRO-ELECTRIC ENERGY
 IN
THE HOLY LAND
 BY ALBERT HIORTH C. E.
 KRISTIANIA, NORWAY





CHECHEM

R. JORDAN

JERICO

JERUSALEM

B. KIDRON

DEAD SEA

÷ 394 m

Power Station

Alt. Engelh. 1918.

DISCUSSION.

The CHAIRMAN, after expressing great regret at the absence of the author, and thanks to Colonel Biddulph, said that the lecture was in two parts, viz., the great benefits already experienced in many parts of the world by irrigation, and the prophetic possibilities indicated in respect of Palestine.

As regards the former, special reference had been made to India where the great irrigation canals, especially in the northern provinces of that land, were among the most important monuments of British administration. The author stated that the revenue produced by them was 7 per cent., a figure which he (the speaker) thought must be below the mark, for when he left India 19 years ago it was 11 per cent., and in some canals was as much as 20 per cent., and was annually increasing. This revenue, it must be remembered, was the difference in the land assessment of irrigated land and the same land prior to irrigation. It did not take into account the actual value of the produce, and that, in some cases, was enormous. Thus on one canal in the Punjab, of which he knew, the value of the crops in one year, from land where prior to irrigation there were no crops at all, was more than the entire capital expenditure on the canal, so that it might well be said that that canal paid over 100 per cent. But this was not the only advantage conferred. There was the great additional security afforded against famine, there was the possibility of extra employment to masses of labour, and the planting out of colonies of healthy agricultural people, all of which were collateral to well-prepared schemes of irrigation. The lecturer had alluded to the social changes produced in the case of the Swat River Canal. This scheme was devised by a wise and far-seeing governor of the Punjab, Sir Henry Durand, who saw the possibility of converting a barren area of otherwise fertile soil (which in his day was a battle ground of turbulent tribes on either side of the British frontier) into a productive tract, and, by inducing the tribesmen to turn their weapons into agricultural implements, to bring peace into the community. It is exactly 45 years since the work was begun by three English engineers, of whom he (the speaker) was now the sole survivor. The work, though somewhat dangerous, was extraordinarily interesting, not only because of the engineering problems involved, and they were many, but because it was the only case

in the Punjab of a canal being taken from a river, along the base of adjacent hills, and across the natural drainage from those hills. Usually canals are taken on the watershed between two rivers, with distributary channels radiating on either side, like the veins on the leaf of a tree such as an oak or beech. The distribution system of the Swat River Canal resembles in its traversing natural drainage what is proposed by the author in his paper for canals on either side of the Jordan. The work on the Swat River Canal, begun in 1878, was completed some few years later, but he (the speaker) left it to go on active service in 1879 and did not return for some 22 years. What a change! Instead of a barren plain with thorns and briars, there were acres upon acres of wheat and barley, peaceful villages all over the area, shady roads instead of dusty tracks, a complete transformation. He thanked God that he had been permitted to have even a small share in so splendid a result and to see it with his own eyes, it was well worth all the difficulty and hard work. It must, however, be remembered that, whether in Palestine or elsewhere, such results can only be achieved if there is a vast quantity of water always available. In Northern India the resources of the Himalayas with their melting snows are available just at the very time the country is parched and ready for sowing. What the quantity is may be judged from one canal on which he was engaged (and that by no means the largest) where the discharge was equal to all the needs of eight cities each as large as London with its 6 million inhabitants, and the combined waters of the Punjab canals discharge more than the entire industrial needs of France, Germany and Austria put together.

One has to bear these facts in mind in considering the possibilities of such work in Palestine. The feasibility of irrigation depends primarily on the rainfall in the Lebanon. There may be floods in the many tributaries of the Jordan, but unless the flow is perennial, it would be useless to construct dams in the gorges to catch the flood water, as apparently is contemplated in the author's scheme. From the examination of the levels of the country it appeared to him (the speaker) that the most suitable place for irrigation was on either bank of the Jordan south of the Lake of Galilee. That lake affords a valuable natural reservoir, and with regulating works at the south end could be made to control irrigation channels on either bank, which would doubtless command a considerable area, though

it is evident that the works would be costly, as the lines cross the natural drainage. The water thus taken for irrigation would never reach the Dead Sea, and this would mean a serious diminution of level, unless, as the author proposes, the loss be made good by a tunnel or pipe line from the Mediterranean. The very unique conditions of level make this possible, and the fall in the pipe would enable a power station to be constructed somewhere near Jericho. Whether this would have the effect of enabling sea water fish to live in the Dead Sea is, however, doubtful. The remarkable passages of Scripture quoted may possibly refer to some such work as this, and in any case indicate a state of things which is certainly different from the present barren and desolate conditions, though assuredly not unlike the improvements already achieved elsewhere and alluded to above. The remarkable position of Palestine, close to the trade routes of the world and centrally situated in the continents, is not without deep significance, and this, combined with its unique topography, show that under the millennial kingdom of Christ, to which all Scripture points, the physical development of the land may be a factor of immense importance to the world. He thought that whether they agreed or not with the lecturer they owed him a debt of gratitude for calling attention to so interesting a subject.

The Rev. ARTHUR H. FINN said :—Having lived in South Palestine as a child and revisited the Holy City last year, I have some personal knowledge of the country. In addition, my father and mother resided in the Holy Land for over 17 years, thereby gaining a familiarity with its capabilities seldom attained by Europeans, and, of course, I have learned much from them.

I can heartily endorse all that was said about the wonderful fertility of the soil. I well remember the luxuriant fruit gardens in the valley of Urtas, near Solomon's Pools, the orange groves at Jaffa, and the abundance of excellent fruit—grapes, figs, apricots, peaches, pomegranates, melons, mulberries and almonds—at the right season. Olive trees too abound, though whole groves of them were mercilessly cut down by the Turks in the late war. On my late visit, also, I had glimpses of the flourishing lemon, orange and pomegranate orchards at the Jewish colony of Rehoboth on the Philistine Plain. My father used to speak of the amazing wheat crops in that same Philistine country where even now the peasants

count on reaping an hundred-fold. During his tenure of office as British Consul for the whole country, my father was able to do a good deal towards encouraging cultivation, and among other things promoted the growth of cotton in the Jordan Valley, and introduced eucalyptus trees for counteracting malaria.

With Dr. Masterman, I greatly doubt the practicability of Mr. Hiorth's scheme of a sea-water tunnel from the Mediterranean to the Dead Sea, nor am I inclined to think that it would effect the beneficent changes Mr. Hiorth anticipates. Certainly I cannot agree it would at all correspond to the prophetic visions of a cleaving of the Mount of Olives, and of the issuing from the Temple of a river becoming too wide to be crossed, and with an abundance of fruit-bearing trees on either bank. Only Divine power can bring about these stupendous changes.

No doubt a good deal may be done towards fertilizing the Jordan Valley by judicious use of the waters of that river and its tributary streams. But for the greater part of the country I believe the chief *need is the renewal of forests to attract a greater rainfall*. I know of no authority for supposing that cedars did or would flourish except in the Lebanon, but there are other trees of large growth that would do well, such as the evergreen oak and the terebinth, as witness the great oak which grew at Hebron and the terebinth which used to stand by the Mammilla Pool, near Jerusalem. Probably too, other varieties suitable to the country and climate might be introduced. It is important to remember that, small as Palestine is, it has a wide range of climatic conditions, from the perpetual snows of Lebanon to the tropical heat of the Jordan Valley.

Though irrigation is needed for fruit and vegetable culture, the staple products of corn, wine and oil do not require an abundant rainfall, the winter rains and the heavy dews being sufficient for these. There is, however, need for a larger population, especially of those who would use more intelligent methods of cultivation, than the ignorant and custom-bound fellahheen.

Lieut.-Colonel F. A. MOLONY said :—I am sorry that the paper refers so much to unfulfilled prophecy. I believe in the inspiration of prophecy, as I trust that the paper I read here proves. But it seems to me that the apologetic value of any prophecy is discounted if there be *any* suspicion that it has been fulfilled on purpose. When

the prophecies referred to come true, this suspicion will arise, and will be increased by the fact of this paper having been read—especially if, as I think probable, the undertakings are not at first a financial success.

So let us look at the paper from a strictly business standpoint. The proposals fall into two parts. A fresh-water irrigation scheme, and a salt-water electric power scheme. I suggest that the first may prosper without the second, and should precede it; for I take it that, if heavy crops are raised in the Jordan Valley, they can be transported over the short distance to the Mediterranean. There is already one railway available.

I should much like to hear of a dam being successfully built at the lower end of the Sea of Galilee. It would greatly add to the defensibility of Palestine against an attack from the east, as it would allow of a flood being sent down the Jordan at short notice. But will the Christian public allow such a dam to be built, seeing that it will involve the submergence of the sites where most of our Lord's ministry was carried on! The public will surely want to be sure that it is absolutely necessary. Will not a dam at the lower end of the waters of Merom suffice to store up the winter rains for summer use? How high is the proposed dam at the lower end of the sea of Galilee to be, and what will it submerge?

If the public agree to it, then let it be built, and *one* Jordan canal. If *that* pays, and leaves water available, then dig the second.

But why are the smaller reservoirs shown on the *very line* of the canals? It does not look as though they could be emptied *into* the canals. Surely they ought to be further up their respective valleys? It looks from the birdseye view as if electricity was to be generated at the Dead Sea, and sent to the lower end of the Lake of Galilee, and there used to pump up water to a high level canal; or is the western canal to run towards the Sea of Galilee and there be used to generate electricity?

The paper suggests that the fresh water entering the Dead Sea should be lessened by its being spread over the ground, and replaced by salt water from the Mediterranean, which the author believes will float on the top of the denser salt water, and support fish. But why does not the fresh water of the Jordan do so? To replace the fresh water with salt, does not seem a likely way to decrease the salinity of the Dead Sea.

Lieut.-Colonel G. MACKINLEY writes :—" Our lecturer has brought before us grand schemes which appear to be quite practical and likely to be profitable if confidence and capital can be secured. The present condition of Palestine, protected, as it now is, by the power of England, appears to hold out good hopes that his plans may materialize before long. It also appears as if the schemes harmonize with the prophecies which Mr. Hiorth has quoted, though he warns us that perfect clearness has not yet been revealed. (From Zech. xiv, 8, it would appear that natural rivers will have their sources near Jerusalem, one flowing to the Mediterranean, the other to the Dead Sea ; this could not refer to any work done by man, but it could be effected by an earthquake or other natural convulsions.)

I should be glad if our lecturer would inform us if there is a corresponding deep depression in Africa to the south, in the line of the Dead Sea and the Gulf of Akaba. If there is such a lake in Africa, would it be possible to irrigate the land near it and to obtain water power in a manner similar to that which Mr. Hiorth proposes for the Jordan Valley ? "

Rev. E. P. CACHEMAILLE, M.A., said :—Mr. Hiorth, in his very interesting paper, has rightly referred to the prophecies of Ezekiel and Zechariah, describing the physical changes that Almighty God will bring about in those lands. But there is much more in these prophecies than has been brought forward, and it will be interesting to the members to have a brief summary which they can verify for themselves by looking up the references.

It is essential at the outset to bear in mind the distinction between the " Promised Land " and the " Holy Land." The land promised to Abraham and his seed is vastly more extensive than the small western portion of it, which we know as the Holy Land of Palestine. The Promised Land reaches west to east, some 500 miles from the Mediterranean to the River Euphrates ; southward its dimensions are not so clearly defined. In Solomon's time it acknowledged him as overlord, but it has never been actually settled or occupied by the people of Israel. The greater part of this area is desert for lack of water, but it is the most centrally situated territory in the world, being in contact with three continents and commanding the Eastern and Western Oceans.

The smaller portion, Palestine, will suffice at first for the restored People of Israel; but as they multiply and expand, abundant provision is made for the increased settlement of the population, in the Twelve County Divisions that run parallel to each other across the present desert to the Euphrates. (Ezek. xlvi, 13—xlvi.)

Ezekiel, in captivity at the River Chebar, is taken in vision to the Land of Israel, and is set down upon a very high mountain in that land, on the southern slope of which is a great sanctuary surrounded by an enclosure so large that it has the appearance of a city but it is a great Temple with its Courts and Precincts. (Ezek. xl.)

Ezekiel is shown a stream of running water flowing east from the sanctuary to a great distance. At first it is only a small stream, but it becomes a great river, which implies that it is receiving many tributaries. (Ezek. xlvi, 1; Joel iii, 18.) Also from the new city, which is Jerusalem, rebuilt and called by a new name (Ezek. xlvi, 35), and stands some ten miles further north than present Jerusalem, two rivers flow, one to east and the other to the Mediterranean west, the city standing on the watershed. (Zech. xiv, 8.) So there are mentioned three new rivers, two going east toward the wilderness, and one west to the Mediterranean.

To set these rivers running implies a total change in the physical features of the land. Water won't flow up hill. How comes this about? When the Lord's feet stand on the Mount of Olives (Zech. xiv, 4) the Mount cleaves asunder, half to north and half to south, leaving a great valley west to east between. This is part of a mighty convulsion (Ezek. xxxviii, 19, 20) that will upheave the whole land, and make it like the Arabah (Zech. xiv, 10), that great desert plateau south of the Dead Sea, extending to the Gulf of Akabah. This great upheaval, which could not well be instantaneous, will raise the very lofty mountain of the Lord's House, and its summit, being in perpetual snow, will abundantly supply the river that runs from the sanctuary eastward, through the wilderness. There will be other mountains also, though not so high. (Isai. ii, 2; Mic. iv, 1-3; Joel iii, 18.)

Jordan Valley is geologically a fault or crack in the strata, the Mediterranean side of which has sunk much lower than the other, leaving the mountains of Moab standing high above. All that Valley is to be raised to the same general level as the Arabah, so as to carry on the watershed from the future high land on the west,

and from the lofty mountain of the Lord's House, across into the Syrian and Arabian deserts. The raising of the land will alter the climate and the new rivers will make the wilderness literally to blossom as the rose.

Mr. THEODORE ROBERTS expressed the Institute's indebtedness to Mr. Hiorth for his suggestive paper. With reference to the map showing Palestine as the centre of the land system of the world, he pointed out that it was also the centre of navigation, the long arm of the Red Sea giving access from the thickly populated countries of India, China and East Africa, while the Mediterranean gives a similar access from the greater part of Europe, our own land and Western Africa, as well as the two great continents of America. All this was interesting in view of the prophecy that the nations were to come up to Jerusalem to worship in the millennial day (Zechariah, xiv, 16).

He referred to the prophecy of Ezekiel, xlvi, 22, 23, that strangers were to be incorporated in Israel, which led, no doubt, to the favour with which the Jews of our Lord's time regarded proselytes, who thus became the nucleus of the Christian Church which ultimately consisted mainly of Gentiles.

He thought that much prophecy had both an immediate partial, and an ultimate complete, fulfilment, as well as a present spiritual interpretation, just as our Lord's feeding of the multitude was actual, as well as typical of His whole ministry. So Ezekiel's prophecy might be literally fulfilled, as the lecturer had indicated, as well as have a spiritual meaning in the River of Grace with the trees typifying those who were exponents of that Grace. The connection of the River and the Trees in Isaiah, xli, 17-20, and Ezekiel, xlvi, 7, 12, showed that the prophetic word contemplated both irrigation and afforestation.

Dr. E. W. G. MASTERMAN, Hon. Sec. of the Palestine Exploration Fund, then said:—I venture to make a few remarks on this paper but must be very brief as the hour is late. I have made a special study of the Dead Sea region and the Jordan Valley and have been long familiar with the proposals of the writer of this paper, which were put forward some years ago. The proposals fall into two headings as the Chairman has remarked—firstly, those relating to

irrigation of the Jordan Valley, and secondly, the proposal to make a tunnel from the Mediterranean, under Jerusalem, into that Valley. Regarding the first, whatever may be decided regarding detail, some such irrigation scheme is sure to come about. At present the concession is in the hands of a Mr. Rutenburg, who intends, by using the Lake of Galilee as a reservoir in the drier season, to install machinery for the utilization of water-power, as well as to construct irrigation canals. But it must always be remembered that the Jordan is not a large river and in the summer months runs very low. The proposal to use the water itself to any great extent outside the actual valley is of very doubtful validity, and to suppose, as has been suggested, that water could be pumped up the 3,000 or 4,000 feet on to the Eastern Plateau, is quite impracticable. With respect to the second plan there are far more serious objections. Whoever is going to subscribe £15,000,000 to make such a canal? The whole plan is contradictory. If the Mediterranean waters are to evaporate and produce salt as they travel down towards the Dead Sea, how can they "heal" the waters of the Dead Sea? To so dilute the waters of the Dead Sea, especially with sea water, as to enable them to support fish life, would involve filling up the Jordan Valley at least as far north as the Lake of Galilee. The whole plan is grotesque. The writer too makes some false assumptions. The seasonal variation of the Dead Sea is not, as was stated many years ago, on mere guess work, 16 feet, but, as I have proved by 10 years' careful measurement, made on behalf of the Palestine Exploration Fund, from one and a half to three feet. With regard to the population of Palestine in ancient times the figures quoted are quite impossible. A careful examination of the land shows that these ancient "cities" were very small. Much has been made of ruined sites, but many of these are extremely small and are not very ancient. Probably in the days of David and Solomon the population of Palestine was much less than it is to-day, and even in the New Testament times all the evidence of archæology is against the extravagant figures given by Josephus, who may have been a good historian but was a thorough oriental where numbers are concerned. The writer of the paper suggests that cedars grow in Palestine, of this there is not the slightest evidence. All the historical references mention the Lebanon and not Palestine as the site of great cedar forests. Indeed of the existence

of forests of great trees, as contrasted with thickets or moderate sized woods, there is no evidence at all. The total rainfall of Palestine* does not average "about 40 inches per annum." In the higher mountain region the mean is about 26-27 inches, in the plains less, and in the Jordan Valley very much less. Probably the mean rainfall on the whole surface of Western Palestine is well under 15 inches. No one who has passed even one year in Palestine could possibly describe the "remaining nine months of the year" as having a sky "practically cloudless." Rain falls off and on for quite six months and March is at times the wettest month. During all the late months of summer heavy banks of clouds pass across the sky to the great mitigation of the climate.

It may be of interest to some present to know that at certain spots near the mouth of the Jordan and where springs flow into the lake, a few small fish may be seen at times swimming about, but they cannot live at all in the undiluted Dead Sea water.

Mrs. STRUTT said :—It is a great pity that a concession of such a far-reaching character should have been granted to a Russian Jew, to the exclusion of other Nationalists. So far nothing appears to have been done. I was informed he had gone to New York to endeavour to raise £200,000, but was not successful. Any concession to do any good would require 10 times that amount, and different undertakings should be granted to different pioneers, and so give as much employment as possible.

AUTHOR'S REPLY.

I beg to express my thanks to the gentlemen who honoured me by discussing this paper, and for the kind criticism and valuable fresh thoughts and suggestions.

I quite agree with the Chairman, as to the most convenient places for the irrigation; but in my plan the water from the canals was never expected to reach the Dead Sea—being exclusively reserved for the irrigation (p. 138, 2nd para.; p. 140, 5th para.).

Mr. Finn says that "only Divine power can bring about these stupendous changes." As pointed out (p. 143, last para.) an earthquake might be the material means for creating the "tunnel."

* These remarks about the rainfall have been added as the speaker had not time to finish.

Lieut.-Colonel F. A. Molony: The slight raising contemplated of the actual level of the Sea of Galilee (and a corresponding *lowering* of the actual lowest ebb) will drain a very considerable volume of water to the canals, without submerging any *city of arable lands*. In each of the tributaries several dams should be built at suitable places, one above the other, in order to avoid pumping and thus utilizing as far as possible gravitation, the cheapest of means for distribution of the water (p. 138, para. 1).

The lowest of these reservoirs could be united by the canals (shown in dotted lines on the map).

Lieut.-Colonel G. Mackinlay: The said African depression does exist.

A power-scheme like the one suggested by the speaker will in all cases really depend upon the cost of the power generated, the length of the tunnel and the depth of the depression, also the eventual use of the power on the spot will have to be considered.

The Rev. E. P. Cachemaille: I beg to thank the hon. speaker, from whose books I have derived so much biblical knowledge, for his most instructive suggestions.

I heartily agree with Mr. Theodore Roberts in believing fulfilment of Prophecy (Biblical) as both past, present and future.

In lectures I demonstrate this graphically by moving the white screen *from* the lantern towards the opposite wall, every epoch in *history* can thus be shown its own particular fulfilment, until in *focus* the *final*, complete—*future*—picture appears, leaving all the preliminary, then *historic*, pictures as imperfect, indistinct, partly only visible ones from the past.

Up to the present day *historical*, I must be "Futurist" as regards future, but allowing no "gap."

I quite agree with Doctor Masterman, that the pumping of water up some 3-4,000 feet is absolutely impracticable, and I never did contemplate such curious and lofty plans, of course; that very idea is to be credited to my learned opponent.

As to the funds to be raised, be it even millions of pounds, I never doubted the possibility of raising the same, as the Owner of The Land and The Lord of The People, yea, The real Owner of the wealth of all peoples, certainly will know how to find the funds for carrying out His Purposes (Exodus xii, 35, 36).

(Three years ago the press informed us that Baron Rothschild had given half of his fortune to the Colonization of Palestine.)

As to the variation of the level of the Dead Sea, I expressly stated that the different authors did not agree (p. 139, para. 1), and, as none of the authors I have consulted have devoted ten years to "careful measurement" of that waterline (entirely unimportant in this question), I will thankfully adopt the esteemed speaker's figures.

My figures as to the ancient population, are—I am sorry to see—deemed "quite impossible."

To believers in the Holy Scriptures, I venture to quote one or two passages, viz.: 1 Chron., xxi, 5, and 2 Sam., xxiv, 9, where we are told of nearly *one and a half million* "men that drew sword." Any member of this Institute may from this figure easily approximately compute the *total number* of inhabitants.

"A number, probably much less than it is to-day"—as the learned doctor says—will thus hardly do. From a newspaper cutting I see that Sir Alfred Mond expects the land to receive some 3-4 *million* people, when the plans for the restoration are ready.

Some seventy O.T. passages mention *cedars* as known in Palestine in olden days, that cedars *will be planted and grow there in future* is revealed to the believer in the Bible in Isa. xli, 18-20:—

"I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water, *I will plant in the wilderness the cedar . . .*"

On p. 136, para. 9, the *average rainfall in the highlands* is given, according to the official maps and figures, only these districts—capable of supplying surplus water for the irrigation—being here of any consequence.

In Wm. Smith's *Dictionary of the Bible*, one passage runs thus: "Between April and November there is, *with the rarest exceptions*, an uninterrupted succession of fine weather, and skies without a cloud" (p. 693, Art. "Palestine"). (Italics mine.)

My learned opponent denounces the plan here presented as impossible and contradictory, and even employs the epithet "grotesque." The Doctor cannot see how the waters of the Dead Sea can be "healed" and *simultaneously* salt be produced. Admittedly, to the observer in general, it may seem extremely complicated, that *one part* of the water evaporates—leaving salt—before reaching the level of the Dead Sea, *another part* of the water flows through the turbine tubes,

developing energy *and* healing the saturated waters of the Dead Sea ; the scientifically trained technical mind will more easily understand this from the explanation and a brief glance at the coloured map.

As my personal knowledge and experience of water-power perhaps may be deemed somewhat limited as compared to that of the Doctor (as co-owner and member of boards of companies controlling a little above one million horse-power in Scandinavia and in Iceland, I got part of my practical training in this matter), I venture to quote the opinion of another member of this Society, quite a well-known scientist, fellow-countryman of mine, Dr. Fridtjof Nansen, Professor of Oceanography (G.C.V.O., D.Sc., LL.D., etc., etc.), who said in his letter of November 15th, 1913 : “ I beg to thank you very much for your kindness in sending me your grand plan of a tunnel through the land between the Mediterranean and the Dead Sea, which I have read with great interest.”

Dr. Nansen at that time refrained from expressing an opinion as to the feasibility of the plan (he declared himself incapable of so doing), but *regarding this special* question I asked—and received—the opinion of another gentleman, whose scientific ability and authority may perhaps safely be said to approach very closely to that of my esteemed opponent, *viz.*, *Sir William Crookes* (F.R.S., etc., etc.), who wrote in his letter of September 27th, 1913 (submitted in original to the Victoria Institute), regarding the plan here described : “ I have read your scheme of obtaining water power by means of a tunnel from the ocean to the Dead Sea, and utilizing the power so obtained in the production of electricity. The idea seems to be a thoroughly feasible one, and I will not fail to mention it to any of my friends to whom I think it will appeal.”

654TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B. THE CENTRAL HALL,
WESTMINSTER, S.W. 1, ON MONDAY, APRIL 23RD, 1923,
AT 4.30 P.M.

LIEUT.-COLONEL HOPE BIDDULPH, D.S.O., IN THE CHAIR.

The Minutes of the last Meeting were read, confirmed and signed and the Honorary Secretary announced the Election of F. W. Howard Piper, Esq., as an Associate.

The CHAIRMAN then introduced Dr. D. Anderson-Berry to read his paper on "Occultism—at the Bar of Philosophy and Religion."

*OCCULTISM: AT THE BAR OF PHILOSOPHY AND
RELIGION.* By DAVID ANDERSON-BERRY, Esq., M.D.,
LL.D.

IN 1875, Madame Blavatsky, aided by Colonel Olcott, founded a society in the U.S.A. for the purpose of:—

- (1) Establishing a nucleus of the brotherhood of humanity;
- (2) Promoting the study of comparative religion of philosophy; and
- (3) Making a systematic investigation of the hidden powers of life and matter.

This last is known as "Occultism."

Looking at all the great religions of the world some unifying principle was sought. From what supreme source did they all spring? And it was determined that they all were so many expressions of one great fundamental truth, which they called "Wisdom Religion." How are we to discern the truth of this? By appealing, Madame Blavatsky said, to a "Secret Doctrine" and "Exotic Teaching." This, she proclaimed, was the possession for ages of certain mysterious adepts in "Occultism," or "Mahatmas."

She said she was in psychical as well as physical connection with these "Mahatmas," and sealed her testimony by giving manifestations of "occult phenomena."

Unfortunately, for her, the fraudulent character of these "occult phenomena" was displayed by several capable and responsible investigators.

Thus we are not asked to study these "occult phenomena," but to investigate and judge the teachings which have thus been handed down by secret companies of men both in the West and the East, especially in the East.

Starting with the premise that this "secret doctrine" is the groundwork of all great religions, it follows that members of these religions may be occultists because rites and ceremonies are a mere camouflage; a gilding of the pill to make it palatable to various tastes.

Hence they quote the words of Archbishop Temple (1857): "We are in need of, and are being gradually forced into, a theology based on psychology."

"Rites they are, but not dogmas. Therefore these deep religious customs can be adhered to by the learned and unlearned alike and form a bond of union between them. These rites are the ties that bind the population together" (Dr. Steiner, *Investigations in Occultism*, p. 222).

Nay, they approve also of such books as the Bible. "Dr. Steiner says much about the Bible, and his teachings are wholly ethical and consistent with the broad truths of Christianity." (*In. in Occultism*, p. 25.)

As to the truth of this we shall see.

They also approve of the doctrine of the Trinity: "The whole, in its ideal and complete perfection, proceeding eternally from God, existing eternally as the object of God's love and thought, and expressed in time in the person of Jesus Christ, is the second person of the Holy Trinity; and dwelling in us, manifesting, expressing Himself by means of us is His Spirit, the third person of the Holy Trinity" (Rev. G. H. McNeile in *Self-Training in Prayer*), quoted with this remark: "The following statement . . . is perfectly consistent with Dr. Steiner's investigations" (*op. cit.*, pp. 26, 27). This, too, we shall see whether it is so or not.

What are the chief doctrines taught?

I. *Reincarnation*.—This is, that souls existing from all time enter bodies at different stages of their (the souls') history. "Consequently, 2200 years are generally said to elapse between two

incarnations. In this time man appears twice, and comes as a rule once as man and once as woman, so that the time is really 1100 years" (*op. cit.*, p. 64). This time is fixed by the passage of the sun into a particular sign of the zodiac at the vernal equinox; "this sign constantly recedes, so that in a period of, say, 2200 years the sun enters the next sign" (*op. cit.*, p. 63).

Reincarnation or metempsychosis is not accepted by Western thought. Two obstacles to its acceptance are: there is no remembrance of any previous existence, and on memory depends our personality. And souls are not physical entities like a packet of tea to be handed on to the next recipient. Its nature depends on the body to which it belongs, for a dog's soul or a centipede's soul is not a human soul.

And if it is replied: But we are speaking of reincarnation as a man or a woman,—then I ask, where is responsibility, which is the basis of judgment and reward?

II. *The Nature of Man.*—According to occultists, a man's body is a complex thing. It consists of:—

- (1) "The physical body, through which all outer senses function.
- (2) "The etheric body, which in delicately toned light permeates the physical body throughout.
- (3) "The astral body, which contains the psychic principles:—
 - (a) The sentient soul;
 - (b) The intellectual soul;
 - (c) The self-conscious soul.
- (4) "The ego or body of consciousness, which sets about transforming the first three by acting upon the psychic principles.
- (5) "Manas, partly developed.
- (6) "Buddhi, } of which there is merely a seed"
"Atma, }

(*op. cit.*, pp. 55, 56).

I give this description of the ego as seen by the initiate:—
"As he inspects the astral body" (this has, we are told, "a reddish-grey fundamental colour") "he sees everything in perpetual motion except a little space, which, like a bluish egg placed on its side, lies motionless behind the forehead, near the root of the nose" (pp. 51, 52).

This is the description how one is to see the etheric body :—
 “ If you want to see the etheric organ alone, you must, by use of your will-power, be in a position to suggest the physical frame away, while fully retaining ordinary self-consciousness. If and when you succeed in this, the space where the physical frame was is not left empty ; you see in front of you the etheric organ, a form made of bluish-pink light, a phantom of light, somewhat darker than a peach blossom.”

Needless to say that I have not succeeded. But it reminds me of a book which was published as a medical work. It was accompanied by a screen. You were to place the patient in a certain position in a room suitably arranged and then to look at him through the screen. You would then observe certain differently coloured emanations. A key to the colours gave you the names of the diseases these signified.

On a representative of the firm pressing me to buy, I replied that I would wait. Already I was a pioneer in one direction, and that was enough for me. I would wait for a lead.

It came to nothing, and (I believe) the firm to bankruptcy.

Even the promises of the occultists are not encouraging.

“ But everyone may say : ‘ I shall see the greater worlds as soon as the eyes of my spirit have been opened.’ An operation may be performed on the eyes and ears of each one who has the necessary patience and perseverance.

“ ‘ How long will it be before I can gain these powers ? ’ ” Subba Row has given answer. He says : ‘ One attains them in seventy incarnations ’ ” (you will remember the 2200 years !), “ ‘ another in seven incarnations . . . ’ ” (*op. cit.*, pp. 81, 82).

The three worlds are :—

(1) The physical world, the scene of human life.

(2) The astral or psychic world, the world of the soul. Here everything is reversed as in a mirror. “ For instance, he has to learn to read numbers backwards. The number 345 will appear as 543 ” (p. 83). This applies to moral matters, so there we are surrounded “ by malignant black forms which threaten and torment them.” Fortunately, “ a seemingly approaching form is really in retreat ” (p. 84).

“ In the physical world we see first the hen and then the egg ; in the astral world, we see first the egg and then the hen that laid it.”

(3) Devachanic or spiritual world spreads broader than the preceding : “ It is a world of colour and of sound.” The student

“learns to understand a profound saying of Indian Wisdom : *Tat tvam asi*, i.e. ‘That art thou.’ Much has been written about this, but its true significance is only learned by the student when he goes from the astral world into that of Devachan. Then for a moment he sees his physical form outside him and says *Tat tvam asi*, ‘That art thou’” (*op. cit.*, p. 88). Our writer assures us that this world of sound is added to the astral world or world of colours. True it was already there, but then it had no meaning. He adds “Pythagoras designated this sound the music of the spheres . . . Cosmic harmony is heard ; everything lives in the form of sounds. Goethe, being an initiate, makes the sun resound and unveils the secret of Devachan . . . ‘The sun sings in the old way, competing with his brother’s choir, and accomplishes his predestined journey with a march of thunder.’ He means the spirit of the sun, which really resounds when we are in the world of Devachan.”

Then we are told Devachan is divided into four parts :—

- (1) “Everything physically solid is visible—the devachanic continent.
- (2) “Everything living flows along as water—the devachanic ocean.
- (3) “Everything in the form of feelings and emotions, pleasure and pain, flows like the air—this is the atmosphere of Devachan.
- (4) “Everything living among mankind in the form of original thought—the region of spiritual archetypes.”

Then we come to the Akashic Record, where everything done amongst men, whether mentioned in history or not, is kept in an imperishable record. Does the enquirer wish to know anything about Nelson ? then he has only to concentrate, and around him on every hand appear pictures of everything that Nelson did, what he thought, and what his intentions and the imaginations of his heart were. Here we would have many portraits of the unfortunate Lady Hamilton. But we are told “these akashic records are a perplexing language, because Akasha is itself alive.” A curious statement ! For a reason still more curious !

III. *Death*.—We are told that in sleep “man loses consciousness because the astral vehicle has left the body . . . at death something further happens. Not only the astral and the ego

but also the etheric body leaves the physical . . . Death takes place when the connection . . . is broken at the heart."

As an illustration of how the etheric leaves the physical body, we are told "when a finger goes to sleep the clairvoyant will observe another sort of finger creeping out. This is the etheric finger, or the etheric body leaving the physical in this particular place."

Now when I have sat on a hard chair my leg has gone to sleep, because of the pressure of the edge of the chair on the great sciatic nerve interfering with its functions. But if I believed the occultist I should know that this simple reason is foolishness. It is not pressure on my sciatic nerve, but the etheric leg leaving my trunk at that place; and if I were clairvoyant and looked into a mirror, I should exclaim, "Oh, Isle of Man! here is a man with three legs!"

"We have now come to that point of time after death when we see in an ordinary man two corpses . . . physical body . . . etheric body" (*op. cit.*, p. 59). What remains alive? The astral body.

Now we have in our path of dissolution after death reached *Kama loca*, or "the place of desire." Gradually, however, through "a law of the spiritual" world, which is "expansion," we become "a third corpse," for we shed our astral body (*op. cit.*, p. 60).

What happens should he be quickly re-born and light upon his "astral corpse?" "In this case the old astral body appears to him in bad dreams or visions as his second ego, and hovers round him, harassing and troubling him. This is the false Guardian of the Threshold." Now we know what nightmares are!

But we gain, because when dying we perceive a memory of all the past in a form of pictures. This gradually fades, but "the complete product of the past life is stored in the higher astral body in the form of an *extract of energy*" (p. 62, italics mine). This when we are reincarnated forms another body, which is called "causal." Thus these that have lived on earth repeatedly "have a rich causal body" (p. 62).

Thus we see how we part with our bodies in death. What remains? The soul and the spirit. The former is the link between the latter and the body. After death the soul and spirit are bound together, and as the soul is coloured and saturated by the body which it inhabited, it forms a sort of covering for the spirit replacing the body. It appears to me to be like the soft skin

of the hermit crab when he leaves his shell in search of another. And in reincarnation, it is the duty of the soul to guide the spirit to a right physical receptacle. That is why it is coloured and saturated so that it may be led to the right body. This path of destiny is known as *Karma*.

Not only so, but the soul is the life of the spirit (p. 71).

And following its destiny it passes through seven regions which form a kind of oriental purgatory. At the end "the soul-nature has now been absorbed by its own world, into which it has voluntarily expanded, and the spirit is free of all bonds" (p. 77).

"One remains in *Kama loca* (this purgatory) for about a third of one's previous life, which . . . as having been 75 years" (p. 79).

We have thus passed from the physical through the astral to the devachanic world where the spirit life is now spent. There we learn to say *Tat tvam asi*, and to understand the meaning of the phrase "that art thou."

It must be somewhat difficult, for our first experience in Devachan is to discover that "Everything is seen in its complementary colours . . . wherever a human being occupies a space physically, there is nothing to be seen but a hollow space surrounded by a sheath of rays."

What is man's occupation after death? "In lower Devachan he finds among his companions the egos of plants, and is able to transform their kingdom. In this way he takes part in the transformation of the earth . . .

"It is thus absolutely true to say . . . 'This is the work of the dead.'

"Even in the forces of nature the action of discarnate human beings is to be seen. The earth is thus rebuilt by man" (*op. cit.*, p. 131).

On the other hand, notice "All material things are an illusion if we do not look upon them as an expression of the divine. If we renounce the outer world, we renounce the divine. If we deny matter, . . . then we deny God" (p. 239).

Yet we are assured, "Nowhere at all in the outer world is the Godhead any more manifested. Man must plunge into his own inner nature, and seek God in his own heart" (*op. cit.*, p. 199).

Here, however, we wait the rest of the 2200 or 1100 years whilst our next body is being prepared for us.

IV. *Some physiological and psychological peculiarities.*—"The human ego enters the man with the air which he breathes. When we speak of an ego common to all men, this has also a common body, the air. It was not for nothing that the ancients called that common ego *Atma*, i.e. breathing . . . The entrance of the individual ego into man is described . . . as the descent of the *manas*, of the *manasaputras*. Every time a human being drew breath, he slowly absorbed *manas*, Buddhi of *Atma* in the germ" (p. 191).

"On coming into existence, the Earth had met with the planet Mars.

"The two planets interpenetrated each other, the Earth going through Mars, and gaining from it a substance which it had not previously possessed, namely, iron. Mars left iron behind in the Earth, in a vaporous condition . . . Man would have been able to breathe heat, but he could never have had warm blood, for iron is the source of heat in the blood" (p. 182). Now we know what we owe to Mars and to iron. Something new I guess to the astronomers and to the physiologists!

But mark this: "Oxygen we inhale; we exhale carbonic acid, the poison; and thus with every respiration we are incessantly killing other beings . . . the occult teacher is intent on changing that . . . Modern materialism makes health depend on fresh air, but its method of healing through air is a method of killing . . . Just as man has already once passed through the mineral and the plant kingdoms, so he will return through them. He will become a plant . . . He will then keep the carbon within himself" (pp. 224, 225). But what about the individual and universal egos which we receive by inhaling the air?

V. *Soteriology.*—How does this mysterious being, man, obtain salvation? Jesus Christ is admittedly a great Guru and teacher. Historically seen, He was the incarnation for the time of the second person in the Trinity. His words are good, that is, provided they are read occultly. What do I mean by this? Suppose you received a letter from me. Read as it stands it is a begging letter, but instructed you read only every fifth word consecutively, and the meaning is clear but quite different; it is no longer a begging letter. It reminds one of Bacon's history of himself, as found in the writings of William Shakespeare according to some.

Thus, the initiate reads the Bible (if he likes), but the message it has for him is the secret or occult message hidden beneath the text. This is what he understands by "the letter killeth."

"There are three paths of occult development; the Oriental, the Christo-Gnostic and the Christo-Rosicrucian."

For lack of time, let us omit the study of the Oriental path which consists of instructions that can be classified in eight groups: (1) Yama; (2) Asana; (3) Nyama; (4) Pranayama; (5) Pravahara; (6) Dharana; (7) Dyana; and (8) Samadhi. Yama includes everything that must be given up. Asana is the observance of religious customs. Nyama means keeping to a certain posture in meditation. Pranayama is yoga breathing, and so forth.

The Rosicrucian path came into existence about the fourteenth century and consists chiefly in lower self-knowledge or self-contemplation by means of which the lower self is conquered; and the higher self-knowledge which is born of self-renunciation.

But the Christo-Gnostic path requires a little consideration. St. John's Gospel is taken as a basis. The first five verses are to be meditated on daily for years until "clairvoyance is brought about" . . . and "the pupil sees astrally all that is said in the Gospel of St. John" (p. 230).

In the first twelve chapters "he is introduced into the akashic records of Palestine." Then comes the 13th chapter which begins the stages of "Christian initiation."

- (i) The washing of feet.—In this the pupil is "permeated with meekness." "The other symptom is that he feels . . . as if his feet were washed with water. The inner symptom . . . he sees himself washing the feet of many people."
- (ii) The scourging.—This teaches endurance. Outwardly he feels "a pricking pain all over the body." Inwardly "the pupil sees himself scourged."
- (iii) The crown of thorns.—To endure scorn and ridicule. Outwardly "a pain in the head." Inwardly "a vision of being thus crowned."
- (iv) The Crucifixion.—Indifference to the body. Outwardly the stigmata will appear. Red marks in various places.
- (v) The Mystic Death.—"Dying awhile to all earthly things." Inwardly, darkness when "*the pupil learns*

to know all that exists in the world of vice and wickedness. That is the descent into hell." (Italics mine).

- (vi) The Burial.—All things become a part of him. "The earth has become his body."
- (vii) The Resurrection.—"This condition cannot be described in words." It "can only be conceived by those where soul has grown to be independent of the brain."

This crowns the initiation. Imagination fails to go further.

And the occultist denies the resurrection of the body. Hence it is well said that it "can only be conceived" by one "whose soul" is "independent of the brain!"

Is occultism necessary to salvation? That salvation is necessary the occultist admits, for "Since the days of Adam, very few of our race have succeeded in attaining perfection" (*op. cit.*, p. 15). No. Occultism "applies only to those who really want to devote themselves to such an occult development. A person can be a very good Christian, and quite fulfil all that the Christian religion requires of the laity, without subjecting himself to a Christian occult training. "If someone declares: 'Without any occult training it is possible to be good and to attain to a kind of higher life,' there is nothing to be said; it is a matter of course" (*op. cit.*, p. 219).

Now for a few remarks on the subject.

Vaughan well says "Mysticism, whether in religion or philosophy, is that form of error which mistakes for a divine manifestation the operations of a merely human faculty" (*Hours with the Mystics*, I., 22). And occultism is a form of mysticism to which the words of Morell well apply "Mysticism is that system which refusing to admit that we can gain truth with absolute certainty, either from sense or reason, points us to faith, feeling, or inspiration as its only valid source" (*Speculative Philosophy*, II, p. 332).

Now when we bring occultism to the bar of philosophy let us remind ourselves that in the history of human thought from its earliest ages we find that four great classes are formed. I. *Materialism*, when thinkers affirm that the world is made of one substance, and that matter. II. *Idealism*, when it is affirmed that that one substance is spirit. III. *Scepticism*, when perceiving that these two cannot be right, one must be, whilst both may be, wrong, affirms its opinion that "this only

can we know that we know nothing." IV. The Common-sense people accept, what they would never probably have doubted but for these philosophers, the existence of matter and spirit.

Even amongst the lowest classes of human beings, say the head-hunters and cannibals of New Guinea, you will find that both are believed in, even to this extent that the wizards or wise-men deny the materialization of spiritual beings of which our modern "medicine men" make so much. No, to them spirit is spirit and matter is matter; and as the phenomena belonging to each, feeling, willing, knowing, and form, extension, solidity, mass, colour, etc., are ever distinguishable so the substances thus made known to us cannot be confounded together.

Now we know space and time by their relativity, otherwise they are not known. For as space is the place of bodies so time is the place of events. Our faculty of implied knowledge makes them known to us without a shadow of a doubt, for bodies imply space, and succession time.

Mark this, in your own way, if you like, for occultism runs ashore here.

As we have read, colour, sound, and form have much to do with both their physical and spiritual worlds, and although they try to assure us that in regard to the latter these expressions are to be taken metaphorically, yet we have the limitations of time and space predicated of these worlds.

And whilst in one place Dr. Steiner writes as a Pantheist—God is All, and All is God—yet he also represents God, who he assures us is pure spirit, to be pure matter. "If we deny matter, we deny God."

Like so many of these efforts of the human imagination, confusion of philosophic thought enters; for, as in Mrs. Eddy's case, at one time we see he is as pure an Idealist as Hegel, with whom thought and the thinker, being and not being, are identical, yet we find him as great a Materialist as any.

Judged by Natural Philosophy, his statements are peculiar. For instance, iron in the blood is the source of bodily heat. Is it?

This reminds me of the class-room in Glasgow University where Sir Wm. Thomson (better known as Lord Kelvin) introduced us into the marvels of Natural Philosophy, and this by the concatenation of ideas recalls the great question of Evolution. Some of you may admire that product of the scientific imagination. Well, then, what do you say to the occultist's

idea of Evolution ? “ The line of Evolution goes back into very ancient times . . . Man was there . . . The first human organism was a kind of auric egg, within which was a curious structure, not very unlike barnacles packed together . . his physical body was still very imperfect . . . He still wore a soft, etheric body, and his soul worked on that physical body from outside. Man at this point contained all other being in himself . . . separated the birds from himself. Next the reptiles and amphibians came out of man . . . Later still, man put the mammals out from him ; finally, thrust out the monkeys . . . Thus man was man from the beginning, not monkey ” (*op. cit.*, p. 164). Still, further, man made the earth : “ *As a matter of fact*, the crust of the earth originated through man’s having crystallized it out of himself ; and just as the snail’s shell was once contained within the animal, so man once had the other beings and kingdoms, mineral, vegetable, animal and human kingdoms, within him, and can say to all of them . . . ‘ I myself am all that ’ ” (*op. cit.*, pp. 167, 168, 176 ; italics mine).

Yet we are told “ In the far future this state of things will be changed . . . Just as the man ” (in the course of his evolution) “ has already once passed through the mineral and the plant kingdoms ” (when “ human structures were cup or bell-shaped ”), “ so he will return through them ” (*op. cit.*, pp. 187, 225).

Must I make any remarks ? I can only see Lord Kelvin’s face when one of us made an unusually gross blunder ! The sight was sufficient punishment, whilst the ribald laughter of the class rubbed in the salt !

I turn for a few minutes to Religion. The only religion I know to be true is the Christian. It is a Faith and a Revelation. It has pleased God to reveal Himself to man not only by His Son, the Lord Jesus Christ, who came to reveal the Father and by the Holy Spirit enable men to become sons and to say “ Abba Father ! ” ; but also by His Word, called the Bible, inspired that it may be infallible, and infallible that it may not fail us in all the crises of Life and Death.

As Professor Hodge says, “ If the Bible be the Word of God, all the great questions which for ages have agitated the minds of men are settled with infallible certainty. Human reason has never been able to answer to its own satisfaction, or to the assurance of others, the vital questions : What is God ? What is

man ? What lies beyond the grave ? If there be a future state of being, what is it ? and, How may future blessedness be secured ? Without the Bible, we are, on all these subjects, in utter darkness. How endless and unsatisfying have been the answers to the greatest of all question, What is God ? The whole Eastern world answers by saying, ' That He is the unconscious ground of being ' . . . A Christian child says : ' God is (a) Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth ' . . . Without the Bible, we are without God and without Hope. The present is a burden, and the future a dread."

The occultist praises the Bible, but he deals with it as the believers in the Baconian theory treat the works of William Shakespeare. He deals with it as he deals with the world without and within. He says of it, " It is God's Book because it is first of all man's book ; and those millions who have derived benefit are those who have been able to receive it as an expression of human experience " (*op. cit.*, p. 23). Not so the Apostle Paul, a greater thinker than these men, " which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth ; comparing spiritual things with spiritual," or better, " clothing spiritual things with spiritual words " (1 Cor. ii, 13). And surely if you have considered the extracts I have made, with much pain and intolerable weariness, you will say with the Roman Governor, although with better reason, " Much learning has made thee mad ! "

" Evil is but the minister of good. Sin is not lawlessness against God but the means of rising to greater goodness." In this teaching there is no room for the redemptive, atoning work of Jesus Christ our Lord. There is no need for deliverance from sin by His death, for man as we have seen is his own creator, and by self-absorption, inward contemplation, deep breathing and proper postures, his own deliverer. There is no personal hope, for the ego is but an empty space behind the root of the nose, and the atmosphere its substance.

Resurrection from the dead ; re-union with those we love and have lost awhile ; being changed into the image of Jesus Christ at His appearing ; the entrance into perfect bliss and eternal felicity as the manifested children of God : all these truths and many more besides clearly taught in the Bible, have no place in the occultist's mind. As to future judgment we are told " It is man, not God, who makes up the accounts "

(*op. cit.*, p. 146). Above all, the love of God that led Him to give His Son "that whosoever believeth in Him should not perish but have eternal Life" is unknown by him. The gracious assurance that "the Father Himself careth for you" has no place, neither can have any place, in his teachings.

It is true, alas, too true of him, what the verse says :—

“ Said the robin to the sparrow—
 ‘ I should really like to know
 Why these anxious human beings
 Rush about and worry 'so ! ’
 Said the sparrow to the robin—
 ‘ Friend, I think that it must be
 That they have no Heavenly Father
 Such as cares for you and me.’ ”

In conclusion : The heart of Humanity is a better pointer to the Pole Star of truth than man's imagination is.

What is it we fear most ? I reply, Death.

For even so great a saint as Paul the Apostle shuddered at the thought (2 Cor. v, 4).

And I think most if not all men feel the truth of the poet's words :—

“ For who, to dumb forgetfulness a prey,
 This pleasing anxious being e'er resigned,
 Left the warm precincts of the cheerful day,
 Nor cast one longing, lingering look behind ? ”

To me, who having penetrated the charnel house of humanity, have viewed the works of mortality, becoming an object of repulsion to one's loved ones is a cause of abhorrence and of dread.

But it is not Death as the King of Terrors with his barbed spear and conqueror's mien, but Death as the Thief in the Night who steals our heart's treasures that I mean when I answer, Death. Man has always trembled at the thought of this parting. To part and for ever !

To the breaking heart the Resurrection of the body is a sure balm. Here the Christian revelation with its promise and its proof that we who love and part shall meet to love for ever and part no more, comes in. Face to face and not a stranger shall

we meet, it assures us, beyond the shadows. The promise as expressed in that wonderful pæan of victory in 1 Cor. xv has comforted many a sad heart when the clouds are falling; whilst the proof found in the actual resurrection of the Lord Jesus Christ (a fact placed historically beyond all doubt) assures us that the promise is no empty figment of the imagination. Thus is comfort brought to the heart of Humanity, a comfort it has sought all down the ages.

Against the fear I have spoken of, Occultism provides no breastplate. For this sorrow Occultism supplies no comfort.

The greatest fear and the deepest sorrow are chased away by Him alone Who is "the Resurrection and the Life," and in Whose presence

"Death is swallowed up in Victory!"

DISCUSSION.

The CHAIRMAN, LIEUT.-COLONEL HOPE BIDDULPH, said:— Occultism professes to be the study of the spiritual or super-sensible world, and Dr. R. Steiner in his book, *An Outline of Occult Science*, makes the following claims:—

1. While Occultism cannot be proved by ordinary scientific research, but must be learned by each student experimentally; yet all who follow the path of training prescribed for it arrive at the same conclusions, and only by this course of action can the path be proved right.

2. The experience gained is knowledge of super-sensible worlds, through spiritual powers said to be inherent in all men; and such knowledge being possible, it is a sin against man's faculties not to develop them in this direction.

3. By this study the problems of life will be answered, and the prospect of overcoming everything which hampers and enfeebles life will be opened; so that a man's thirst for knowledge is satisfied, and strength and stability is given to life.

Now, while no Christian will deny the existence of a super-sensible world, yet his teaching in these matters is diametrically opposed to what has just been stated. While it is true that spiritual things can only be spiritually discerned the Christian attains to this by surrender to the Spirit of God, whereas the Occultist trusts to the "self-development of inherent powers."

In the method of training laid down, viz. "Meditation and Concentration," there appears to be a resemblance to that of the Christian Mystics who practised "Recollection."

But the important question is to know where this pursuit leads us.

In the work already referred to Re-incarnation is plainly taught, while Our Lord Jesus Christ is designated the "exalted Sun-being" (p. 252); the great "Sun-spirit or Spirit of Light." (In this may perhaps be traced the origin of Sun worship, identified with Ormuzd, p. 278, and Osiris, p. 282, while on p. 291 "In Christ the lofty Sun-Spirit appeared in human form, as the great ideal for human life on earth.")

Such doctrine stands self-condemned from the Christian standpoint.

There is, however, a subordinate question. Is this cult a fraud and a conscious deception; or are its teachers honest but self-deceived? We may believe that there is a partial truth behind this doctrine, for inasmuch as the spiritual body of man will closely resemble, at least in form, his present physical body, it may reasonably be inferred that there are latent and spiritual powers in man, which have not been altogether lost by Adam's fall, but which, nevertheless, are perverted if used as taught by Occultists. The argument that what is possible to man's faculties should be developed, is manifestly false; for otherwise Sir A. C. Doyle's advice to every woman to try for automatic writing could not be gainsaid.

It was a thirst for knowledge on the part of the first woman, that brought disaster on the human race, and the result proved neither satisfying, nor did it give strength and stability to life.

In a book called *Germany's Swelled Head*, written before the War, it is said that Germans claim for their nationality most of the great men in the world's history, no matter to what country they ostensibly belong. Thus Dante's face is said to be "characteristically German," St. Francis of Assisi, Pascal, Raphael, Shakespeare, amongst many others, are said to be of German origin, while even our Saviour is not Jesus, a Jew, but "Gerus, the German man."

In like manner does Occultism claim its great names; for amongst others, Moses, Solomon, St. John and St. Paul are said to have been "Initiates," while the powers exercised by Our Lord during his earthly ministry are alleged to have been due to the same cause.

But, unfortunately for Occultists, St. Paul does not write as they would do when he alludes to the "wisdom of the world," and "wise men"; for he affirms that "the world by wisdom knew not God," but that "it pleased God by the foolishness of preaching to save them that believe." I Cor., i, 19-21.

What then becomes of this self-development, secret doctrine, and ancient wisdom of Occult Science?

With regard to human learning, Solomon, speaking from experience, said that the whole duty of man is to fear God and keep His commandments. We may say, too, that the only thing in the world to satisfy man's thirst for spiritual knowledge, and solve the problems of life is to know Jesus Christ, and to this truth some of the world's greatest scientists have borne testimony. May it not be that when the last veil is drawn aside, the "Initiate" finds that the revelation and object of his search is the "God of this World."

MISS JOSEPHINE M. PARTRIDGE said:—When we speak of Occult Science we imply that to us the contents of our universe are classed, from our point of view, as the Known and the Hidden (or not known), and we farther imply that it is possible for some individuals to gain exact knowledge of what is about to be, and as yet is not—*i.e.*, has not come into our consciousness. This is not the place to discuss the exact differences between existence and "subsistence." The whole question rests on the difference between "a state" and a "process."

Years ago in the Alexandrian Society of Glasgow University I framed the thesis, "We progress within limits," and further, that "two human beings *can* have the same position in space, but *not* in time."

Individual tenants of same house, or estate, have been chronicled in successions and series. Each individual's time is his own, his space relation is common to the series. These chronicles are based on memory.

The important point is that since the individual memory of a human being is one indivisible living thing, it can ascend and descend.

In England children are taught to review the events of the day, beginning from the moment they wake up. Now this method of memory is useful and produces exact recollection of the events of that

day. Yet this method is non-natural. It forces us to subdivide our lives into compartments called waking days. The natural method is to begin from the present moment and travel backwards up to the first of our conscious moments.

Either of these methods is good, but if the same individual attempts to travel both ways, up stream and down, the result may lead to serious mental chaos and disaster. If, then, memory is reversible, the question of the reversibility of time comes to be of importance.

A series to infinity may begin at any point and end "anywhere." If time neither begins nor ends, and is that in which we exist, then it is a cycle.

To attain to Occult Science, we must have perfect command of our personal memory, but this is but the first step. The next is to understand and control our own space relations. And Occult Science is the knowledge of the past and present contents of the universe, and of the contacts in time and space of Personalities and of the results of these contacts. This knowledge of what exists and subsists is the basis of judgments formed by the Occultist. Feeling, sentiment may not come in to bias such judgments. Hopes, fears are as hammers to enforce the dictates of such occult judgments or decisions, which are, in fact, in accord with Destiny and are objective realizations of Fate.

"Rem, sed quocumque modo, rem."

Mr. W. HOSTE said :—We are indebted to Dr. Anderson-Berry for his able presentation of Occultism, though I cannot quite see why he did not call it "Theosophy" straight away. The system has one great advantage, it claims to be judged not by ordinary mental processes, but by reasoning only known to Occultism. So it can say what it chooses. Is there not a misprint on page 159? Dr. Steiner would hardly write of himself "Dr. Steiner says much about the Bible." Are the astronomical facts on page 160 dependable? I thought the sun was continually shifting from one sign of the zodiac to another, according to the revolution of the earth round it. I suppose I have overlooked "in the vernal equinox" which would answer my query. Of course, according to Theosophists, the soul does remember its past experiences in other states. Buddha is said to have remembered the experiences of his 550 previous incarnations, and the Hindu proverb puts it: "He who remembers all things is

God." However, who can prove that what is claimed as remembered is anything but imagination? That, according to the Akashic Record, page 162, if you can get mental pictures of all some man, dead and gone, did and thought, why not also of one's own performances in past incarnations? The Occultist calls this "Intuitional knowledge." It ought to be the great business of a man claiming perfection to attain to it and this can only be by self-mortification, *i.e.*, abstinence from marriage, meat and alcohol; conditions which tally well with what are described as "doctrines of demons" of the latter times (1 Tim., iv., 1, 2). One more point I would note in conclusion. The Occultist creates a "smoke screen" by employing Christian terminology in a non-Christian sense. Thus he talks of "Our Heavenly Father," but means his higher self, of "prayer," but only in the sense of an aspiration after this higher self. If you ask whether they believe in Christ? Certainly, but the name was shared by Osiris, Krishna, Buddha, Jesus and others. Unfortunately, for the interpretation Peter makes an exclusive claim that "there is none other name but Jesus given among men whereby we must be saved." When we remember that the fourth great object of the Theosophical Society founded in the seventies by Mme. Blavatski was "to destroy the influence of Christianity in heathen lands by diligently spreading accounts of its ecclesiastical crimes, mis-demeanours, schisms and heresies, or anything else which could prejudice non-Christian minds against it," it is rather hard to use the "registered terms" of Christianity to destroy Christianity, and to claim to be, as Theosophy does, "the only true exponent of Christianity." The origin of a system which rejects the Deity of Christ in any special sense, scouts the atonement, makes man his own saviour, and goes one better than the Satanic promise of Eden: "Ye shall be as gods," Ye shall be God Himself, can hardly be in doubt.

Col. MACKINLAY said:—Our thanks are due to Dr. Anderson-Berry for the information he has given us, obtained, as he tells us, with "intolerable weariness," page 170, in this unsatisfactory subject. He has well pointed out several of the inconsistencies and absurdities in the lines of thought of the Occultist, and he tells us a little of the strange verbiage which he employs.

As Dr. Anderson Berry rightly says, many religious systems come from the East. Our own eastern possessions contain many. During a residence in India some fifty years ago, it often occurred to me that the natives had been overcome, and that we had been put in positions of authority for the same reasons that the Canaanites were supplanted by the Jews—on account of the extreme wickedness of the native inhabitants.

I further used to think that the Jews were corrupted by the descendants of those they had conquered and by the neighbouring nations to serve idols ; but fifty years ago Englishmen were averse to following the lead of the natives of India in *any* matters, and, consequently, the religions of the East had but little effect on the ordinary Englishman. Now, however, times have greatly changed, and eastern religions are studied with interest and sympathy. Let us be on our guard.

Mr. THEODORE ROBERTS wrote :—“ I am inclined to think that it would have been better to have entitled it ‘ Theosophy.’ The author has not seen it necessary to disprove the system he is attacking but simply to shew its extravagances and mis-use of Christian teaching. Perhaps he feels the whole system is so unsupported by evidence as not to need refutation.

“ I remember when Mrs. Annie Besant became a theosophist, the *Times* remarked that she had accepted the Mahatmas with very much less evidence than that she had rejected as insufficient for the Christian faith.

“ I remember, too, how the late Mr. Gladstone in his review in the ‘ Nineteenth Century ’ of her Autobiography pointed out that from the beginning to the end there was no evidence that she had ever been sensible of sin in the presence of God, and this, I think, affords the key to her aberrations.

“ In my view there is only one true point of contact for man with God and that is by means of his conscience, but unless at the same time his affections are engaged by the presentation of Christ, the thought of a sin-hating God will only harden him. I think we get this exemplified in the wonderful conversation recorded in John’s Gospel as having taken place between our Lord and a Samaritan woman. It was not until He had won her confidence by the presentation of grace that He attempted to reach her con-

science as to her sinful life. Thus 'Grace and Truth' came by Jesus Christ."

Mr. W. E. LESLIE wrote:—"The term 'Occult' is so loosely used that it is difficult to define. As describing such writers as Rudolph Steiner it indicates a special body of 'knowledge' arrived at by the use of powers alleged to be developed by a certain discipline. These, not being common property, may be described as hidden or Occult. When this alleged knowledge is investigated it is speedily seen to be in conflict with the conclusions of the various special Sciences.

"The Occultist, however, replies that his beliefs are spiritually discerned and cannot be adjudicated upon by the Intellect. This makes it difficult to approach his position in view of the reaction against intellectualism since William James and Henri Bergson. For the Christian Philosopher there is the added difficulty of correctly interpreting 1 Cor., ii, 14, 15 ('because they are spiritually discerned').

"Under such circumstances several lines of approach may be suggested. First, there is the Historic Method by which the genesis of these occult ideas may be traced. Then it may be shown that the sphere of the intellect is not limited to mere logic chopping. Its pervasiveness is best realized by imagining it eliminated, as it is in the case of a complete imbecile.

"Again, even if there is a non-intellectual pathway to Truth, still the avouchments of any such faculty must not contradict those of the Intellect, for whatever its character, and whatever place we assign to it, it is at present a fundamental part of our being.

"It is regrettable that Dr. Anderson-Berry has not developed some such arguments. He offers no definition of the term Occult. His treatment of Occultism at the Bar of Philosophy I am quite unable to follow. It will be noticed that for the term 'Religion' in his title, he has substituted Christianity."

Dr. SCHOFIELD writes:—"Some unacquainted with the spread of Theosophy may deem their time wasted in listening to the able summary of the ravings of Occultism that Dr. Anderson-Berry has given us.

"It is not so, when we consider the many thousands of thoughtful (?) and intelligent (?) people who are carried away by it to-day; for though the lecturer does not name Theosophy, the greater part

of what he quotes is theosophical, and Dr. Steiner is the head of the cult on the Continent, Annie Besant in India, and the late A. P. Sinnett was in England.

“ The doctor evidently (rightly) thinks it is enough to state the beliefs of Occultism for their self-refutation (*see* page 169. ‘ Must I make any remarks ? ’)

“ I am pleased to learn (page 160) that a decent interval exists between the reincarnations, because I made a determined effort to be informed on this subject at a large gathering of Theosophists in a London Club, and no one present seemed to know anything about any interval at all.”

AUTHOR'S REPLY.

I have to thank you for the gentleness of your criticism. But in reply I would point out to those who have remarked that I have not dealt with *Theosophy*, the following facts :—

(1) The paper is limited to a certain number of words, and the nature of the subject required my setting forth of the teaching in the teacher's own words, as far as possible. That this was necessary is seen from the fact that where I compressed and summed up the context in a short quotation a critic has suggested that the words quoted do not give a true representation of the teacher's meaning. But they do. Hence the room taken up by quotations alone.

It also necessitated my being as elliptical as possible, trusting to the mentality of such an audience to supply what I should have had to supply in the case of an audience of a different mental calibre.

It also prevented my dealing with side issues with which every subject, and none more than such an one as this, is endued.

(2) Clarity required my sticking to my subject. I feel I have not been clear. Had I brought the side issues suggested by some of my critics under purview the effect would have been more disastrous.

(3) *Theosophy* is not *Occultism*. The latter, as I have stated, is of modern production. The former would have taken us back to the days of *Porphyry* and entailed our dealing with *Jacob Behmen*, *Emmanuel Swedenborg*, not to mention the *Neo-Platonists* of earlier, and *Schelling* of later times. Six papers would not have been

equal to the field thus covered. Still, the two have this in common with themselves and with *Spiritualism* : whilst the *Christian* knows God by divine revelation and the *Philosopher* seeks to know Him by "divine reason," the *Theosophist* and his fellows claim to have discovered Him and His works on the basis of a speculation peculiar to themselves and by an intuition which they call the highest wisdom. I claim that this is but a high-falutin' way of describing imagination. Now Imagination is a secondary faculty of the mind by which it blends together the products of the primary faculties. By memory we recollect these products and by imagination we blend them together as we will and play tricks with *time* and *space*. Has anyone seen a kinematographic restitution of a Christmas dinner ? Then we see morsels of turkey politely picked out of the diners' mouths with the forks and placed again on the plates. The carver puts them back as slices, and the turkey thus rebuilt is returned to the oven to be unroasted. Taken from the oven the cook sticks on the feathers and placing it on the table with one stroke of the knife he replaces its head and it lives !

Imagination can do greater things than these and the *Occultist* can as gravely record them.

Some things have been said about Time. According to my philosophy (a critic refers to what I call my philosophy and my religion, but a man can only tell what is his own, what is another's he merely describes), *space* and *time* are realities, the former the place of *bodies*, the latter the place of *events* ; everything that happens must occur somewhere and somewhen. We may play tricks with them as Camille Flammarion does in his little book *Lumen*. He tells of a man that died in 1864. His soul flies straight to one of the planets of *Alpha*, the largest star in the constellation *Capella*. Here he found the inhabitants watching with great distress the bloody scenes of the French Revolution which had taken place seventy-two years before, exactly the time it takes light to travel from *Earth* to *Alpha Capella*. Again, the product of the imagination.

Bergson bases his whole philosophy upon the distinction between *duration*, as it is felt by the individual living through it, and *time*, as it is employed by the physicist in his calculations.

And I close this very imperfect answer to my gentle critics with these words :

“ To sum up : every demand for explanation in regard to freedom comes back, without our suspecting it, to the following question : ‘ Can time be adequately represented by space ? ’ To which we answer : Yes, if you are dealing with time flown ; No, if you are speaking of time flowing.” (*Bergson*, “ Time and Free Will,” page 221.)

Two members having asked me to explain the following experience, an experience common, perhaps to all of us, I add as a *post scriptum* what I believe to be the true *raison d'être* of what follows.

One sees for the first time a face or a place, yet with the certainty that the face or the place is well known to one.

For instance, in your travels you come to a place for the first time in your life.

There are the quaint houses, the dusty mill, the ancient bridge, all are familiar to you as well known. Can it be that in some former stage of existence you have lived here ? Hitherto unknown, yet it is well known.

The explanation is simple. It is due to a lack of synchronization between the two sides of the brain, the result being two impressions, produced by the same set of objects, with a hiatus between them which the mind cannot measure ; hence the first is placed in the indefinite past, and the second impression in the definite present. Thus lack of balance between the cerebral hemispheres explains this experience requiring no appeal to another and previous experience. *Ignotum per ignotius.*

THE 655TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, MAY 14TH, 1923,

AT 4.30 P.M.

LIEUT.-COLONEL G. MACKINLAY IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of the following:—

The Rev. Hugh W. White, D.D., and John Charles Grocock, Esq.,
as Associates, and the Rev. Professor J. G. Machen as a Life
Associate.

The CHAIRMAN then introduced Professor T. G. Pinches, LL.D., M.R.A.S.,
to read his Paper on "Assyro-Babylonians and Hebrews—Likenesses and
Contrasts," which was illustrated by lantern slides.

*ASSYRO - BABYLONIANS AND HEBREWS — LIKE-
NESSES AND CONTRASTS.* By PROF. THEOPHILUS G.
PINCHES, LL.D., M.R.A.S.

(With Lantern Illustrations.)

AT what is regarded as a moderate estimate—that is, about 4000 years before Christ—there existed in Babylonia a number of small states, of non-Semitic origin (if we may judge from the language which the people spoke), which the Akkadians—otherwise the Semitic Babylonians—were even then beginning to overrun. These latter people, having assimilated with the old non-Semitic population—supposed to be more or less oblique-eyed Mongolians—became the ancestors of the Babylonians of Abraham's time, and, reinforced by other Semites from farther west—so-called Arabians and the fathers of the Chaldeans on the shores of the Persian Gulf—the forebears of the Babylonians of History.

Such, from the indications of the inscriptions which the Babylonians of all times left in such profusion, is the history of the people of that far-famed land. I need not point out how well this fits in with the indications given us in the tenth chapter of Genesis, which adds the information that their first king, a Cushite, was Nimrod, otherwise Merodach: that has already been repeatedly done. Many would doubtless make the Mongolians a perfectly distinct race from the Cushites, from whom

the Sumerians sprang, but this is not an absolute necessity: the Sumerians were probably the first, or one of the first, of the Turkoman waves of invasion from the far East, but a Semitic wedge from the south-west hindered their further progress, and many another wave of Mongolians, in all probability, would have penetrated to the west, and perhaps have reached Europe, had not the Semitic barrier been reinforced by Aryans from the east—Hittites, Kassites and Persians. We all know how very dense the populations of the farther Asiatic East are, and it seems by no means improbable that this is to a large extent due to the impossibility of their migrating to the west during the centuries when Babylonian power was consolidating itself; and, as we also know, no Mongolians have settled in Europe, except the Huns and the Turks, both of them a comparatively small invasion, now absorbed—the one Aryanized, and the other Semiticized.

During the period preceding the time of Abraham, then, the Babylonian nation was practically formed, and, as is well known, the great Hebrew patriarch and founder of the Israelitish nation dwelt in the plains near the city of Ur of the Chaldees, the Kamarina of Eupolemus and the Mugheir of the Arabs of today. It can hardly be maintained, however, that Abraham or his immediate ancestors were pure Babylonians—this the other patriarchal names in Genesis seem to disprove—but his father, Terah, was (according to Jewish tradition, as related in the Talmud) sufficiently Babylonian to be seduced by the heathen and idolatrous practices of the Babylonians to adopt their polytheistic faith. And in connection with this, it is to be noted, that in that legendary account, the way in which Abraham convinced his father of his error is not only striking in more ways than one, but also amusing.

The family of Abraham, then, we may take it, was not, in its origin, of Babylonian race, but had become Babylonian owing to their having settled in that country. From the time of Abraham onwards, however, the Hebrews held themselves aloof, and the gap between the two nations may be regarded as having widened; for, as we know, more than one nation and several nomadic tribes grew out of that Semitic family which migrated west to Palestine about the twentieth century before Christ.

And here we have, at the very outset of Israel's career as a nation, a picture, in miniature, of their characteristics whilst in the nomad state. This account, moreover, shows what the conditions of life were in Babylonia. In olden times, as now,

Arabs occupied the country parts, where they pastured their flocks and herds, whilst the fixed population occupied the towns, and a proportion of them cultivated the fields, and raised the crops of which the country stood in need. Under the shadow of the great temples of the land, and taught by the priests, the urban population learned the legends and the tenets of Babylonian polytheism, a form of religion which at all times maintained its hold upon them, but which, it may be imagined, had less influence with the pastoral population outside the city walls. Separated for periods, more or less extended, from the influence of their priests and their teaching, one and another shepherd-chief more intelligent than his fellows felt the influence of the Divine power on high, and fell away from Babylon's gross polytheism and its superstitions—just as men break away from the teachings of those regarded as their superiors even now—and struck out an intellectual path of their own.

In the *Journal* of this Institute for 1894 I contributed a paper with a Babylonian list of gods, indicating that there was a tendency to monotheism in Babylonia in ancient times, and influenced (under Divine guidance) by this movement, Abraham may well have turned reformer and destroyed, as the Talmud says, the gods of his father Terah. Here we have, displayed in a very striking way, the great difference between the Babylonians and the Hebrews—the polytheism of the former and the monotheism of the latter—though it cannot be said that there was absolute unanimity of belief in either case, for there were not only polytheists among the Hebrews, but also an extensive circle who admitted the *possibility* of polytheism, just as there was also a belief, more or less pronounced, in the truth of monotheism in Babylonia and Assyria. And in this I have only to mention the not uncommon name of Mordechai “the Merodachite” among the Hebrews, to prove their open-mindedness and liberality of thought with regard to the religion of the Babylonian state.

It is, however, impossible to contend that there was any likeness in the religion of the two peoples—in the main the Hebrews were monotheists, and the Babylonians polytheists. But in such polytheism among the former and such monotheism among the latter as may have existed it is worthy of note, that the Babylonian monotheist was a monotheist because he was a reformer, and believed in all sincerity that he had found a better faith than his fellow-countrymen, whilst the Hebrew polytheist

was probably a pervert, and a man who hankered after heathen mysticism and ceremonies—perhaps also after heathen lasciviousness and sensualism; but these renegades must have belonged to the more undesirable class of the people, just as those inclined in Babylonia to monotheism must have included all that was best in that land of romantic beliefs, of legends, and of gods without number, to say nothing of its kings, and priests, and its men of renown.

In all probability it will be admitted that most of the Semitic nations show an equal amount of imagination-power—a gift which they possessed in common with the Egyptians, whose language seems to have been akin to the Semitic tongues. As to which of the Semitic nations stands out most prominently as the inventor of literary histories and legends, there will in all probability be much difference of opinion; but, owing to the fact that the records of Babylonia and Assyria have been more plentifully preserved than those of any other Semitic nation, a greater quantity of material enabling us to judge has come to light, and the palm of greatest production must, at least provisionally, be given to them.

And to what did they devote their inventive powers? The researches and the discoveries of the last two-thirds of a century show this very fully. It is from Babylon (often through Assyria) that we get the most entertaining fables, the most engaging mythological stories, and the most noteworthy traditions, in some cases half-historical, and probably capable, later on, of being traced to their true historical source. But most noteworthy of all are the Babylonian accounts of the Creation and the Flood, of which from time to time fresh versions continue to come to light.

We all know these versions and their strange and fanciful word-pictures of the events recorded—pictures due to the imagination of their priestly scribes untold centuries before the Christian era, wedded to the more or less crude ideas of the primitive philosophers of those equally remote ages. Let us look for a moment at the events of the Semitic story of the Creation—the version inscribed upon the seven tablets, and of which the first translations were made by that Assyriological pioneer, George Smith. It is the Creation story told so well by the Syrian Damascius in his *Doubts and Solutions of the first Principles*, in which he points out that the Babylonians deny the one principle, and constitute two, Tauthe and Apon, the ocean and the

sea (so I render them roughly, to make a distinction). Dwelling as the Babylonians did in a land of extremes of moisture and drought, they had early realized what scientists now tell us, that there can be no life without moisture. In Palestine, on the other hand, there is a climate more in accordance with what Europeans are accustomed to, and on that account the Hebrews regarded the theories of the Babylonians with regard to the origins of things as unreasonable. This shows that all primitive nations are the creatures of their surroundings and their climatic conditions, not only in the matter of their way of life and the work connected therewith, but also in the matter of their teaching and philosophy in general. The doctrine of the dual principle of the universe was not, however, acceptable to the Jews, who combated it with the monotheistic teaching of the creation of the world which we know so well. In this matter, therefore, the Babylonians and the Hebrews were poles apart. The author to whom I have referred, Nicholas of Damascus, was a neo-Platonist, and studied the Babylonian legends of the Creation to try to find the solutions of the "first principles" to which he had been paying attention. This "first principle" of all things he judged to be "an unfathomable and unspeakable Divine depth, being all in one, but undivided." He, too, it would appear from this, disagreed with the Babylonian view, and upon practically the same grounds as the Hebrews, who point out that it was God who, in the beginning, made heaven and earth.

Notwithstanding untrustworthiness of detail in the Talmudic account of Abraham and his father Terah, there can be but little doubt that that part of the great book of Hebrew tradition reflects correctly the rather meagre details given in Genesis with regard to Abraham's creed at the time when he decided to leave Ur of the Chaldees. The most instructive passage referring to Abraham's faith is that describing the event following the battle of the four kings against five, when the Elamite and Babylonian united forces took Abraham's nephew, Lot, prisoner, and plundered his house. Abraham (as my audience will remember) set out to rescue his relative, and having thrown the allied forces into disorder by a night-attack, succeeded in releasing Lot and recapturing his goods, and then marched home again. On his return he was met by Melchizedek, king of Salem, the priest of 'Ēl-'Elyôn, the "Most High God," the centre of whose worship was probably in this priest-king's capital. Melchizedek on this occasion brought forth his priestly offering

of bread and wine, and blessed Abraham, saying "Blessed be Abraham who (belongeth) to 'El-'Elyôn, possessor of (the) heavens and (the) earth; and blessed be 'El-'Elyôn, who is the deliverer of thine enemies into thine hand." And he gave him tithe of all. The king of Sedom (Sodom) then asked for the persons (apparently those who had been rescued), and told Abraham to take the goods for himself. The Patriarch's answer was: "I have lift up my hand to the Lord, the most high God (*Yahwah* 'El-'Elyôn), the possessor of (the) heavens and the earth, if I take from a thread and even a shoe-latchet, of all that is thine; and thou shalt not say 'I have made Abraham rich.'"

Here we have a distinct identification of 'El-'Elyôn, the most high God, with Yahwah (Jehovah), who is specially designated "the possessor of (the) heavens and the earth"—an assertion of the "One Principle" of the universe, in contradistinction to the two, which, as Nicholas of Damascus said in the fifth century of our era, was the belief of the Babylonians.

But the Hebrews did not entirely break off from the Babylonians' beliefs, though they changed (for the better) to the worship of the Deity whom they regarded as the special representatives of monotheism—the worship of Yahwah (Jehovah), which, as the Bible says (Gen. iv, 26), was recognized as the name of the Almighty as early as the time of Enos, the grandson of Adam. The Babylonian inscriptions have no traces of this most sacred name before 2000 B.C.—and, indeed, it is doubtful whether it was used even then. The nearest approach to it is *Yawau*^m, in the proper name *Yawau*^mili ("Yawah is (my) god"). In the late transcriptions of Hebrew names having this component the name seems to appear as *Yaawa* or *Yawa* (see the *Transactions of the Victoria Institute* for 1895-6, p. 22). It is noteworthy that the Jews of Babylonia, during the later period, did not conform to the earlier spelling and pronunciation—a circumstance which leads one to suspect that they did not regard the two forms as representing the same name. But this may simply arise from the earlier form having been forgotten.

At the time when Abraham left Ur of the Chaldees, he was naturally a man of the open air—a cattle-keeper, and only in the smallest way a farmer. Now farmers and citizens are equally necessary in every country, and Abraham naturally took up the same occupation when he arrived in Palestine as he and his family had carried on in Babylonia. After the exodus a change in the habits of the Jews of necessity took place, and

the population was divided, as in other countries, into workers on the land and city-dwellers. I do not know whether I am right or not, but I am inclined to think that the population of Palestine, after the entry of the Jews, was more homogeneous than in Babylonia, where there were many more or less nomadic tribes, akin, in their habits and way of life at least, to the Arabs. To these tribal bands the early Chaldean and Aramean clans who settled in Babylonia (apparently during the early Semitic period) probably belonged, and we may imagine that the vanguard of these were the early Semitic Babylonian settlers, some of whom, after their arrival, began to build the Tower of Babel as a rallying-point for their fellow-countrymen and themselves.

It would thus seem that notwithstanding the nomadic instincts of the primitive Semites there came at last the feeling and the tendency to settle down and establish themselves in the land of their adoption, and this is what Abraham's descendants decided to do after the arrival of their great forefather in Palestine. History here repeated itself, and has similarly repeated itself since the arrival of mankind upon the earth.

As, during the time of Abraham and the patriarchs descended from him, the life of the people was more or less nomadic, this naturally offers a strong contrast to the comparatively settled conditions of constitutional government which he had left when he migrated from Babylonia. This nomadic life lasted until the entry into Egypt by Jacob and his sons, and was resumed when the exodus took place. The exodus, however, was a nomadic life with a purpose—the object was to find a new home and adopt the settled conditions of the other nations, not only the Babylonians with whom tradition associated them, but also the settled conditions of the Egyptians in whose country, until after the death of Joseph and the rise of Moses and Aaron, they had lived. Their leaders had thus had the opportunity of studying the system of government in use in Egypt, and it is not improbable that they had been able to compare with it that of Babylonia.

At the time when the Hebrews came out of Egypt, Babylonia was apparently the most advanced Semitic state at that early period. In this state, however, the Sumerians—so-called Cushites and supposed by some, with probability, to have been Mongolians—had been the governing power. When the Semites who had entered the country were sufficiently advanced to take the reins of government, they continued the system initiated by the Sumerians, their predecessors, and this seems to some

extent to have been that adopted by the Hebrews when they acquired their inheritance after the exodus.

And in connection with this, the effect of the invasion and acquisition of Babylonia by what was probably the Arabian dynasty of Berosus—"the dynasty of Babylon" in the records of the Babylonians—has to be considered. The means by which this "Arabian" dynasty attained the supreme power in that wonderful Eastern state north of the Persian Gulf has still to be found out. It is to be noted, however, that the king of this line who identified himself most fully with the people of his house's adopted country was Hammu-rabi, the sixth in succession from Sumu-abi, the founder of the dynasty, and the possible conqueror of the land. Was it Hammu-rabi, Babylonia's earliest Semitic law-giver, who first introduced the idea of the identification of all the great Babylonian gods with Merodach? As we see from the text printed in the *Transactions* of this Institute for 1895, pp. 9-10, *Rev.* line 7, the inscription asserting these identifications was placed behind "the gate of Babylon." Whether this had any signification or not, I am unable to say, but it is to be noted that it may have something to do with the name "Gate of God"—*Ka-dingira*=*Bâb-îli*—which it bore. As is well known, the Hebrews reproduced this name as *Babel*, and translated it "Confusion," because the Lord there confounded the language of its people, who wished impiously to mount, on the great tower which they were building, to heaven. The form *Babilam*,* which is also found, seems to support another rendering than the native *Bâb-îli*, "Gate of God."

Can we see in this a likeness and a comparison—a likeness brought about by nearer kinship—the kinship of these later accessions to the Babylonian race, who, bringing into the land a tendency to monotheism, asserted it in the way above indicated, and thus led to the monotheism of Abraham and his descendants? I make no assertion in the matter, and am content to allow the discoveries of the future to settle the question if it be the will of the Lord of mankind that we should know.

In Babylonia the office of Head of the State, as is well known, was hereditary, but under the king or the viceroy was a host of officials—distinguished, maybe, each in his special sphere, but with a distinction (during the Sumerian period of influence)

* The place-name *Babalam*, which is also found, may be a variant of this.

based, not, apparently, upon learning, nor upon interest in high places, nor upon the advantages of high birth, but upon the shaven crown; upon the fact that they were priests, and as such administrators and well acquainted with the ways of men. Indeed, with the Semites of Babylonia and Assyria, the king was the great high priest and representative of the gods. In Sumerian times, and possibly later, the priests were chosen by oracle, and were probably often invested by the king, as is recorded in a letter of the time of Sennacherib, who performed (or confirmed) the consecrations.

As may be judged from this tendency of the people of the south Mesopotamian Plain, we have here an indication of the characteristic trend of Oriental thought, whether Semitic or (in this case) Sumerian; the strong religious convictions which they possessed, and in which their modern representatives are not one whit behind them. But in order to realize to the full their aspirations in things religious, many orders of priests had been instituted—sacerdotal men of renown, of whom a few stood out with great prominence. One of these in ancient Babylonia, in prehistoric times, was *Enweduranki* (pronounce *Éuedōrançhî*), king of Sippar, a great, “divine,” a royal and priestly ceremonialist who, by the rites which he performed, wrought wonders and miracles, owing to the perfection of his form and the acceptability of his ceremonial acts, and by the offerings which he made to his gods—flour (the representative of bread) and probably wine being, as in the case of Melchizedek, among them. Here, again, is a parallel, but how far there may be a contrast we do not know. Both Melchizedek and *Enweduranki* were prominent personages in their respective states, and the former, as a king ruling under Babylonian protection, must have known of the renown of his aforetime predecessor. Let us picture to ourselves *Enweduranki*. He was probably tall and majestic, and we may also say that his hair (if he had not been clean shaven) was black and his complexion dark. His eyes, too, were dark, and his black eyebrows almost met over his nose. Unless he belonged to an order of bearded priests, he was beardless, and the *gallābu*—the sacerdotal barber—had, by his skill, brought to view the proportions of his (probably) shapely skull. It is not unlikely that he wore white robes, like those of the Babylonians in general according to Herodotus. It was his outer garment, in all probability, which proclaimed his priestly status and rank. This consisted of a mantle of ample extent, held in place by a

simple fastening, and with one side thrown over his left shoulder, leaving his right arm free for whatever movement he found necessary, for it is probable that he had to perform many ritual acts. This outer garment was fringed all the way down the front edge (or edges), and some similar decoration may have adorned the lower edge near the feet also. It is probable that the priests of this early period either went barefoot or wore only sandals.

This picture of *Enweduranki* might well stand also for Melchizedek, who probably conformed to Babylonian sacerdotal fashion. It is not impossible, however, that he dressed like king Hammurabi, wearing a long beard and a thick-brimmed hat. The advent of the so-called "Arabian" dynasty of Babylon must have brought about changes in dress, the more especially as it was a Semitic dynasty.

In this one particular—religious enthusiasm and conviction—there can be no doubt that the Hebrews and the Babylonians were very similar, as I have already indicated; moreover they were both very unwilling to change their creed. Nevertheless, the Jews did not like being different from the nations around them, and it is probably for this reason that they joined in the heathen practices which prevailed among them, thus calling down upon themselves the wrath of their prophets and of their God. It will also be remembered that it was this desire to be like their neighbours which caused them to abandon their more or less republican and theocratic form of government and set up that of a monarchy. My view upon this point will doubtless be looked upon as more or less unorthodox, but it will be better understood and appreciated if I preface it by the statement that in all probability the Jews of the time when the monarchy was set up had in their minds the scandals and the misrule of the times of the Judges, and thought that the dignity inherent in a kingly court would have a counteracting influence—a view which will meet with the approval of all right-minded people even now. But in all this they probably never lost sight of the fact that the God whom they served continually was their King—invisible, but nevertheless their sure refuge and defence whom they could trust in the day of affliction and distress. It was He who had led them out of the captivity of Egypt, and given them the promised land—and that, notwithstanding the improbability that they would ever become its possessors. It was He who led them in the Pillar and in the Cloud, and set up

His abode in the great Temple at Jerusalem—a sacred and a visible presence to those privileged to see.

A theocracy such as this the Babylonians did not, apparently, possess—their religion was polytheistic, with Merodach at its head. Now Merodach was the god of Babylon—the other cities of the state had deities of their own. Thus there was, at Sippar, the sun-god Šamaš, with Ištar or Anunitum; at Cuthah the chief deity was Nergal, god of war and plague (or disease in general); at Larsa (an independent state in the time of IJammu-rabi), Šamaš, the sun-god; at Delmu, the modern Dailem, near Babylon, the god Uraš, who presided over agriculture; and at Nippur (Niffer), Enlil, the older Bel, in the earlier ages, and later En-urta (Ninip), the son of Enlil. It will thus be seen that in Babylonia a theocratic state like that of the Hebrews was an impossibility.

In the case of Assyria, however, other conditions prevailed, for the great god of the land was Aššur, to the exclusion of the deities of the great cities—Nebo at Calah (Nimroud), Nergal at Tarbiši, Ištar at Nineveh and Arbela, etc. I imagine that Assyria was never divided into small states in the same way as Babylonia was, and the city of Aššur, the great centre of the worship of the god of the same name, assumed the position of capital at an early date, and retained it until superseded by Nineveh. By that time the country had become unalterably known as Aššur—that is, Assyria—and every state therein acknowledged Aššur as the great national god, who, like the Hebrew Yahwah, led its armies on to victory. But the likeness seems to have ended there, for whilst the Hebrews were strongly monotheistic, the Assyrians were polytheists, notwithstanding any leaning there may have been in later times to monotheism under the tendency to that creed which existed in Babylonia.

LITERARY COMPARISONS.

Of special interest in this branch of my subject is the legend of the sea-monster Rahab, in the Book of Job and elsewhere in the Old Testament. In this, it is thought, we have a Hebrew version of the Babylonian version of the fight between Bel and the Dragon—Merodach and Tiawath (as Tiamat was undoubtedly pronounced) in the wedge-formed characters of Babylonia and Assyria.

Describing the power of God, Job says (ix, 12):—

“ Behold, He seizeth, who can hinder Him ?
 Who will say unto Him, What doest Thou ?
 God will not withdraw His anger,
 The helpers of Rahab* stooped under Him.
 How much less shall I answer Him,
 And choose out my words *to reason* with Him ?
 Whom, though I were righteous, yet would I not
 answer ;
 I would make supplication to mine adversary.”

(In the Babylonian legend, Tiawath (=Rahab) was not altogether silent before Merodach, the king of the gods, for she sought to enlist the fates in her favour by uttering incantations and charms ; but her followers, the rebellious gods, were silent. How much less, therefore, should Job answer the God whom he worshipped ?)

Job xxvi, 12 :

“ He stirreth up the sea with His power,
 And by His understanding He smiteth through Rahab.”

(In the Babylonian Creation-story, Merodach pierced Tiawath with his spear preparatory to dividing her and constituting with the two halves of her body the “ waters above the firmament ” and the sea, which constituted those below on the earth. With the Babylonians it was apparently thus that the dry land, the abode of men and animals which dwelt thereon, was made to appear.)

This legend of Rahab is not confined, however, to the Book of Job, but references to the great sea-monster appear in other books of the Old Testament. Thus is Ps. lxxxix, 9-10, we find the following words:—

“ Thou rulest the pride of the sea ;
 When the waves thereof arise, Thou stillest them.
 Thou hast broken Rahab in pieces, as one that is slain ;
 Thou hast scattered Thine enemies with the arm of Thy
 strength.”

* The Septuagint has κήτη, “ sea-monsters.”

In this passage Rahab is regarded as standing for Egypt, and doubtless a reference to the crossing by the Israelites of the Red Sea, which, for their passage, was divided into two parts. On the occasion of their exodus, however, the Egyptians suffered, for the Pharaoh and his army is said to have been overwhelmed by the returning waters. The same identification of Rahab with Egypt occurs in Ps. lxxxvii, 4, which says :

“ I will make mention of Rahab and Babylon as among them that know Me.”

Both Egypt and Babylonia realized the power of the God of Israel, hence, apparently, this coupling of the two together. That the crossing of the Red Sea is referred to when Rahab is mentioned in connection with Egypt is supported by that remarkable passage in Isaiah, where the prophet calls upon the arm of the Lord to awake and put on strength : for was it not that which cut Rahab in pieces and pierced the dragon—which dried up the sea, and made of its waters a way for the redeemed to pass over ? In Isaiah, xxx, 7, Yahwah gives the reason why Egypt was called Rahab—it was because Egypt helped in vain and to no purpose ; she was “ Rahab that sitteth still ”—the dead sea-monster, half in the heavens and half on the earth. In the Talmud, Rahab is described as *sar ha-yām*, “ master of the sea,” and it is noteworthy that in this description *sar* is masculine, showing how the idea of strength had influenced the writer to change the gender.

In this legend of the great dragon of Chaos, whom the Hebrews called Rahab, and the Assyrians and Babylonians Tiawath, we have a literary subject offering both comparisons and contrasts. In the Babylonian Creation stories Merodach is the one who pierced the dragon of Chaos, but in the Old Testament it was Yahwah ; He, however, was regarded as having pierced her when the Israelites crossed the Red Sea, and not at the Creation. Nevertheless, the Babylonian legend which makes Merodach the piercer of the Dragon points to the possibility that Yahwah was also regarded in that light (at the Creation) by the Hebrews at some early period, and suggests that Mordechai became a Hebrew name owing to the identification of Merodach with Yahwah.

Notwithstanding all that has been written, and the supposed parallels which have been made, I cannot say that I find many likenesses between the Hebrew and the Babylonian accounts of

the Creation; indeed, I have long been of opinion that the one was written to refute the other—the Hebrew account of the Creation to put forward something less childish, and therefore more reasonable, than that of the Babylonians. As I have already pointed out, it is the “one principle” of the universe against the Babylonian theory of two principles—that philosophical theory of a single transcendent god ruling and governing the universe and all creation.

And belonging to the account of the Creation there is naturally the description of Paradise. With the Hebrews, Paradise was apparently a distant land—“eastward in Eden.” There is more than one eastern district which might be identified therewith, but as space is limited I confine myself to the question of its identification with Babylonia, which has a claim to be regarded as the tract in question far outweighing that of the others. In this paper, therefore, “eastward in Eden” means “eastward in the Babylonian plain”—the native country of the Babylonians, which they thought of as the blissful abode of the first of men—the man with whom time may be said to have begun; and they probably imagined, that their land might possibly again become the Garden of the Blest when the gods should have made up the number of their elect. Being a distant country, the Hebrews thought of Paradise as the place of the four rivers, the identification of which has caused so much trouble to commentators, and which are not satisfactorily located even now. For the Babylonians, however, the “four rivers” were four of the renowned canals of southern Babylonia, near the point where tradition located the Paradise-city Êridu:—

“ (In) Êridu a dark vine grew,
 In a holy place it was brought to view;
 Its substance bright was lapis white,*
 Which to the Deep† extended quite.
 In Êridu lord Hea’s path
 The fulness of abundance hath;
 His seat’s the place of mid-earth’s floor,
 With couch the chamber of Engur.‡

* Blue and white lapis-lazuli, the white portions suggesting clouds in the sky. This fine stone seems in a very special way to have been sacred to Tammuz.

† The Persian Gulf.

‡ The god of the ocean-depth.

In his holy house, which is like a wood,
 Doth pleasant shadow ever brood ;
 To its midst is no-one led.
 Shamash-Tammuz dwells therein,
 Between the mouths of rivers twin :—
 The Spring of abundance, the Mouth of the same ;
 The Spring of Perfection, the Mouth of like name ;
 The Stream in whose Spring and whose Mouth there is
 Life ;
 And then yet another with Freedom from Strife.
 The Vine of Êridu they keep—
 The spell they utter of the Deep—
 He hath set it by the sick man's head.”*

(That is, a cutting of the Vine of Êridu was placed by the sick man's head ; and in the text here paraphrased, the Incantation of the Deep—or of Êridu—immediately follows.)

But of all the series of legends revealed by Babylonian literature, that which agreed most closely with the Hebrew narrative is the story of the Flood. This has been treated of many times, and it is therefore at present only needful to point out the contrasts and the likenesses. To begin with, the differences in the name of the hero of the Flood are striking. The Hebrews spoke of him as Noah, “rest” ; the Babylonians called him Ut-napišti^m, “the expectant of life,” otherwise Atra-basis, “the exceedingly wise,” and Zi-û-suddu, “the life of extended days,” or the like. In the Hebrew account the Patriarch and

* The names in this metrical reproduction of the Assyro-Babylonian text are naturally paraphrased. In the original they appear as follows :—

<i>Ka-hengala</i>	<i>Igi-hengala ;</i>
<i>Ka-na-ab-ul</i>	<i>Igi-na-ab-ul ;</i>
<i>Ka-ba-ni-namtila</i>	<i>Igi-bi-šu-namtila ;</i>
<i>Ka-ba-ni-silima</i>	<i>Igi-bi-šu-silima.</i>

These are given in the list published in *Cuneiform Texts from Babylonian Tablets*, xxiv, pl. 29, and apparently appear in their fullest form. The incantation giving the description of Paradise and its Vine seems to have had the names of three rivers (or canals) only, and in the oldest version (which has yet to be found) may have had only two. Each of the above names may have been preceded by the word *hid*, “waterway,” which is the first syllable of the Biblical *Hiddekel*. *Silim* in the last two names is derived from the Semitic *salimu*, “to be at peace and prosperous,” hence the rendering “Freedom from Strife.” For further details, see the *Expository Times*, March, 1918, p. 288.

the God whom he worshipped are the only characters mentioned. As to the God of the Hebrews, we all know His name (or names) well, but in the Babylonian narrative the deities are numerous, and the intrigue of their rivalries shows up the defects of a polytheistic creed in all its undesirableness. In this version it is the gods of the Babylonian city of Šuripak—apparently an ancient Sumerian foundation—who decide to make a Flood and destroy all life from the face of the earth. These deities were Anu, the god of the heavens; Enlila or Illil, the god of the earth—uncompromising and austere; En-urta, son of En-lila, the god of vegetation and of precious and semi-precious stones; and En-nugi, the *guzalū* or thronebearer of En-lila. It was apparently a little group of Enlil's sympathizers who, jealous for him of the glory of Merodach as the creator of living things, decided to destroy them. There is doubt as to the reading of one of the words of the next line—whether it is to be read *tame-ma* or *tašib-ma*. As, with the present interpretation, *tašib* seems to be preferable, this line should apparently be rendered “Nin-igi-azaga” (“the lord of the bright eye,” one of the appellations of Éa, god of the sea and of deep wisdom) sat with them, and repeated their decision to the earth (saying) “Earth, earth, town, town! Earth, hear, and town, understand!” Having done this, the father of the creator of living things proceeds to warn Ut-napišti^m, the Babylonian Noah, of the impending doom.

With regard to the other incidents of the narrative, the version translated by the late George Smith in 1872 (which is the most perfect known) describes how the vessel was completed and freighted with the necessary provisions; and in a few lines the nature of the possessions which Ut-napišti^m conveyed therein, with his family and relations, the beasts and animals of the fields, and the artificers—apparently those who had aided in the building of the ship—is indicated. There is a good description of the coming of the storm, in the midst of which Hadad (Rimmon) thundered, and many a god of the Babylonian pantheon took part. Ištar lamented the destruction of life on the earth, as did also “the Lady of the gods,” Maḅ or Aruru, who, with Merodach, had created mankind. The storm lasted seven days, and the Babylonian Noah then waited another seven for the waters to subside, during which time three birds (instead of the Biblical two) were sent forth. As the third (the raven) was able to wade, Ut-napišti^m judged that the earth was dry enough for human habitation, and, sending forth the animals, landed himself,

built an altar on the peak of the mountain, and offered a sacrifice to the gods. Enlil, the god hostile to man, lays upon the god Êa the blame for revealing to Ut-napišti^m the decision of the gods to destroy mankind by drowning them, but Êa denies it. He admits, however, that he caused Ut-napišti^m to see a dream, and in that dream he apparently found himself in the council-chamber of the gods, and able to learn what they had decided to do. This is not in accordance with the details in the earlier portions of the narrative, in which Êa tells the Patriarch to destroy (or forsake) his house and build a ship; but as he is also told to inform the people that he was going to dwell with Êa, his lord, and nothing is said about the Flood, there is really no contradiction in the statement. The apotheosis of Ut-napišti^m and his wife, however, presents a totally different ending from the account of the Flood in Genesis; and when the god takes them to himself, he makes true the statement which he had directed the Babylonian Noah to give to those who, before the coming of the waters, should ask him why he built the ship. The place where the Patriarch was to dwell lay "afar at the mouths of the rivers"—those sacred canals which flowed into the Persian Gulf. It is only to be noted that this is in accordance with the account of the Flood as related, from the Babylonian records, by Alexander Polyhistor, who says that when Xisuthrus (=Ut-napišti^m) asked whither he was to sail, the deity answered "To the gods." In Genesis, on the other hand, Noah lived 350 years after the great catastrophe—a total of 950 years in all.

But it is time to draw these inadequate notes to an end, notwithstanding that much more could be said upon the contrasts and the likenesses between the Babylonians, the Hebrews, and their records, not only from the religious point of view, but also from that of history, manners and customs. It might also be shown how both nationalities were equally brave; how the Babylonians were equally virtuous, moral and law-abiding. Points upon which they differed would be such things as the laws which they obeyed, the social customs and the family relations which prevailed amongst them, and the differing national characteristics brought about by the differing climatic conditions in which they lived. But climatic conditions were not the only causes of the differences existing between these two nations of the same race. There was also the fact of the admixture of other races—the Sumerians in the case of Babylonia, and the Armenians of the north in the case of Assyria. In addition to

this, however, the geographical conformation of their respective countries stood for something, and many things combined to produce the legends and the traditions upon which their differing national characteristics were based, and by which the Palestinian and the Mesopotamian nationalities in general acted and reacted upon each other.

Among the pictures shown were types of the Sumerians and Akkadians (Semitic Babylonians), the remains of the temple tower at Ur of the Chaldees, the Babylonian gods, the wild looking man and woman (Adam and Eve ?), hunting wild animals, the Creation and Flood tablets, including that giving the cause of toothache, ploughs with seeding tubes, Merodach fighting with the dragon, and several others of equal interest.

DISCUSSION.

The CHAIRMAN then proposed a hearty vote of thanks to Prof. Pinches for his most valuable paper, the culmination of a series before the Victoria Institute which he began nearly thirty years ago. This was warmly carried by acclamation.

The CHAIRMAN, in opening the discussion, said :—In comparing the Assyro-Babylonians and the Hebrews we remember that Abraham, the great ancestor of the latter, came out of Ur of the Chaldees, and this fact seems to have borne fruit in the resemblance of the laws of Khamurab with those divinely promulgated by Moses. Note, for instance, the command against removing a neighbour's landmark in both (*see* Deut. xix, 14 ; xxvii, 17 ; Prov. xxii, 28 ; xxiii, 10) and compare with them the curses inscribed in actual Babylonian boundary stones, now in the British Museum, against any one who should move them. The resemblance of the narrative of the flood in the Bible and in the Babylonian records also dates from about this time.

The Egyptians had a great influence on the Hebrews, demonstrated by the fact that at the end of this bondage, idolatry had great prevalence among the latter, as witnessed by the worship of the golden calf. The Hebrews long continued to practise idolatry, copied from the neighbouring nations, until the time of the Kings, when they were punished by the Babylonian captivity, from which Judah only returned.

Though the Babylonians were idolators, the Scripture record tells us of the *faithfulness* of the captive men of Judah under severe temptations, witness Daniel, Shadrack, Meshach, and Abednego. After their return to their own country in the times of Ezra and Nehemiah it appears that the Hebrews had learnt their lesson and they were then a practically monotheistic nation.

Babylon was throughout polytheistic, as Prof. Pinches tells us, but the chief influence it exerted upon the Hebrews was caused by its riches and luxury. As early as the time of Joshua we read that Achan coveted and stole a goodly Babylonian garment, some silver, and a wedge of gold (Josh. vii, 21); and more than seven hundred years afterwards, King Hezekiah ostentatiously displayed his riches and treasures to the envoys of the King of Babylon (2 Kings xx, 12-19; 2 Chron. xxxii, 31); while nearly eight hundred years later still, we find that Babylon is referred to as representative of luxury and wicked worldliness (Rev. xvi, 19, xvii, 5). The Hebrews apparently followed the Babylonians in these vices, as far as they had opportunity.

The CHAIRMAN then drew attention to some pictures and a long column in the *Times* of that day, describing recent archæological discoveries in Mesopotamia, and expressing the opinion that many more will probably be made during the next few years. The CHAIRMAN expressed a hope that Prof. Pinches would keep the Victoria Institute informed of all these new discoveries in the Ancient Land of Babylon.

Mr. SIDNEY COLLETT said:—I am sure we must all feel grateful to Dr. Pinches for his learned and interesting lecture. Indeed, we always listen to him with profit.

There are, however, one or two things in the paper which call for comment.

On page 191, the Lecturer says:—"The Jews of the time, when the Monarchy was set up, had in their minds the scandal and misrule of the times of the Judges, and thought that the dignity inherent in a Kingly Court would have a counteracting influence."

Now, this view is not borne out by Scripture. For in 1 Sam. viii, 6, we read: "*the thing displeased Samuel when they said, give us a King.*" And then in verse 7 God Himself said: "*they have rejected me, that I should not reign over them.*"

Then on page 192, when he speaks of "the legend of the sea monster, Rahab, in the Book of Job." It would have been better had he said : "the *reference* in the Book of Job to the legend of the sea monster," etc. Indeed, as Dr. Pinches himself shows, on page 194, Rahab in Scripture more than once refers to *Egypt*. So that it may be questioned whether in this passage the "Babylonian legend" is referred to at all.

Also, on page 195, I cannot agree with the lecturer when he says that "The Hebrew account of Creation was given in order to refute the Babylonian Account." No doubt, incidentally, it did have that effect, as all Scripture Truth corrects all unscriptural errors. But, surely, it had a far wider purpose than that ; and would have been written as the commencement of Holy Scripture, even if no Babylonian account had ever existed.

Mr. AVERY FORBES pointed out, with regard to the view of monotheism found in the earlier history of the Babylonians, Assyrians, and other ancient nations, that there was a remarkable similarity of name in the mythical founder of, or the chief deity worshipped by, several nations, far apart, and with little or nothing else in common. Thus the earliest Egyptians were said to have been monotheistic, and their first mythical King was called *Menes*. The Hindus derive many of their caste laws from *Manu*, a mythical son of Brahma. The Greeks had two mythical Kings, descendants of Zeus, named *Minos*. Tacitus, in his *Germania*, tells us that the German nation looked on *Mannus* as their divine founder. The North American Indians call their supreme deity *Manito* (*vide Hiawatha*). Does not this seem to point to a common origin and a common monotheism for the human race ?

Mr. THEODORE ROBERTS thought some of the objections raised by previous speakers were founded upon misconceptions of the paper. In particular, he instanced Mr. Collett's with regard to the Israelites desiring a king. No doubt this was well intentioned, but was only a makeshift consequent upon the failure of the people to realize the ideal theocracy which God had provided for them. The same kind of thing had happened in much later times when the breakdown of the ideal presented in Scripture had led people to have recourse to human arrangements not sanctioned by God.

He thought the lecturer on page 184 had implied that the Hebrews had been monotheists from earliest times.

He was struck with what he might call the restraint of inspiration found in Genesis as contrasted with the fanciful accounts of creation and the flood which the lecturer had given us from the Babylonian tablets. He asked how was it that the Biblical records had eschewed all these unscientific and ridiculous particulars unless it was that their writing was controlled by divine inspiration.

Mr. **HOSTE** remarked that the Genesis account of the Noachian Deluge was popularly believed by the Neo-Critics to be a composite narrative from sources P and J combined by some Redactor. This editor was so slovenly in his methods that instead of assimilating his authorities and producing a succinct and unified account, as an ordinary historian would, used scissors and paste-pot and produced a composite account, which the Critics profess to be able to dissect into its component parts. Mr. Hoste asked the lecturer whether it was not a fact that the Chaldean account of the Deluge, deciphered in 1872 by George Smith, tallies to all intents and purposes, names and numbers excepted, with our Genesis account, so much so that we are told by the Critics, that the latter must have been derived from it. It is rather difficult to see how the same account can be at once a composite from P and J and directly derived from the Chaldean account. Would not this rather tend to discredit the Critical theory? Is it not more likely that the Hebrew and Chaldean accounts represent, the one, the original, pure, monotheistic narration, and the other the corrupted polytheistic tradition of the same events?

Who can get a clean thing out of an unclean—monotheism out of polytheism? No, monotheism corrupts into polytheism, and polytheism refines into pantheism.

Mr. **EDMUND KIMBER** said:—On the whole I think Dr. Pinches' excellent discoveries and interpretations corroborate the Biblical history of the Creation of the world and of the Deluge. Of course, there are critics among us who see a divergence between the First and Second Chapters of Genesis. I don't. Substantially they agree and must be read together, and we must put upon them the "best construction" just as all lawyers and judges do upon our Acts of Parliament. "We continue to act," as Burke said, "upon the early received and the uniformly continued sense of mankind." We might just as well say the landing of Julius Cæsar in these

islands in 55 B.C., or of William the Conqueror, about 1,000 years afterwards, was legendary, as to say the Biblical story was legendary. There is nothing to contradict it and there are many things to corroborate it. Take the first two verses of the First Chapter of Genesis where we are told that "in the beginning the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." What more beautiful and what more natural? How came the historian or chronicler to write this? Who saw it? Who told him of it? How did he know the face of the waters moved or that the Spirit of God moved thereon? The witness did not see the Spirit but he saw the surface move and ripple, and wondered how it was caused. He could see nothing except the water undulating. He found that it did so in obedience to the invisible wind which was set in motion by an unseen Power, and he was forced to the conclusion that it must be the "Spirit of God." It is impossible to get over this sublime incident in the Creation of the World, and to deny that the Hand that made it as well as the Story are Divine.

Lieut.-Colonel RIACH desired to associate himself with the questions which had been put and inquired further whether any remains now exist which might be thought to be those of the Tower of Babel, also whether any authority is known for the statement that the purpose of the tower was to reach heaven.

DR. PINCHES' REPLY.

Dr. PINCHES expressed his thanks to the Chairman for his kind and appreciative words, and the further instances, illustrating in such an interesting way the subject under discussion. He was glad that his paper comparing the Babylonians and the Hebrews had met with Col. Mackinlay's approval, and he was all the more gratified because, when he came to write it, he (the author) found that he was doing it upon somewhat different lines, and in a less interesting way than he had at first contemplated. He hopes, therefore, that, notwithstanding its defects, it will appeal to most of the members of the *Victoria Institute* as a contribution (though possibly an imperfect one) to a very important branch of Biblical study. It is needless to say, that this contrast between the Babylonians and the Hebrews might have been greatly extended, but

time and space failed for a longer paper upon the subject than that which the lecturer had just read.

After denying the implication by Mr. Sidney Collett that he (the lecturer) had substituted unorthodox and unscriptural explanations of certain Biblical statements, the lecturer said that he had not been able, during the course of the discussion, to verify the passages referred to, but that, if he found anything undoubtedly wrong, he would make the necessary changes in his paper before it went to press. The author then thanked all those who had taken part in the discussion, and thus added interest to the subject dealt with. He was greatly interested in the pictures from the *Times* placed on the table by the Chairman. He had not been able to examine these pictures, which were not over-well reproduced. He hoped, however, to be able to refer to them later on.

He has sent the following replies to the points raised in the course of the discussion :—

I am sorry that Mr. Collett did not add my qualifying words “in all probability” to the quotation from p. 191 with which he found fault. In these circumstances I do not see that I have stated any unorthodox view, especially as (so it seems to me) more than one reason for desiring a king may have existed. In the matter of the sea-monster, Rahab, the question may be asked, “Are there no ‘legends’ in the Bible?” Analysing my feelings at the time of writing, I think I can say, that I hesitated to identify Yahwah with Merodach, notwithstanding that the Jews (or certain of them) seem to have had no scruples in the matter.

The names quoted by Mr. Avery Forbes are exceedingly interesting, but the question naturally arises whether the likenesses between them may not be merely coincidences. The names quoted, moreover, are not all divine, as Mr. Forbes justly states. The Hebrews seem to have revered a god of fate named Meni, possibly identical with the *Manû rabû* of the mythological lists of Babylonia. He is described as *ša mâmitu isbat-su*, “whom the oath took,” pointing to some interesting legend concerning him which has yet to be discovered.

I am not only gratified, but I am also much struck by Mr. Theodore Roberts’ remarks. The probability that the Hebrews had failed to realize the ideal theocracy is an excellent suggestion. Mr. Roberts is also right upon another point, namely, that I regard

the Hebrews as having been monotheists from the first moment of their national existence. His final paragraph is also most noteworthy.

In answer to our Secretary, Mr. Hoste, I am glad to be able to confirm his suggestions. It is a fact that the Hebrew account of the Flood agrees, in all essential points, with that current in ancient Babylonia, names, numbers, and religious element excepted. This would naturally tend to discredit the theories of the higher critics. To all appearance there was a common source for both, and each nation developed it in a different way—monotheistically in the case of the Hebrews, and polytheistically in the case of the Babylonians.

All will, I am sure, regard Mr. Edmund Kimber's well-expressed remarks as most appropriate. Though the Babylonian story of the Creation differs entirely from that of the Hebrews, they, too, were influenced by the sight of the waters which broke in surf on their southern shores, and attributed its motion, as well as the varied and wonderful life which it contained, to divine power and activity, though, being polytheists, they treated the subject in an entirely different way.

In answer to Col. Riach it is to be noted that only the core of the real Tower of Babel at present exists, the upper portion having been destroyed in ancient times, and the burnt brick outer covering of the lowest platform, which gave it its solidity, having (so it is said) been removed for building purposes quite recently. As, however, Borsippa (the Birs Nimroud) was called by the Babylonians "the 2nd Babylon," this gives a certain confirmation to the tradition, that that building was "the Tower of Babel." This view, however, could only have been put forward as a serious identification in later times, when Ê-temenan-ki, as the true Tower was called, was no longer the centre of Babylonian worship owing to the abandonment of the fanes and the shrines in the capital.

The New Discoveries at Ur.

Referring to the pictures from the *Times* of this date shown by Col. Mackinlay, the headless diorite statue of En-anna-tum, king of Ur and Lagaš about 2900 B.C., is quite in the Sumerian style of the period. Architects will probably be interested in the "chamber reserved for private worship" in the Temple of the Moongod Sin or Nannar at Ur in the time of Nebuchadrezzar. As is usual in Babylonian buildings, it was of brick, and paved with tiles. The altar,

offering-table, and a portion described as a screen are shown. The other pictures show an inscribed clay cone like a gigantic nail—it details the architectural works of Rîm-Sin, king of Larsa (Ellasar) and Ur (about 1850 B.C.), and beside it is an inscribed pivotstone from one of the gates of the sacred precinct at Ur. This is inscribed with the name of Bûr-Sin, king of Ur about 2225 B.C.

There is hardly any doubt that numerous other antiquities and inscriptions will, in course of time, be found in Babylonia, and much bearing upon the Old Testament and its wonderful story may still be expected.

656TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, MAY 28TH, 1923,
AT 4.30 P.M.

LIEUT.-COLONEL F. A. MOLONY, O.B.E., IN THE CHAIR.

The Minutes of the last Meeting were read; confirmed and signed, and the Hon. Secretary announced the Election as Member of W. Roger Rowlatt-Jones, Esq.

The CHAIRMAN then introduced the Rev. Canon A. Lukyn Williams, D.D., to read his paper on "Religious Controversy between Christians and Jews of To-day."

*RELIGIOUS CONTROVERSY BETWEEN CHRISTIANS
AND JEWS OF TO-DAY.* By the Rev. Canon A. LUKYN
WILLIAMS, D.D.

THANK God that there is controversy! For there is a spirit abroad which thinks that since Jews are such sober good people, so trustworthy in business, so kind in family life, we Christians ought not to do or say anything to lead them to reconsider the claims of Jesus of Nazareth to be the Christ, with the then resultant effect of producing a complete change in the attitude of Jews towards God, and in their whole outlook upon life.

This feeling exists to-day even among benefited Clergy of the Church of England, but it is an attitude which, I venture to assert, is not consistent with Church teaching, with the mind of St. Paul and the other Apostles, or with the mind of Christ. Christians, thank God! always have had controversy with Jews—for not a century, hardly even a single decade, has passed in which there has been none—and they always will have, until the last Jew has been led by them to submit himself to the doctrine of the Cross.

Controversy there must be. But there is controversy and controversy. Let me quote a few documents.

“ So because the Lord charges us in the Gospel, saying, ‘ Verily I say unto you, If two of you shall agree on earth as touching anything whatever they shall ask, it shall be done for them of My Father who is in Heaven,’ therefore do I address this venerable assembly of holy Fathers with tears streaming down my cheeks, that by your zealous rule the land may be purged from the pollution of vice. Arise! Arise! I beg you. Loose the knots of the guilty, correct the shameful habits of the wicked, apply the scourge of zeal against the disaffected, stamp out the backbiting of the proud, lighten the burdens of the oppressed, and, more than all else, pull up from the very roots that plague-spot which is ever bursting forth into new forms of virulence—the Jews. Examine, therefore, with the utmost thoroughness the laws which have been recently issued by Our Majesty against the treachery of certain Jews; make the purport of those laws inviolable; sum up the decrees concerning the outrageous actions of those treacherous persons, and issue them as one.” So spake King Erwig to the large assembly of Bishops at the twelfth Council of Toledo in A.D. 681, as he asked them to confirm the twenty-eight laws he had compiled, twenty-seven of which were against “ the Jews.” Some of these, no doubt, refer directly to converts from Judaism rather than to the Jews as such, but they begin as follows :

“ Since the Truth itself teaches us to ask, seek, and knock, admonishing us that ‘ the violent take the kingdom of heaven by force,’ there is no doubt that that man abhors the grace of God, which is so freely bestowed, who with eager mind does not hasten to come to it. Therefore if any Jew, namely one of those who have not yet been baptized, either postpones his baptism, or in no wise sends his children or his servants to the priest for baptism, or even withdraws himself and his from baptism, and any of them allows even a whole year to pass after the publication of this law without the grace of baptism—he who commits any of these transgressions, whoever he may be found to be, shall have his head shaved, and shall receive a hundred strokes, and shall also pay the due punishment of being banished from our land.”*

* This appears to be a re-affirmation of laws made by Sisibut in A.D. 612, and by the sixth Council of Toledo in A.D. 636 under Chintila. See R. Altamira in the *Cambridge Medieval History*, ii, pp. 174-176. The original of the two quotations may be found most conveniently in the *Monumenta Germanica, Leges Visigothorum*, i, pp. 475 seq., and 4:12.

In the First Crusade (A.D. 1096) a monk is said to have shown a writing found in our Lord's grave which affirmed that it was the first duty of all believers to compel the Jews to become Christians. So the Crusaders went to Rouen, drove the Jews into the churches, and pointing their swords at their breasts shouted out to them, "Death or Baptism!" At Treves the whole community fled to the Bishop for protection, who answered, "Now have your sins come upon you, poor wretches, for rejecting the Son of God and slandering His Mother. Be converted, and I will grant you peace and the quiet enjoyment of your property. But continue in your stubbornness, and perish, soul and body!"*

Seventy-one Archbishops, 412 Bishops, 800 Abbots, and even Patriarchs from the East, took part in the Fourth Lateran Council of 1215, and in four of the seventy canons that they passed dealt with the Jews. These were forbidden to take interest for loans, or to hold any office, and were compelled to pay tithe to the clergy, and, worse than all, had to wear a special badge on their clothes which should proclaim to everyone that they were Jews. This was the beginning of their being treated as pariahs, and of their consequent deterioration in independence of character.†

"Joseph son of Yechiel the priest, and his spouse Hendlin, and his daughter; Yechiel the priest, and his wife Yuta, and his three sons; Isaac, son of Baruch the priest, and his wife Jeannette, and his grown-up son Baruch, and his aged mother-in-law Hannah, and his daughter Minna, and her son Koplín, a lad, and his three sons"—and so we might go on for 153 families, 560 souls, who suffered martyrdom at Nuremburg in 1349, out of a community numbering only some 1,200 members.‡

"Isaac, son of Don Judah Arbarbanel, of the root of Jesse the Bethlehemite, of the seed of David, saith (I give but a summary): I was at my ease in Portugal, and was driven forth, barely escaping with my life, and I fled to Castile, in the 244th year of the sixth thousand since the Creation (A.D. 1484). There I wrote commentaries on Joshua, Judges and Samuel, and I purposed beginning to write on the Book of Kings. But I was taken into the King's service, and found favour in the eyes of

* Grätz, *Geschichte der Juden*, 2nd edn., 1871, vi, 92 seq.

† *Ibid.*, 1873, vii, 16-19.

‡ See the original in W. H. Lowe, *The Memorbook of Nürnberg . . . from the unique MS. preserved in the University Library, Cambridge*, 1881, p. 16.

him and the Queen and the nobles, and I became wealthy, and neglected my writing. In the ninth year (A.D. 1492) the King took Granada, and as a thank-offering determined to bring all the sons of Israel to worship his God, or else within three months to leave his dominions, Spain, Sicily, Majorca and Sardinia. I and my people offered to the King and Queen large sums of money, but in vain. There was lamentation and terror among all the sons of Israel, such as had not been since the exile from the Holy Land. And they said each to the other, Be strong, and let us play the man for our religion, and for the Law of our God, because of the reviler and blasphemer, the enemy and the avenger. If they save us alive, we shall live; and if they slay us, we shall but die. We will not profane our covenant; our heart shall not turn back; but we will go in the name of the Lord our God. And in one day they went out, helpless, 300,000 on foot, myself among them, old and young, women and children. From all the provinces of the King of Spain, whithersoever the Spirit would, did they go, with their King before them, even the Lord at their head. Some went to Portugal and to Navarre, because they were near, but lo! trouble and anguish and woe. And some to the sea, with their paths in the mighty waters, but of these many were drowned or were enslaved. But I and my family, blessed be the name of the Lord, came safely to Naples, whose kings are kind.”*

“In each town they must stay in their Ghettos, and have no more than one synagogue. They may keep no Christian servants, nor have intercourse with Christians, nor eat nor play with them. All Jewish men must wear green caps, all Jewesses green shawls; they may hold no landed property, and Jewish physicians may not attend a Christian patient.” So said the Pope’s Bull for Italy in 1555.†

And to-day? I assure you that a few months never pass without a paragraph appearing in the *Jewish Chronicle* saying that somewhere or other in Eastern Europe the cry has been raised that a Jew has murdered a Christian child for the sake of drinking its blood—that most shameful of all accusations,

* From the preface to Abarbanel’s Commentary on the Book of Kings, 1686 Edition.

† Grätz, *Geschichte*, u.s.w., 1877, ix, 348. Again only a summary.

manufactured first in our own England, and, as it appears, in Cambridge itself.*

Alas, alas! For, as Dr. Kohler says, "The cross, originally a sign of life, became . . . a sign of death, casting a shadow of sin upon the Christian world and a shadow of terror upon the Jew."†

Do I seem to you to have wandered away from the proper subject of this paper? Believe me, I have not. What I have said belongs to the very heart and substance of it. For underlying all "Religious controversy between Christians and Jews of to-day," there is, on the Jews' side, the sense of the shocking treatment that they have ever received from Christians. Their race-consciousness of moral superiority has had to yield to the *force majeure* of semi-pagan Christians of all centuries, our own included. Do you not marvel that any Jew since quite early days, say the fourth century, has ever become a believer in Jesus? O Sirs, I plead earnestly that we henceforth behave as Christians towards Jews, as men who believe in Jesus, and endeavour to represent Him to them. Our past actions ought surely to be borne by us in mind, that so in all controversy we may both make allowance for the present attitude of Jews, and ourselves feel repentant for our past treatment of them. Humility, like pity, is closely akin to love, and love alone will prevail.

Love, with Truth. I say this because we have not always been thoroughly conscientious about Truth. We have been too apt to seize in controversy some present advantage, without considering the claims of final truth. When shall we learn that falsehood, even in holy things, furthers the work of the devil, and that only Truth furthers the work of God? Our matter, as well as our methods, must be really Christian.

For our subject to-day is, I apprehend, not so much methods as matter, the arguments that present-day Jews adduce against Christian doctrines, and our answers to those arguments. At first I thought that I would make a sharp division between these two parts of our subject, but I have found it impossible to do so. I shall, therefore, try to set before you the chief arguments of the Jews, and do little more than hint at the way we ought to deal with them.

* H. P. Stokes, *Studies in Anglo-Jewish History*, 1913, pp. 125 seq., 204.

† *Jewish Theology*, 1918, p. 438.

When, however, we speak of "Jews," we must define whom we mean. For many Jews, and no doubt the great majority of Jews, are still "Orthodox," and think as their fathers thought before them. It will hardly be profitable to speak at length about the Orthodox, for their opinions may be found in all the Mission tracts of the last hundred years. Yet this must be borne in mind, that there is, properly speaking, no standard authority in Judaism, nothing like the Westminster Confession for Presbyterians, or even the Thirty-nine Articles for Anglicans. At most there is the vague and shadowy appeal to the traditions of the Talmud; which somewhat resembles the vague and shadowy appeal of some Churchmen to the traditions of the Evangelical Fathers.

There is in Judaism no final authority in doctrine, to which appeal can be made. Maimonides' Thirteen Articles have never been accepted by the Jews as a whole. On the contrary, to use the words of a recent writer in the *Jewish Chronicle*, "Every man is encouraged to form his own opinion."* And, certainly, directly you begin to talk with any Jew whatever, you will find that he has already formed that opinion, and he gives you to understand that his own Judaism is the one and only Judaism which has any pretensions to being right.

Neither is it possible within the limits of this paper to consider the various shades of Orthodoxy which gradually merge into "Liberal." I shall content myself with recent Jewish authors who claim to represent the Judaism of the more active type. In particular I shall make use of Dr. Joseph Klausner's *Life of Jesus*, published in Jerusalem last year. It is a book of 468 pages, and, though it contains repetitions, is full of matter for our purpose.†

What then is the nature of Religious Controversy which Jews of to-day have with us?

Now frankly, in the first place, Jews have very little opinion of our fitness for controversy with them. They are fully convinced that no Gentile Christian, like you and myself, ever understands Judaism, partly by reason of our unfortunate lack

* *The Jewish Chronicle* for March 19th, 1922.

† It is written in what is presumably "Hebrew as she is spoke" in Palestine. One may be permitted to express the wish that in literature the style of I. H. Weiss in his *Dor Dor we-Dorshaw*, 1871-1891, were accepted as the standard of modern Hebrew.

of Jewish ancestry, and partly because we do not take the trouble of trying to learn what Judaism is. Jews complain that we misrepresent the Jewish religion and its books, especially the Talmud, and that we forget the stand that Judaism has ever made for the pure doctrine of God. Judaism, so Jews affirm, stands for spiritual religion against the shallow talk of Christianity, and the material aims of so-called Christians.

Is then this accusation of our ignorance wholly false? I wish it were! It is alas, true that we Christians have unduly minimised the higher side of Judaism, have not studied Jewish literature, and have done more than injustice to the noble faith and the high ethics of countless numbers of Jews. If we are honest, we must blame our conceit, and our laziness, for not knowing the facts about the religion of Judaism.

Secondly, the Jews find fault with our conceptions of the Sources of our religion. They do not see, for example, that Organized Christianity is justified in the claims it makes to represent Christ, and still less, to exercise such authority that Jews are bound to accept its dicta. You and I at least can hardly blame the Jews in this. The authority of the Church seems to us to be grossly exaggerated, and those texts of Scripture which speak of it to have received an emphasis which does not belong to them. Besides, Jews generally take the Roman as the type of the true Christian Church, whereas we know it to be very much the reverse.

Again, Jews object to the trustworthiness of the great source of our religion, the New Testament itself. I do not mean that learned Jews think it was written in the fourth century, as some ignorant Jews believe,* but they lend a ready credence to the notion that the Gospels were composed as late as the second century, after, that is to say, Christians had had time to tamper with the earliest forms of Christian teaching. Hence, whenever there is anything in the New Testament which they do not like, they brush it aside with the remark that that saying cannot be original. They do not believe that the New Testament is trustworthy in details. For example, Jesus cannot, they say, have referred to His Cross, cannot have said that He would rise again, cannot have made His reply to Peter about Judas. These and

* See Lukyn Williams, *A Short Introduction to the New Testament for Jewish Readers*, 1920, p. 5.

many more sayings attributed to Jesus in the Gospels have been concocted by Christians.*

How will you meet these objections? It is not easy to say. But of this I am very sure, that it is useless to tell Jews that this New Testament is an inspired book, and therefore cannot have errors or interpolations. One cannot expect Jews to accept one's *ipse dixit* about that. I should suppose that we must be content with showing that these objections are *præ-judicia*, prejudices in the strictest sense, and, while examining each passage candidly, point out that the sayings are so interwoven with the Gospel History that it is unscholarly in the extreme to reject them, while accepting the Gospels as a whole. We must, surely, be prepared to meet such objectors on their own ground, and deal very patiently with them.

Thirdly, what do the Jews of to-day say about Jesus Himself?

They regard Him as a Jew, and nothing but a Jew. It is indeed true, they say, that He opposed the Pharisees,† or rather some Pharisees, and that unwittingly He said and did things which were in their tendency opposed to Judaism‡—for otherwise how could Paul of Tarsus, the real deviser of the Christian scheme, have gone so fearfully wrong, and yet all the time have thought that he was carrying out the intention of his Master?—but Jesus Himself, to use Wellhausen's words, "was not a Christian, but a Jew."§ His ideal of the future, for example, was Jewish||; His words about the Great Commandment were Jewish¶; His Sermon on the Mount was Jewish through and through.** In fact, the aim of Jesus was to prepare Jews for the coming of the Messiah.†† Here, however, Klausner is inconsistent. For he is very emphatic in his belief that Jesus did believe in His own Messiahship. Otherwise He was an ordinary

* See Klausner, *op. cit.*, pp. 322, 321, 339, 352 *seq.*, 357, 373, 376, 378, 383, 401 *seq.*

† Klausner, pp. 305, 311.

‡ Klausner, pp. 402 *seq.*, 425.

§ Klausner, pp. 396, 447. The reference is to Wellhausen, *Einleitung in die drei ersten Evangelien*, 2nd edn., 1911, pp. 102 *seq.* Yet Wellhausen points out plainly that He was opposed to Judaism as we know it. "One must consider the non-Jewish, the purely human, more characteristic in Him than the Jewish."

|| Klausner, p. 325.

¶ Klausner, p. 343.

** Klausner, pp. 399 *seq.*

†† Klausner, p. 401.

deceiver, and such men do not make history.* But He never desired to be thought to be Divine, or other than a Messiah of apparently a higher character than was usually expected. He was a Jew, and had no intention of promulgating a new religion.

The Teaching of Jesus, however admirable, struck too high a note for human nature. It is above man's execution. Judaism, on the contrary, is well aware of the weakness of human nature, and never asks too much of it.† “Tolstoi tells us in his *Confessions* that he was reading the fifth chapter of St. Matthew with a Hebrew rabbi. At nearly every verse the rabbi said, ‘That is in the Bible,’ or ‘That is in the Talmud,’ quoting sentences very like the declarations of the Sermon on the Mount. But when they reached the verse about non-resistance to evil, the rabbi did not say, ‘This also is in the Talmud,’ but he asked the Count, ‘Do the Christians obey this command? Do *they* turn the other cheek?’ And Tolstoi adds to the recital of this anecdote: ‘I had nothing to say in reply, especially as at that particular time Christians were not only not turning the other cheek, but were smiting the Jews on both cheeks.’” The Jew, Dr. Joseph Blau, who quotes this from Tolstoi, appends a bitter remark, not, alas, wholly undeserved, “People that believe in non-resistance (*i.e.* Christians), but practise it not, hate a people that believes not in non-resistance, but practises it” (*i.e.* the Jews).‡

The precepts, the Jews say, are impracticable between man and man, and also, if performed, would soon bring the State to ruin.§ Forgive one's enemies, never going to law! Yielding to the importunity of every beggar, and bestowing on him alms, whether he will make a good use of them or not! Take no oath, even in the law-court! Treat every one, bad and good, alike! Where is the justice of the State in this! Yes, and where is the Justice of God?||

We cannot wonder that thinking Jews are disposed to accept Schweitzer's interpretation of our Lord's teaching, and say that He intended it as “Interim Ethics,” fit for accomplishment only until the time supposed to be near at hand, when He should return in glory.¶

* Klausner, p. 371, cf. pp. 412, 432, 437.

† Klausner, pp. 427, 429, 431.

‡ *Jewish Chronicle*, February 10th, 1922. Cf., Klausner, p. 398 *seq.*, 411.

§ Klausner, pp. 407, 425 *seq.*, 428.

|| Klausner, p. 413.

¶ Klausner, p. 439.

What shall we say to these difficulties ? What arguments can we bring forward, likely to appeal to thinking men ?

I know no other than this (though we must confess that we ourselves find the argument hard in the case of our Lord's remarks about Divorce), that He never intended to give a New Law in His Sermon on the Mount, or indeed elsewhere. I am aware that this is contrary to the opinion of many Christians, early and late, but it seems to me irrefutable. Our Lord's precepts, that is to say, were not, in any case, statute laws, but principles and ideals, the carrying out of which in their letter depends upon circumstances and conditions. In other words, the Gospel is not a Second Law, very much harder as it would then be than the First, but a message of new Life in Christ, lived by the guidance of the Holy Spirit, who leads us and other believers more and more into truth, and into the performance of the will of God, as we are able to learn it. Of course, it is difficult to persuade either Jews or so-called Christians that this is the right way of looking at our Lord's precepts, but we must endeavour to do so, and in proportion as they accept the free grace of Christ for salvation, so will they be the more ready to acknowledge its legitimate sequence, a life lived, not by laws and rules, but in free communion with God, carrying out His will as made known to us day by day.

With regard to our Lord's Miracles, the Jews are prepared now, I believe, to accept them more than formerly. For they believe that many can be accounted for by psychological causes. They think that many others must be relegated to what they call *Haggadoth*, namely, the tales whereby the Talmudic teachers are wont to illustrate their doctrine, the literal truth of which depends upon the nature of the tale. Many of our Lord's miracles, the Jews say, are only illustrations of that kind. Our own Modernist writers make the same assertion. The argument, we must confess, is attractive ; it solves so many difficulties. But personally I believe it to be untrue. I would far rather say that we know not as yet the power over the realm of nature exercised by a Personality wholly in communion with God, and affirm that while we think we can see scientific explanations of some of our Lord's miracles, the others which we cannot as yet explain may also be facts. These, it may be, we shall learn one day to understand. In any case, we dare not make the acceptance by a Jew of every word and incident recorded in the New Testament a condition of receiving him into the Christian community.

What then do Jews of to-day say to the crowning miracle, the Resurrection of our Lord? They have outgrown the stupid stories that His body was carried away, and that His disciples were mere liars when they asserted that they saw Him alive again. Klausner rightly says that as with Jesus Himself, so with His disciples, such men do not make history.* Our own Modernist writers say that the Disciples saw Him only by some spiritual perception, becoming thus aware that He really continued to exist after death. I do not know why Jews should not be ready to say as much as that, for they firmly believe in the continued existence of the personality of the dead. But, as it seems, Jews go in fact only so far as to say that the Disciples had visions, and became convinced that these visions of the living Jesus were true.† We must, I think, reply that a Faith which has revolutionized the world can hardly have been founded upon hallucinations. Jews now make the further concession that the Resurrection of Jesus was unexpected by the Disciples, but turn that concession to their own use by adding that this proves that Jesus never foretold it.‡ But, surely, if He did foretell it, they would not have been likely to grasp the significance of His words (see expressly Mark ix, 32), so that the failure to expect Him to rise does not militate against the fact of those predictions having been made.

If then Jews deny so much of the miraculous in our Lord's life, how do they explain the effect of it? For they do not attempt to deny the fact that His teaching has spread over the whole world. They say that the combination of gentleness and asceticism is almost irresistible.§ They express the highest admiration for Him.|| He was very nearly the greatest and noblest Jew there has ever been. But He was not perfect; far from it. For the last thirty years have seen attacks on His own ethics, ethics as carried out by Himself, which perhaps were unknown to earlier generations. "In almost all of his public utterances," writes Mr. Joseph Jacobs, "he was harsh, severe, and distinctly unjust

* See Note * on p. 215 *supra*.

† Klausner, pp. 389-391.

‡ Klausner, p. 389.

§ Klausner, p. 444.

|| Many interesting quotations from writings by Jews may be found in Mr. E. S. Greenbaum's brochure, *What Modern Jews think of Christ*, published by the London Jews' Society.

in his attitude towards the ruling and well-to-do classes.”* This is echoed, and more than echoed, by Klausner, who says, for example, that when Jesus saw no result for His labours at Chorazin, He was angry, and cursed it.† Jesus was not, we are told, the tender Jesus of the Christians.‡ He never even prayed for the Pharisees, but pronounced woes upon them. In fact He was really inferior to Hillel. For Hillel’s patience was inexhaustible ; that of Jesus was not. Hillel was a man of peace ; Jesus a man of war. Besides, Hillel added this to his genial character, that he was a learned man, able to explain legal difficulties.§

The comparison with Hillel is interesting, but I do not think there is much in it. What do we know of Hillel in comparison with the information we possess about our Lord ? Not only are the stories about Hillel very late in their documentary form (though I am far from denying the general trustworthiness of the sayings attributed to early Teachers), but there are so few of them that I suppose they could almost all be put into two or three of the sheets of paper upon which I am now writing. Hillel is hardly known by name to the world in general or even to the great majority of the Jews themselves. It is really rather farcical to put him up as a serious rival to Jesus.

Fourthly, there is another point of controversy between Jews and Christians of grave importance in the eyes of us Evangelicals. It is the question of Merit, which is closely akin to the relation that there is between Faith and Works. Part of this controversy indeed is due to a complete misunderstanding, fostered by popular Christian belief both Protestant and Roman. Jews are always twitting us with supposing that intellectual assent is sufficient for salvation. The poor ignorant Sicilian peasant who thinks that he may commit any crime if only he repeats his *Credo* or his *Paternoster* is partly to blame for this supposition of the Jews. A writer in the *Jewish Chronicle* for May 19th of last year says that Faith is to Christians “ a sort of religious dope.” And I am not sure but that there is some truth underlying his words, even in the case of many Protestants. But, in reality, as we here to-day know, nothing can be further from the doctrine of Justification

* *Jewish Encyclopedia*, 1904, vii, p. 164.

† Klausner, p. 313.

‡ Klausner, p. 311.

§ Klausner, pp. 423 *seq.*, 430.

by Faith than Justification by intellectual assent. For the Faith that justifies is a faith not merely intellectual, but active and living. True faith must, by its very nature, show itself in good works.

So far the Jews only misunderstand us, and it ought to be sufficient to tell them so.

But there is more in the Jewish contention against us than that. They minimize the effect of Sin upon human nature, and they believe that we can deserve to receive pardon from God, and entrance into everlasting life. The Jews, it must be remembered, know nothing of original sin. On the contrary, they pride themselves on possessing Original Virtue. They, therefore, think it easy to do more than can actually be required of them for their own salvation, and to contribute something additional to that store of merit laid up by the great ancestors of the nation. The Merit of the Fathers is as much a reality to the Jews as the *Thesaurus meritorum*, wrought out by believers and by Christ, is for those who accept the Roman doctrines of Purgatory and Indulgences.* I suppose that to meet this contention we can but tell the Jews of the Gospel as it is in the New Testament, which, facing steadfastly the fact of our weakness and sinfulness, yet assures us that Christ has met all demands, and offers us free pardon in Him, and in Him only. But it is not argument alone that can convince a Jew, or indeed any one else, of the truth of the Gospel message. Only the grace of God, borne in upon the soul by the Holy Spirit Himself, can effect this.

Fifthly, I need hardly say much about the statement which Jews are always making, that they have a Mission to fulfil in the world, and that this cannot be carried out if they become Christians. When they say this, we express to them our astonishment that if they indeed have a Mission they take so very little active part in accomplishing it. They reply that their work is to bear a silent testimony to the truth of the Divine Unity, and by their suffering commend it to all men. I would not go so far as to deny that there is something in this. When one thinks of the many centuries in which the Christian Church in practice, I do not say in theory, deified the Blessed Virgin, without protest being raised from Christendom; when one bears in mind also the present adoration of images, which approaches so closely to the worship of idols by the Hindus that it is difficult, if not impossible, to

* See Harnack, *History of Dogma*, English Trans., vi, pp. 263-266.

distinguish the *raison d'être* in one form of religion from that in the other; when one remembers that this image-worship, I myself would call it idolatry, on the part of the Roman Catholic peasantry (to attribute it to no higher class) makes in actual devotion no difference between the saints and God; one dare not say that Judaism has nothing still to teach many Christians.

But we believe that the Mission of the Jews would be immensely developed and strengthened if they came to accept the full teaching of the New Testament, and then allied themselves as Christians with some Protestant body. Their testimony to the Truth would be perfected; they would preach the Unity indeed, but the Trinity in Unity, and they would be free from serious doctrinal and practical error.

Sixthly, I have left another point to the last because of the extreme difficulty of dealing with it. I refer to the attitude which the Jew holds towards the Old Testament, and to the complaint he makes of the way we use it in argument with him. For not only do the Jews believe that we are entirely mistaken when we assert that the Old Testament upholds Christianity, but they also object very strongly to the method we employ in our use of many of the passages we adduce against them.

Now here again is something in what they say. You will observe that I am not speaking of Orthodox Jews, who believe every letter of the Old Testament to be so inspired that any meaning attributable to those letters as such may fairly be included in the Divine meaning. I am dealing with Modern Jews. These (I speak of their right, not of their left, wing) grant indeed that the Old Testament is inspired, but not in its letters, and not even in its actual words. We must, they say, consider sayings in their original context, and with reference to the circumstances in which they were first spoken. For example, a Messianic Time of perfect happiness and world-wide service of God is indeed foretold in the Old Testament, and probably a Messiah also. But the Jews deny that the Old Testament says that He is to be Divine, and to suffer, and to rise again. They argue that we cannot prove the contrary by grammatical exegesis, scientifically carried out. We believe that we can, and that the Old Testament does state these facts about the Messiah. But we must allow that the Jews of to-day are so far right that the proof-texts are very, very much fewer than our forefathers supposed. Most of the passages quoted in our older missionary tracts can be adduced by us to-day only by way of application,

not by strict exegesis. Talmudic writers, no doubt, do adduce texts to prove this or that point with strange disregard for their primary signification. They do so, either because they accept the inspiration of the very letters of each word, as I said just now, or else because they know that their readers will understand that they are only using them by way of application, not in serious exposition. We also are quite entitled to use texts in this way, but we must guard ourselves from our methods being misunderstood, by plainly confessing what we are doing.

For Truth is too great to require any adventitious, much less any doubtful, aids. We dare not argue falsely, or even doubtfully, in the cause of God. We have a splendid message to give ; a wonderful Gospel. Let us proclaim it with all the energy and all the intellectual ability that God has bestowed upon us, consecrating every power of mind and body to His use.

Our Gospel is glorious, something far beyond verbal controversy, the polemics of the Schools. It is nothing less than the announcement of a Person, Who, the more He is studied with fairness and truth-loving enquiry, the more He will commend Himself. People in general, and Jews in particular, do not judge Jesus as He ought to be judged, with the strictest regard for historical accuracy, and the warmest desire to understand the depth of His character. How can they, when they see so much obliquity of vision, and even of speech, in His true servants, and so many and grievous inconsistencies in their walk ? We ought, surely, to be continually on our knees, speaking metaphorically, as we dare to address others who as yet know Him not, in order that we may present Him far more fully in His perfection than we yet have done.

And more than this. It will be well, I feel sure, to make Jesus both the beginning and the end of our argument. This is no truism. On the contrary, it is a complete innovation. It is a reversal of Christian methods that have lasted from the days of Justin Martyr to Dr. McCaul and our own time. Nay, it is even possible (if the modern discovery be really true, but it has hardly yet been examined critically) that, preceding even the Gospels, a little book existed containing proof texts from the Old Testament to convince the Jews, showing the true doctrine of the Messiah and its fulfilment in Jesus. Scholars have given it the name of the Book of Testimonies. If that book existed, as many believe, it is instructive to notice that the Evangelists, while using it, departed from its method. Their aim was not

primarily to prove this or that from the Old Testament, but to exhibit Jesus as He was and is. And the Evangelists' way ought to be our way. Tell Jews of Jesus, adding, if you like, and as they will expect, definite proofs, and, what is of more real importance, spiritual illustrations, from the Old Testament. But tell them of Him. You will then appeal not to their intellect only, but to their whole personality. For there is nothing so great as the Personality of Jesus, and personality attracts personality. But such a display of Jesus includes, as I have already said, more than words on our part. It involves our whole life.

DISCUSSION.

The Rev. L. ZECKHAUSEN said :—On the main points of Canon Lukyn Williams's paper, I find myself in full agreement with him, and I think that the learned lecturer was right in dwelling at such length on the sad subject of the persecution of the Jews in Christian lands, for it is easily the greatest of all obstacles a missionary has to encounter in approaching the Jew. For my own part, I, as a Jew, am glad that it has not fallen to my lot to expatiate here on this blot on the fair escutcheon of Christendom, for it is not easy for a Jew to speak dispassionately of these matters, and he might conceivably be carried away by a feeling of scorn and indignation.

The Jew has a long memory, and the recollection of his long drawn-out martyrdom in Christian countries has become burnt into his soul, so that it requires a considerable effort on his part to think of Christianity apart from persecution and intolerance. It is, indeed, an additional cross a Christian Jew, who is anxious to win his brethren for Christ, has to bear. How often have I not been reminded, in this connection, of that famous line of Shakespeare's, "The evil that men do lives after them." But all the more is the wonder that, in spite of it all, there never was a time when some Jews did not join the Church of Christ, and often at great cost to themselves. I agree with the lecturer that it is nothing short of a miracle.

The only way we can hope to make the Jews forget the wrong they have received is, surely, by exhibiting the true Christian spirit of kindness, sympathy, and love towards them, for "charity never faileth."

Another of the main difficulties properly emphasised by the Canon is the Jew's pride of race, pride of intellect, and his supposed superiority over the Gentile. This is such an old and well-known obstacle as to look at first sight almost insuperable. And yet, most missionaries know that it is not really so formidable as it looks. In their heart of hearts, Jews of Western countries know that they have nothing, or very little, to tell the Gentiles about the Bible and the God of the Bible; and in Eastern Europe, the younger generation of Jews is becoming painfully aware how far they lag behind the times, behind the Gentiles, in manners, learning, and true knowledge.

It has been my privilege to administer baptism to a Jewish lady of seventy-nine, belonging to the upper classes, two years ago. I found that all her six daughters, and at least one of her sons, have also embraced Christianity at different times. One of these daughters repeatedly told me in conversation that from her early youth, and in spite of the fact that her parents were strictly orthodox Jews, she greatly disliked Judaism, and found its endless observances a meaningless burden, and that her and her sisters' life was absolutely changed, since they found Christ, and with Him happiness and joy. The old lady herself was not a little influenced in her decision by the manifest happiness of her daughters.

While a Jew will frequently admit to a fellow-Jew that there is truth in that cruel gibe of Heine that "Judaism is not so much a religion as a misfortune," he will yet shrink from becoming a Christian for fear of the relentless hatred and opprobrium that step will bring him.

There is one other point in the lecture I should like to refer to. It is the Jewish claim of having a mission of its own to the world. In itself, this is only right and natural. A religion without a mission is almost a self-contradiction. But how does Judaism accomplish its mission? By standing in the world, we are told, as a protest against the errors of the other creeds, especially against those of Trinitarian Christianity. But mere passivity can never be construed to be synonymous with mission work, which, above all, presupposes zeal and activity born from sympathy, propelled by love, and sustained by loyalty to God's command.

The simple truth is that Judaism has long since ceased to be a missionary religion. It has lost whatever sympathy it may have

had for the Gentile world, and has become entirely self-centred, supremely self-satisfied, and absolutely indifferent to the eternal welfare of non-Jews. It has ceased to be even a civilising force, for the Jew invariably reflects merely the civilisation of the Gentiles in whose midst he lives. If the Jew in the West is progressive and humane, it is because he lives in humane and progressive surroundings. In Turkey you will find him almost as lethargic as the Turk, and in Poland he is as devoid of culture as the average Pole generally is. People on the Continent have long since realised this, and there is a German saying, "Wie es christlt sich so jüdl't's sich," as the Christian so the Jew. All the vital force that Judaism possesses seems to be only just enough to hold on, to keep alive.

The usual answer of the Jew to the charge of doing nothing to live up to his pretence of a mission is that he is not suffered to propagate his faith, that he is being constantly persecuted. For my part, I generally refute this apology by telling the Jew that nobody persecutes him in England or America, and that the early Christians, for three hundred years, carried on their mission in spite of cruel suffering and persecution, in the course of which countless numbers of them laid down their very life rather than desist from proclaiming the Gospel of their risen Saviour. And not only the Christians of those early ages, but to this very day there is no lack of Christian men and women who gladly sacrifice their substance, their health and strength, and, if need be, their life also, in order to tell people in distant lands of Israel's God and Israel's Messiah.

The very fact that Jews pride themselves on not being "proselytizers" merely shows that they have nothing more to give the world, which the Church of Christ (not the Jews!) has familiarised with the Jewish Bible and the Jewish Messiah.

Mr. THEODORE ROBERTS desired to express his hearty agreement with what the lecturer had said on page 216 with regard to the Sermon on the Mount and other Christian precepts. The exhortations in the epistles were not intended to be taken as a law of a higher standard than the Mosaic, but were based upon the doctrines in the earlier part of each epistle. For example, if a Christian found himself in an unforgiving spirit, instead of trying to observe the precept to forgive, he needed to recognise that the cause of his lapse was that he must have lost his own sense of the divine for-

giveness ; for we are told to forgive one another even as God in Christ forgave us (Eph. 4, 32).

He thought that the principles declared in the prophecy of our Lord's sessional judgment, at the end of His great apocalyptic discourse recorded in Matthew's gospel, could be seen in operation at the present time, namely, that in God's government of the world, the nations were treated according to the way in which they had treated the Jews, and he instanced the present condition of Russia as a proof of this. That nation's terrible persecution of the Jews had provoked from the anti-christian Swinburne his most powerful sonnet, beginning :

“ O Son of man, by lying tongues adored,

 Face loved of little children long ago,
 Head hated of the priests and rulers then,
 If Thou see this, or hear these hounds of Thine
 Run ravening as the Gadarean swine,
 Say, was not this Thy passion to foreknow
 In death's worst hour the works of Christian men ? ”

Mr. W. E. LESLIE said :—On page 215 the author refers to the use made by the Jews of Schweitzer's works on the Apocalyptic element in the Gospels. If it could be shown that the Apocalyptic material of the Old Testament articulated with similar elements in the New Testament to form a coherent system, would not this furnish an argument for Christianity that would appeal with peculiar force to the Jew ? The theories associated with the names of J. N. Darby and Bullinger, though uncritical, tend in this direction.

I would like to express my admiration of the balanced and temperate tone of this excellent paper.

The Rev. PAUL LEVERTOFF, M.Litt., said :—I agree with the lecturer that if we want to win the Jews for Christ we must win them with love and truth.

The tracts which are published with the aim in view of converting the Jews to Christianity are for the most part as unsuitable as methods of force.

To judge from the title which the lecturer has taken for his paper, it appears that he assumes that modern Judaism brings forth new

and original arguments which we, on the Christian side, have to refute. As a matter of fact, the so-called modern Jews are so little interested in their own religious problems that they do not trouble their heads over the Christian message. Those who do, as for instance Claude Montefiore, Klausner (mentioned by the lecturer) and a few others, are simply influenced by the extreme school of "Christian" New Testament criticism, and even they cannot, and do not, study the origins of Christianity *sine ira et studio*, for nothing in religious matters which is not Jewish can be true.

In fact, it is one of the proofs of the genuineness of the Gospel of St. John to find that the same arguments which were brought forth by the contemporaries of Our Lord against His claims, are really brought forth by orthodox and reformed Jews to-day, only in a different dress.

The *unum necessarium* at the present time, in my opinion, is for Christian Jews to unite themselves into a Christ centre and make Christ visible there. Our Lord is unseen in the Jewish world notwithstanding all the Mission Societies and Christian Churches, and it is the duty of those Jews who believe in Him to make Him visible. We are to Him what He was to His Father in the days of His flesh:—*Dei inaspecti aspectabilis imago*.

If we could only institute Hebrew Christian services of worship which would present our faith in the crucified and risen Messiah in the terms of the rich background of devotional and mystical Jewish religious tradition, we would, I believe, do more to convince the Jews that Christianity (although I do not like the word, for there is not "it," only "He" in our Faith) is not a new un-Jewish religion, but Judaism with its hopes fulfilled.

For, notwithstanding the unbiblical and abstract Jewish conception of Divine Unity, the dogma of the finality of the Law, and their erroneous ideas about the meaning of their own history, and their present unwillingness to accept the Gospels as records of real historical facts, if we could only put our ear to the ground we should hear voices calling out from the depth of the Jewish religious consciousness as deep calls unto deep. Especially is this true of Hasidic Judaism.

That a study of this mystic Jewish piety would supply us with a theological terminology in which to express to the Jews the essentials of the Christian Faith in a genuinely Jewish form, I have tried to

show in my work on "Hasidism" (Univ. of Leipzig publication, 1918).

Mr. HOSIE questioned whether it would not be better to describe Jews who had accepted the Lord Jesus as Saviour and Messiah, as "Christian Hebrews," rather than "Hebrew Christians," which savoured of creating a separate species of Christian, rather than a distinct genus Jew. So, too, we should talk of Christian Englishmen, "Christian Chinese," "Christian Negroes," rather than in the reverse order.

When Paul wrote the words "There is one body" (Eph. 4, 4) he was not combating the deplorable divisions of Christendom into, we know not how many, "bodies"; but the idea of dividing the Body of Christ into two: Jewish and Gentile. Anything that perpetuated the separatist idea must prove a hindrance to Jew and Gentile. As men in the world we do preserve our national distinctions, but in our Church relations "there is neither Jew nor Greek."

No doubt a converted Jew has a great advantage over his fellow-Christian from among the Gentiles, in understanding his compatriots' point of view, and in that sense he is a special gift to the Church for evangelising Israel, but he does not perform this service properly as a "Hebrew Christian," but as a "Christian."

657TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,

WESTMINSTER, S.W., ON MONDAY, JUNE 11TH, 1923,

AT 4.30 P.M.

THE VERY REV. HENRY WACE, D.D., DEAN OF CANTERBURY
(*President*), IN THE CHAIR.

The Minutes of the previous meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of Henry W. Mackintosh, Esq., M.A., as an Associate.

The PRESIDENT then announced that the prize for the Triennial Gunning Prize Essay Competition, the subject being "The Historical Value of the Book of Jonah," had been awarded to E. J. Sewell, Esq., late I.C.S. He added that we might look forward to hearing the successful competitor read his paper during the next session, and he thought it would be a very interesting occasion.

The PRESIDENT then called on E. Walter Maunder, Esq., F.R.A.S., to read his paper on "The Two Sources of Knowledge—Science and Revelation."

ANNUAL ADDRESS.

THE TWO SOURCES OF KNOWLEDGE—SCIENCE AND REVELATION. By E. WALTER MAUNDER, F.R.A.S.

FIFTEEN years ago I was honoured by an invitation from this Institute to deliver the Annual Address of that year. I took for my subject, "The Bible and Astronomy," that being directly suggested to me, on the one hand, by the first of the three primary "Objects" for which the Institute was founded, and, on the other, by the particular science, to a branch of which my own life has been devoted. In short, I endeavoured to give some answer to two questions: "What has the Bible to say respecting Astronomy?" and "What has Astronomy to say respecting the Bible?"

I find before me to-day essentially the same subject as I did then, but I desire now to treat it more generally. For Science is not confined to Astronomy, nor is the Bible the only means which God has employed in His Revelation of Himself to men. Fifteen years ago my subject was "The Bible and Astronomy," and I tried to show how the two *illustrated* each other; to-day I would endeavour to deal with "Science and

Revelation," and to examine wherein, as sources of our knowledge, they *differ* the one from the other. It is a question of fundamental importance; it comes up for answer whenever there is active research into the structure of the Universe—the Creation; whenever there is, at the same time, earnest seeking after God—the Creator.

I propose to take Astronomy as the science from which to illustrate my subject, because it is the only one with which I have had direct and practical acquaintance. But, at the time when I received your invitation to deliver this address, it chanced that I was reading a delightful book, *Pasteur and his Work*, by L. Descours, an English translation of which had been recently published.

Pasteur—the centenary of whose birth is now being commemorated in France—achieved his great results in a science completely removed from Astronomy as to its subjects and methods; but no astronomer was ever more severe in his adherence to the principle that like causes in nature produce like effects—always. To Pasteur, therefore, the discovery of a definite fact meant the power to predict the future recurrence of that fact when its conditions should be repeated. A true discovery brings with it the power to make an assured prediction.

But Pasteur recognized that scientific enquiry has its limitations, and in his well-known address to the students of the College of Arbois he expressed his views on true freedom of thought in the following terms:—

“But freethought which claims the right of forming conclusions with regard to what is not really understood, the liberty which implies materialism or atheism, that liberty let us emphatically repudiate.

“I really admire the great philosophers of these nihilistic opinions which flourish nowadays! What? We poor, patient observers of Nature, rich in the discoveries of our predecessors, furnished with the most delicate implements, armed with the strictest experimental method, we stumble at every step in our search for truth, and we find that the material world, in the least of its manifestations, is nearly always different from what we expected. But they, given up entirely to fixed ideas, placed behind the impenetrable veil which covers the beginning and end of things what do they do in order to obtain knowledge?

“Believe me, in the face of these great problems, these eternal subjects of man’s solitary meditation, there are only two attitudes of mind: one created by faith, the belief in a solution given by Divine revelation; and that of tormenting the soul by the pursuit of impossible explanations, expressing this torment by

absolute silence, or, by what comes to the same thing, by admitting the impossibility of understanding or knowing anything of these mysteries. Only a misguided mind tries to introduce religion into science. More misguided still is he who attempts to introduce science into religion, because he entertains greater respect for the scientific method. The man who has religious faith does not know, and does not want to know. He believes in a supernatural revelation. You will say that this is incompatible with human reason ; I agree with you ; but it is even more incompatible with human reason to believe in the power of reason to deal with the problems of the origin and end of things " (pp. 205-6).

I do not propose to express my subject for enquiry in Pasteur's words, though our underlying thought is, I believe, much the same. I would rather express our enquiry thus : " We desire to learn something of the Creation and of its Creator. Can we use the same faculties of our nature, the same methods, the same attitude, in the one search as in the other ? "

To deal, first of all, with knowledge of the Creation. Let us consider the methods that have been used, and the faculties which men have employed in that search. Naturally it is from the science of Astronomy that I shall draw my examples.

That which distinguishes Astronomy from all the other physical sciences is this : It deals with objects that we cannot touch. The heavenly bodies are beyond our reach ; we cannot tamper with them, or subject them to any form of experiment we cannot bring them into our laboratories to analyze or dissect them. We are confined to this earth of ours, and they are so remote ; we are so shortlived and they are so long enduring. We can only watch them and wait for such indications as their own movements and changes can supply.

But it follows, therefore, that if in time past men have put on record observations that they have made of the heavenly bodies we can reason back and find how, when, and for what purpose such observations were made, knowing that the movements of the heavenly bodies have been unaltered by any thought or act of men concerning them.

There was a time when men knew nothing of Astronomy ; there came a time when men noticed that there were two great lights in the sky—a greater light that shone by day, a lesser light that shone by night—there were the stars also. There came a time when men recognized, consciously or subconsciously, that the risings and settings of the sun divided for them their time, and that the succeeding intervals between one evening

and the following evening, between one morning and the following morning, supplied a measure of duration that was practically invariable in length.

The setting of the sun and its association with the coming of darkness, the rising of the sun again with the return of light, could not be overlooked. Still the sun itself always presented the same shape. Not so with the moon. On one evening it might be seen as a thin arch of light, seen only for a few minutes and low down in the western sky. On the next evening the arch would be seen for a longer period and would be somewhat broader, and so on evening after evening, broadening until the moon had filled out to a perfect circle and shone the whole night through. Then the moon began to shrink; shrinking night after night, till at length all that remained of it was a very thin arch, seen in the east in the morning sky for a few minutes before the sunrise. Last of all, for two or three days in succession, no trace of the moon would be seen at all, either in the morning or in the evening.

The changes of the moon, therefore, provided men with a second means of measuring time. Men recognized not only the succession of days, they recognized the succession of months.

The very earliest astronomical observation of which we have a definite record, either in picture or in writing, relates to the recognition of a third division of time—the year.

If we go into the British Museum and into the Assyrian and Babylonian Galleries, we find numerous sculptures brought from Mesopotamia—"boundary" stones recording the sale or gift of plots of land, pillars in celebration of victory, votive tablets as thankofferings to the gods—and on these one device that occurs very frequently is threefold in character; it consists of a crescent moon and two stars. The oldest sculpture of which I know bearing this device is the stele of victory of Naram Sin, supposed to be of about date 2600 B.C. The "boundary" stones range in date from about 1200 B.C. to 800 B.C.

What is the meaning of this threefold symbol; the "Triad of Stars" as it has been named by Schiaparelli?

The meaning of a crescent moon is unmistakable. This is the appearance presented by the moon at the beginning of a new month; the moon is then in the west, close to the horizon, above the place where the sun has just disappeared. The crescent, therefore, means that a new month has just begun.

The position of the crescent is also significant. Month after month throughout the year, the *slant* of the crescent, when first

seen at moonset, varies. Near the spring equinox the crescent makes its nearest approach to a horizontal position; near the autumnal equinox it makes its nearest approach to an upright position, as if standing on its southern horn. Since the crescent in the Babylonian Triad always floats like a boat on an even keel, it represents the new moon of spring time;—the new moon of no other time in the year.

The two stars which complete "The Triad" are also unmistakable. There are two bright stars in the sky, standing near the path of the moon and to the north of it; two stars, only two, that can be seen together with the new moon just after sunset at the beginning of a new month. They are not now seen near the moon at the beginning of the month at the spring equinox, but near the summer solstice. But Castor and Pollux, the bright twin-stars, did set together with the new moon of the spring equinox 6000 years ago. At that epoch, year after year, the sign of the Triad of Stars was completed in the heavens, the sign which the Babylonian monuments have handed down to us throughout these many centuries, a token to those who watched the heavens of 6000 years ago that a new year had just begun, a picture of the earliest astronomical observation that has been preserved to us.

But as the long centuries passed by, the first month of the year, as identified by this observation, fell later and later in the season, and some 4000 years ago the watchers of the heavens found it more convenient to take as the first month of the year the month indicated by the nearness of the new moon to a solitary bright star, one much brighter than either Castor or Pollux; compared with them a solitary star, but so placed that it set together with the crescent moon of one month when the twin-stars set together with that of the following month. This star is the one which we now call Capella, but the Babylonians knew it as "the star of stars" (or *Dilgan*)—the brightest of all the stars that stand "near the path of the moon and to the north of it." Of that observation we have a record in writing which Professor Sayce and Mr. Bosanquet have translated thus:—

"When, on the first day of the month Nisan, the star of stars (or *Dilgan*) and the moon are parallel, that year is normal. When, on the third day of the month Nisan, the star of stars and the moon are parallel, that year is full."*

* *Monthly Notices, Royal Astronomical Society*, vol. xxxix, p. 455.

A "normal" year is one of twelve months, a "full" year is one of thirteen ; if "the star of stars and the moon are parallel," it signifies that the two are about the same distance from the horizon ; in other words, they are setting together. So this observation not only indicated that a new year had just begun, but itself foretold how long that year would last—whether an extra month would have to be intercalated or not.

But again, as the long centuries passed by, the years as marked off by Capella and the new moon had their beginnings later and later in the season until they no longer began with the spring-time and the boat of the new moon no longer floated on an even keel. There was no other star to take the place of Capella as the pointer, and so the method fell out of use.

Nevertheless the Triad of Stars was still preserved as the traditional symbol of the beginning of the year and therefore of the year itself. The tradition still remained of that which had prevailed long ages earlier, when the sunset marked the beginning of the day, the new moon, seen in the western sunset glow, marked the beginning of the month, the new moon, seen on its back in the sunset glow, together with the twin-stars marked the beginning of the year. It had been originally the simplest possible means for recognizing the commencement of the new year, and for synchronizing the month with the year and with the day, and the year it defined was a luni-solar-siderial year. The sun just set, and the crescent moon about to set, were brought close together at the same hour of the day, and in the neighbourhood of the same bright pair of stars. The observation required no instruments, no knowledge of Astronomy, other than the observation itself ; no recognition of particular stars, other than those used as sign-posts by which to measure out the moon's movements in its monthly circuit of the heavens. But it afforded the means for an important measurement, a measurement of time ; the year was marked by the return of the sun and moon to the twin-stars, and it was shown whether it would consist of twelve or of thirteen months.

The fundamental principle of Science has been stated in many forms : "The thing which hath been, it is that which shall be" (Ecc. i, 9). "Everything that exists, and everything that happens, exists or happens as a necessary consequence of a previous state of things. If a state of things is repeated in every detail, it must lead to exactly the same consequences.

Any difference between the results of causes that are in part the same, must be explainable by some difference in the other part of the causes." (Thiele, *Theory of Observations*, p. 1.)

The fundamental action of Science is "measurement"; by some method, one object, one series of observations, must be compared or "correlated" with another. Without some operation of this nature, which we term "measurement," we could never know whether one set of consequences were less, equal or greater than another set.

And in this sense, the Triad of Stars, as engraved on these ancient monuments, is the first recorded instance of astronomical measurement.

To-day we see the same heavens as our forefathers did 6000 years ago. Stars of many degrees of brightness are scattered, as it were, at random, while a band composed apparently of innumerable faint stars, too close to one another to be distinguished separately, makes a steep angle with the apparent path of the sun. This band we call the Galaxy, the Milky Way, and its form suggests that it has some fundamental relationship to the structure of our universe. Men have often desired to probe and measure the heavens—to find the distances of the sun, the moon, the planets and the stars; to count them; and, if possible, to find out of what they are made.

But how can we measure them, and to what can we compare them? It is only since the telescope was invented that we have been able to recognize that the sun is a star like the thousands of shining points above us; it is, indeed, the star of which we know the most, and we often find it convenient in our comparisons to take it as the very type of a star.

Our forefathers took as their unit of length, the average length of a man's foot, or, to speak more accurately, the average length of his stride. In effect we use the same basic units of foot and yard when we wish to measure the dimensions of an atom, or of a field, or of the stellar universe; though, in order that we may have manageable figures to work with, we multiply or subdivide our units to obtain a more convenient scale.

In Astronomy our first measurements were of the dimensions of the earth itself, next of the distance of the moon, then of the sun; and we express these distances in kilometres or in miles. The distance of the sun, we call "the astronomical unit" (149,500,000 km. = 92,900,000 miles), and use it as our unit

when considering the distances of the outlying members of the solar system. But when our task is that of measuring the distances of the stars, we find that this "astronomical unit" is inconveniently small, and it is usual to adopt as a greater unit a length 63,290 times as large—that is to say, the distance that light can traverse in a single year. Most astronomers nowadays employ as a unit the "parsec"—that is to say, the distance from us at which our distance from the sun would subtend one second of arc—206,265 astronomical units, or 3.259 light-years.

The present director of the great Harvard College Observatory in Cambridge, Massachusetts, U.S.A.—Dr. Harlow Shapley—is now the most daring explorer into the dimensions and structure of the universe. Just a year ago, when on a visit to England, he gave a very notable address to the members of the British Astronomical Association, and summarized his work up to that date. He began by pointing out that the principal types of celestial objects are three in number—stars, diffuse nebulae and spiral nebulae. What do these three types respectively connote?

If we look out on the heavens we see many stellar points of light, differing one from another in brightness. This brightness tells us, first, that the star is sending forth light, heat and energy, qualities which we sum up in the one word "radiation." Next, that the stars differ widely either in the intensity of their luminosity, or in their size, or in their distance from us, or in all three together.

Five years ago Professor Eddington gave an address to the British Astronomical Association on "The Constitution of the Stars," and he began by saying: "I am going to examine into the inside of a star in somewhat the same fashion as we examine the mechanism of a clock to find out how it works."

Last autumn he presented a further development of the same subject in a paper communicated to the Royal Astronomical Society, and this spring he delivered a discourse before the Royal Institution on "The Interior of a Star." This discourse was published as a supplement to *Nature* of May 12, 1923, and is one of special clearness and beauty.

Let us suppose that we have a globe of perfect gas, under such conditions of temperature and pressure that it is held together by its own gravitational attraction. Such a gaseous globe must contract, and although it will continually radiate heat, its temperature must rise, but the radiation-pressure from within presses the material outwards, and neutralizes to

some extent the force of gravitation which is responsible for holding the globe of gas together. Suppose then that we have a series of globes of perfect gas, the first being a mere bubble containing 10 grammes, the second containing 10^2 grammes, the third 10^3 , and so on. Professor Eddington illustrates the fact that these globes "would mount up in size rather rapidly," by saying "No. 1 is about the weight of a letter; No. 5, a man; No. 8, an airship; No. 10, an ocean liner; after that comparisons are difficult to find."*

Let us calculate for each of these gaseous "stars," small and great, the theoretical ratio of radiation-pressure to gravitation. For the first 33 spheres—namely, those with masses of from 10 to 10^{33} grammes—the radiation-pressure is less than one-tenth gravitation; that is, it is trivial. From the 35th sphere onward, the ratio is more than eight-tenths; that is, it neutralizes the greater part of gravitation. The lightest known star comes just below the 33rd globe; the heaviest known star is just beyond the 35th globe. The vast majority are between Nos. 33 and 34, just where the æthereal pressure begins to be an important factor in the situation. As Professor Eddington says:—

"The interesting case is the transition between the two conditions represented by the solitary sphere of mass 10^{34} gms. We should expect something to happen about here, and something does happen. The stars 'happen.' The sphere of 10^{34} gms. is the one which represents the usual masses of the stars, being, in fact, five times the mass of the sun. The material of the universe has become aggregated into bodies which are remarkably uniform in mass, perhaps because radiation-pressure, on the one hand, will tend to break up masses that are much larger, and, on the other hand, when the division and sub-division has proceeded so far that radiation-pressure is only a small fraction of gravitation, there is little chance of any further break-up. The outstanding facts are, that the material of the universe has formed primarily bodies closely similar in mass, and at this same mass the force of radiation-pressure makes a sudden leap into importance. The idea is irresistible that these two facts are related as cause and effect, and that radiation-pressure is indeed the prime agent which has fashioned chaos into stars."†

Let Dr. Harlow Shapley again take up the tale:—

"Once stars have been gravitationally formed out of their chaotic pre-stellar states, with their masses limited in the manner Eddington has shown, they are largely organized into groups, a common, perhaps prevailing, form being the globular cluster."‡

* *Nature*, 1923, May 12, Supplement, p. vii.

† *Journal of the British Astronomical Association*, vol. xxviii, p. 149.

‡ *Ibid.*, vol. xxxii, p. 262.

The stars as a whole are so distant from us that only in the case of a very few of them can we measure their distance from us trigonometrically; that is, we measure their very small shift as regards other stars in the same field of view, as the earth moves from one point of its orbit to another point, 186 millions of miles away from the first, six months later. So we must, as a rule, resort to indirect methods of measuring, and these stellar systems called "globular clusters" afford us one such method out of many.

The globular clusters (some ninety in number) are highly organized systems, containing several tens of thousands of stars. On the photographic plate, the clusters, appear very nearly round, though not absolutely circular, and the stars concentrate almost uniformly from the periphery to the centre, as shots concentrate towards the bull's-eye of a target. Some present a larger circle than others, but the actual number of stars in the larger clusters does not appear to differ much from that given by the smaller. The obvious inference is that all the globular clusters are of about the same size; and that the bigger ones are simply those nearer to us, the smaller those further off. It is merely a question of perspective. If, then, we can find the distance from us of one or more, we have practically found the distance of all. Thus one cluster is comparatively close to us, being only 36,000 light-years away; another cluster is very distant, as far away as 220,000 light-years. These concentrated clusters—"close globulars" as they are called—are not found in the texture of the Milky Way itself, but all seem to lie along its borders, outlining it, so to speak. We can thus get some idea of the shape and extent of the Milky Way itself; its length and its breadth are about twenty or thirty times its thickness, so that it is extremely flattened, and its greatest diameter is something of the order of 300,000 light-years. Our solar system is situated in a somewhat sparse region within its ring, but not centrally within it.

There is one assumption made in all these investigations, the assumption that there is no general absorption of light in space. We do not know this absolutely, though the evidence tends that way, and if there is absorption, then the distances given for the clusters and the dimensions of the Milky Way will all suffer alteration.

There are two forms of globular clusters: the "close globular," in which the members seem densely concentrated, and the

“open cluster” in which the stars are loosely scattered. No close globular cluster has, as yet, been found in the Milky Way itself, but they never lie very far from it. No open cluster, on the other hand, has been found anywhere except in the band of the Galaxy. From these relative situations Dr. Shapley argues that the globular cluster is the prevailing form for original stellar organizations, and the presence in the Milky Way of all known open clusters indicates that the close globular system, if absorbed in it, does not remain intact, the forms and variety of the open systems showing forth the gradual dissolution of these secondary organizations.

The diffuse and planetary nebulae, both appear to be members of the Milky Way system. In December last, Major Hubble, of the Mt. Wilson Observatory in California, published a study of the nebulae in the Milky Way, in which he showed that particular stars are almost always associated with a nebulosity, and accordingly he measured the intensity of the nebular light at a series of points in it, and, in each case, he found that the intensity of the light at any point varies inversely as the square of its distance from the star and that each part of a nebula reflects—or re-emits without change in actinic value—all the starlight intercepted by it. In particular, he showed that there was a nebulosity made luminous by the star Rigel (in the foot of Orion), though the nebulosity lay at a distance that it took the starlight from Rigel, ninety-three years to cross.*

But it is over the spiral nebulae that the chief controversy rages to-day. Are they “island universes” comparable in every way with our Milky Way, or are they integral parts of it, or outlying members federated with it? The trend of evidence to-day runs, on the whole, counter to the idea that the spiral nebulae are “island universes”; that is to say, independent “galaxies.” Of one great spiral, known as Messier 81, there have been two photographs taken by the same telescope under similar circumstances, but eleven years apart, and Mr. van Maanen, of the Mt. Wilson Observatory, measured them and found that they were not identical. The differences between them were of quantities so minute that a great deal must be allowed for errors of measurement; but, on averaging a large number of these, the individual errors of measurement tend to destroy one another, while the true motion remains. Mr. van Maanen

* *Astrophysical Journal*, December, 1922, pp. 400-438.

found, for instance, that the time that would be required for a condensation, in one of the arms of the spiral, to describe a complete revolution about the central nucleus is about 58,000 years.* In another spiral (Messier 33 in Triangulum) the period of revolution is 160,000 years, and by spectroscopic measures of its velocity in the line of sight, its distance from us is found to be about 6000 light-years, and the diameter of the whole nebula as 100 light-years. Since other spirals are of about the same order in distance and size, it is obvious that they are too small and too near to be independent of the Milky Way; indeed, we are ourselves as far distant from the inner border of the Milky Way as we are from Messier 33.

We have, then, obtained, some idea—imperfect certainly, yet with a definiteness confirmed in many ways—of the size and form of the main structure of the universe. We may not have probed it to its limits everywhere, or perhaps anywhere, but there are indications that it does not extend indefinitely beyond the extremity of our plumb-line. We have been able to distinguish between parts of its structure, and perhaps to determine in some degree their relationship to each other, and to the whole. But throughout, the stars have remained points of light, points without parts, unmeasurable. We have had, indeed, considerable knowledge as to the size of stars, but this was found by indirect calculation; it is only within the last two or three years that the accuracy of this knowledge could be tested by actual measurement.

But on December 13th, 1920, just three and a-half years ago, the Michelson Interferometer having been fitted to the great 100-inch telescope at Mt. Wilson, Dr. Pease and Dr. Anderson found “that the fringes on Betelgeuse were not present at 10 feet-separation.” The deduced diameter was $0\cdot045$ —about the same size as a halfpenny, 50 miles away. Reduced to miles this means 240×10^6 miles, or slightly less than the *diameter* of the orbit of Mars.†

This is a very meagre outline of the state of our astronomical knowledge to-day. But if you think it over, you will remember that every generalization, every far-reaching conclusion, has been founded on observations, compared by means of measurements;

* *The Nebular Hypothesis and Modern Cosmogony*, being the Halley Lecture, delivered on May 23rd, 1922, by J. H. Jeans, pp. 12 *et seq.*

† *Monthly Notices, R.A.S.*, vol. lxxxiii, pp. 314–315, February, 1923.

every hypothesis has been based on measurements; every theory has been tested by measurements. These measurements have in many cases been made by methods, direct or indirect, that had not even been thought of at the beginning of this century. They have revealed to us a universe vaster and more complex, and at the same time more evidently a single structure, than any one had dreamed of a generation ago. Comte, at one time, laid it down that it was not possible that man should ever ascertain what elements composed the stars; now the riddle of the universe is being read from our knowledge of the conditions of the elements in the stars—the stars themselves forming a laboratory more powerful than any we can build on earth—and the structure and internal motions of those elements are chief items in that knowledge. The number of their electrons are computed, and their velocities and the lengths of the paths they traverse are calculated. Firstly, lastly, and in between, every science rests upon measurement.

It was so with Pasteur's science. In all his numerous researches, many of them quite novel in their character, we find this same type of action; numerical expression is given to facts of observation. Fermentation is found to take place within certain degrees of temperature; certain intervals of time are needed to develop an infection, or to preclude it; virulence in the disease imparted by a culture from a particular germ may be attenuated by its staleness, or increased in proportion to its freshness. Pasteur's researches into the nature of fermentation, his conquest of anthrax, of puerperal infection, of chicken cholera, and of the two diseases of silkworms; his searching criticism of the alleged possibility of spontaneous generation, his campaign against rabies, all are full of examples of the same type of methods based upon the same root principles. The comparison of two groups of facts may be made in very different ways, and may be expressed in relation to very different qualities or conditions; but if the facts are expressed in numbers we may legitimately term them "measurements."

Yet all measurements are liable to error; for our instruments are inaccurate, our eyes are optically imperfect, our hands, and our wills that direct them, are imperfectly attuned to each other. Yet with all these imperfections the steady underlying tendencies emerge, and when we have one law fairly well established, we grope among the seeming inaccuracies, the deviations from this law, to search if there may not be some law also underlying these.

Let me read a paragraph from the first of six lectures on "Popular Astronomy," originally delivered at Ipswich by Sir George Airy in 1848 :—

"Having now come to that result, as one that is generally established, I shall just mention a slight departure from it. Perhaps you may be surprised to hear me say, the rule is established as true, and yet there is a departure from it. This is the way we go on in science, as in everything else; we have to make out that something is true; then we find out under certain circumstances that it is not quite true; and then we have to consider and find out, how the departure can be explained."*

Thus the inaccuracies of observation, the departures from obedience to a supposed perfect law, serve as indications to men of science as to the direction in which further researches require to be made.

In sharp contrast with this attitude of mind may I quote what Plato in his dialogue, "Phædo," represents Socrates as saying on the morning of the day on which he died :—

"Do sight and hearing convey any truth to men, or are they such as the poets constantly sing, who say that we neither hear nor see anything with accuracy? If, however, these bodily senses are neither accurate nor clear, much less can the others be so: for they are all far inferior to these. . . . When, then, does the soul light on the truth? For, when it attempts to consider anything in conjunction with the body, it is plain that it is then led astray by it. . . . Must it not then be by reasoning, if at all, that any of the things that really are become known to it? And surely the soul then reasons best when none of these things disturb it, neither hearing, nor sight, nor pain, nor pleasure of any kind, but it retires as much as possible within itself, taking leave of the body, and, as far as it can, not communicating or being in contact with it, it aims at the discovery of that which is."

I wish to draw your particular attention to this quotation, for the form of argument, which Plato here ascribes to his master, Socrates, bars the road to any knowledge of the physical universe whatsoever. He claims that our bodily senses are inaccurate, and implicitly denies that the reason has the power of dealing with the impressions produced on the senses, correcting their interpretation by testing and comparing them. But he claims that when the reason shuts itself up in itself and confines itself to self-examination it becomes infallible. It has no need for any of the requirements of a physical science; it is content to

* *Popular Astronomy*, by George Biddell Airy, Astronomer Royal. Sixth Edition, 1868, p. 13.

have "no units, no measurements, no controls, no precise definitions, no distinction between subjective and objective."

This same doctrine was adopted as guide in the Vedantic philosophy, and it was followed out with pitiless logic until it resulted in the denial of any reality in God, in Man, or in Nature ; its ultimate achievement was nothingness ; its consummation extinction.

I have tried to put before you in a few words some of the conclusions which the leaders of present-day Astronomy have reached, or are now foreshadowing, in their study of the universe of stars. Permit me now to take up the second part of my subject, and to turn from the knowledge of the creation to the knowledge of the Creator—to the knowledge of God.

From what, from whom, can we gain this knowledge ?

We have learned this much from Astronomy, that if we wish to know about a particular star, we must look at that star ; it is the light that comes from that star which will give us the information we seek. It is the light which comes from Betelgeuse that can teach us the brightness of Betelgeuse, its size and mass, its movements and its distance, the elements which it contains, and its surface temperature ; the progress of its development, and its relative age.

The knowledge of God can be given us by Himself alone ; it is in His Light only that we can see light.

But "no man hath seen God at any time." Yet—"the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead." The vastness of the creation does indeed bear witness to the power and wisdom of the Creator.

"When I consider Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast ordained ;
What is man, that Thou art mindful of him ?
And the son of man, that Thou visitest him ?"

—(Psalm viii, 3-4.)

In the presence of the vastness of Creation and the glory of the innumerable suns with which the Lord has adorned the heavens, what attitude is possible to man but that of profound humility and reverence ?

The magnificent drama of the book of Job deals with this question. Twice God testifies concerning Job "that there is none like him in the earth, a perfect and an upright man, one

that feareth God and escheweth evil." Yet when the flood of suffering and sorrow overwhelmed him, and more especially when his three friends increased his pain by charging him with having committed some black and secret wickedness, Job, in resentment at their charges, went far towards imputing injustice even to the Lord Himself. The answer which the Lord made to him out of the whirlwind was to point Job to his utter weakness as compared with God :—

“ Canst thou bind the sweet influence of Pleiades,
Or loose the bands of Orion ?
Canst thou bring forth Mazzaroth in his season,
Or canst thou guide Arcturus with his sons ?
Knowest thou the ordinances of heaven ?
Canst thou set the dominion thereof in the Earth ? ”

—(Job xxxviii, 31–33.)

The eighth Psalm, which I began to quote earlier, points out that God has highly exalted mankind :—

“ For Thou hast made him a little lower than the angels
And has crowned him with glory and honour.
Thou madest him to have dominion over the works of Thy hands ;
Thou hast put all things under his feet :
All sheep and oxen, yea, and the beasts of the field ;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.”

—(Psalm viii, 5–8.)

But the Lord called Job to recognize that these same lower animals over whom God had given man the dominion, excelled man in beauty and strength and in their fitness for their place in Creation. He does not so much as refer to Job's complaint that he was suffering injustice :—

“ Hast thou an arm like God ? or canst thou thunder with a voice like Him ?
Deck thyself now with majesty and excellency ; and array thyself with
glory and beauty.”

—(Job xl, 9–10.)

Then Job answered the Lord, and said :—

“ I know that Thou canst do every thing and no thought can be withholden
from Thee . . .
Wherefore I abhor myself, and repent in dust and ashes.”

—(Job xlii, 2, 6.)

Thus Job was brought back to the recognition of the truth which he himself had uttered not long before.

“ Behold, the *fear* of the Lord, that is wisdom ;
And to depart from evil is understanding.”

—(Job xxviii, 28.)

Thus from the very foundation of either search, the search after the knowledge of the Creation, and the search after the knowledge of the Creator, there is a fundamental difference in the attitude of the seeker. The first search lies in the natural sphere, and is carried on in the natural power of the man. The second search is only possible to the man who disclaims completely his own wisdom and merit ; it must be followed in humility and profound reverence before God and in full trust in Him.

So far as we know, the earliest knowledge of God that men possessed seems to have been this : “ That God is ” ; “ That He is one God ” ; “ That He created all things ” ; “ That He is Almighty.” But from the beginning God also made known to men that He had a purpose in His dealings with mankind ; for just as men have their plans and purposes which they make known to those whom they choose to make their friends and in whom they place their confidence, so God has His purposes ; especially He has His purposes with men. This is strikingly seen in His call of Abraham, whom He told beforehand of those things which He was intending to do ; not only to Abraham himself personally, but also to his descendants after him, and to all the families of the earth. “ The Lord said, ‘ Shall I hide from Abraham that thing which I do ? ’ ” summarizes the general character of the intercourse to which the Lord admitted Abraham and the other prophets who succeeded him. Thus the prophet Amos cries : “ Surely the Lord will do nothing, but He revealeth His secrets unto His servants, the prophets.”

This is a second feature in which the knowledge of God differs essentially from the knowledge gained by scientific enquiry. Not only is God invisible and therefore not to be reached by our senses, but He has His secret purposes which none other but Himself can make known to us. Just as one man does not know what another is thinking or purposing unless the other divulges it in some way, so no man can know God’s thoughts or purposes except the Holy Spirit of God makes them known to him.

“What man knoweth the things of a man save the spirit of man which is within him, even so the things of God knoweth no man but the Spirit of God.” God’s revelation of His purpose through His prophets, that is, through men, whom He uses as speakers for Him, marks a second stage in God’s revelation of Himself. This was especially the purpose of God in His dealings with the “Chosen Race”; that is, with Abraham, whom He chose to be His friend and confidant, with Isaac and Jacob, the heirs with him of the same promise, and the nation of Israel, their descendants.

The way of science and the way of revelation lead to one and the same conclusion in their different spheres: “GOD IS GREAT.” He is Almighty and All-wise.

But no man by his own effort can find out the secret purpose of God: neither from the stars, nor from the sentient animals, nor from the ultimate structure of the elements, nor from the physical structure of mankind. In all these, the limit to our natural knowledge, “the impenetrable veil which covers the beginning and end of things,” as Pasteur describes it, closes us in. We, of ourselves, can know nothing of the beginning, nothing of the end. The revelation of God’s will is, and must ever remain, God’s free gift to man, whatever the manner in which it is made. The revelation must have its sole origin and source in God; it cannot be the outcome of man’s internal reasoning.

We see how widely divergent are the two ways, how utterly different is and must be the attitude of man in the one and in the other.

Therefore there can never be any confusion, much less any conflict, between science and religion. The essence of science is that it is the orderly expression of our experience of material relationships. But religion is character manifested in conduct: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.”

Take, for example, the old controversies of the science of Astronomy: “Is the earth a flat disc or a sphere?”—“Do the heavens rotate round the earth or does it turn on its own axis?”—“Does the sun revolve round the earth or the earth round the sun?” These questions have no bearing on the relationship of God to man, or the conduct of man toward man; only on the relationship of one thing, unconscious and inanimate, to another of like quality.

Science deals with things temporal and transient; it is essentially the study of changes in the material creation; changes of place, changes of condition, changes of form and structure; it is the study of the causes and results of change. Science deals with things that change and of their changes, and is the changing thought of man concerning these.

Revelation brings to us the knowledge of Him Who is the Eternal One and Who changes not.

So far this paper has referred to the revelation of the *power* of God, which He has given us in creation, and also to the revelation of His *purposes* toward mankind, given to us through His prophets. But God has made a Revelation of Himself higher still; full and perfect.

“God, Who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by whom also He made the worlds; Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right-hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” (Heb. i, 1-4.)

I make no apology for refraining at this point from the use of my own thoughts and words in the remainder of this paper. My position here is that of a man of science. However limited the scope of my work may have been, that work, for the last fifty years, has been of a scientific character, and in respect to it I have the right to express my own thoughts in my own words. But, at the point to which I have now arrived, I feel that my fitting course is to discard my own words and to quote avowedly from that expression of the supreme revelation of God which has been given to us in the writings of the beloved disciple; writings which are so largely filled with the sayings of the Eternal Word Himself.

This, then, is the testimony of St. John:—

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon

and our hands have handled of the Word of life ; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us ; that which we have seen and heard, declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with His Son Jesus Christ.” (1 John i, 1-3.)

And these are the words of our Lord Jesus Christ Himself, as recorded by St. John :—

“ Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what His Lord doeth ; but I have called you friends ; for all things that I have heard of My Father I have made known unto you.” (St. John xv, 14-15.)

“ These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come ; glorify Thy Son that Thy Son also may glorify Thee : As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.” (St. John xvii, 1-3.)

The knowledge of the Creation which is brought to us in the course of scientific enquiry is the work of man, in the exercise of his own natural powers ; that is to say, of the dominion which God gave to him over the works of His hands. This knowledge, this dominion, is not to be despised because it deals only with material things.

The knowledge of God can only come to us as the free gift of God, and to it man can contribute nothing. But, in the beginning, God made man in His own image, after His likeness, in order that He might call men His friends, and make them His sons. This He has done in the Son of Man, Who is the Son of God, “ the Image of the invisible God,” “ the First-born of every creature.” “ And He is before all things, and by Him all things consist.”

DISCUSSION.

The PRESIDENT (The DEAN OF CANTERBURY) said : Concerning the difference drawn between knowledge of material things and knowledge of God, there is one phrase which needs special attention—that of the “Conflict between religion and science.” Between religion as such and science there can, of course, be no conflict; but there may sometimes be a conflict between science and faith, because some achievement of science may occasionally appear to be incompatible with certain beliefs. I may take as an example the subject of the Gunning prize of this year—the Historicity of the Book of Jonah. On such a point science and faith may *seem* to conflict for a time.

But I am more concerned to add a corollary to what has been said respecting our knowledge of God. It is unquestionable that we can know nothing about the beginning or the ending of things except by revelation. But we must bear in mind the saying of St. Paul that “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead.” Modern science has increased immensely and developed our conceptions of the Creator’s eternal power and godhead. One thing science has established. Heathendom thought that there are many gods because of the conflicting forces in Nature, and it was not unnatural to imagine that there was a separate god in and for each element. But science has shown that this is a mistaken imagination, for the whole of Nature is absolutely *one*. Science has also proved that Nature is reasonable, for it is developed on lines conformable to human reason.

The reference to the saying of Socrates in the Phædo reminds me of the different view taken by our fellow-countryman and great philosopher, Lord Bacon, who laid it down that there should be a constant “commerce between the mind and nature”—*commercium mentis et verum*. Few, perhaps, have realized that practically the whole of the life we lead to-day depends on the fact that about seventy years ago a great engineer measured an inch to less than a thousandth part. Were it not for the possibility of measuring to this degree of precision, we could not, for example, have the engines which drive our aircraft. !

We are, indeed, unable by our own reason to attain to knowledge of the will and purpose of God, and of the beginning and the ending of things, but we do know, apart from revelation, that the universe is a moral universe, and that good and evil lie at the base of all intelligent life. It is an instance of the divine inspiration of the Book of Genesis that it lays down, first the principle of the unity of Creation, under one Creator, and then declares at once the principle of right and wrong in human nature, and thus teaches us that true religion must be founded on the essential difference between right and wrong as established by the will of God.

Lieut.-Colonel G. MACKINLAY said: Few, if any, besides Mr. Maunder have given us two annual addresses. Our author has also helped our Institute in many other ways. Some years ago, when want of funds prevented us from paying the salary of a Secretary, Mr. Maunder skilfully devised a plan by which the duties were shared by three unpaid members of the Council. This plan has worked very well from that time up to the present, and Mr. Maunder has taken his share of the work.

It is my very pleasant and happy duty to propose a hearty vote to our honoured President for taking the Chair on this occasion. His career is well known, and we rejoice that we have a President who is full of energy, alertness, tact and humour, but, above all, a man of steadfast Christian character. He has already supported the Victoria Institute for many years, and his Presidency is most welcome.

I have much pleasure in announcing that only a couple of hours ago he was unanimously invited by the Council to deliver the *next* annual address, and this he most kindly and readily consented to do.

I have, therefore, the greatest pleasure in proposing that a hearty vote of thanks be given to him.

This was seconded by Dr. PINCHES and carried unanimously.

The DEAN briefly replied and thanked the meeting.

Notes from Prof. T. G. PINCHES, LL.D. : It was with considerable interest that I listened to Mr. Maunder's valuable paper upon the two great Sources of Knowledge, and if we limit Religion to Christianity and the Scriptures upon which it is based, there is no doubt that the learned author has made out his case.

It is needless to say that I do not criticize or challenge either the statements or the conclusions contained in Mr. Maunder's Paper, but there is one point upon which I should like to ask for information, as it is connected with my own subject of Assyriology, and that is, the origin of the two discs, with stars and rays inside, which the author of the Paper we listened to with such great interest identified with the twins, Castor and Pollux. As he truly said, these are depicted on the boundary-stones and other antiquities of Babylonia and Assyria. On the cylinder-seals, however, there are found from time to time representations of what are regarded as the Twins. These are not in the form of discs, but are representations of two little men, apparently intended to be shown in a more or less grotesque style—as comic and dwarfish. These figures are engraved very much alike, and one would say that they were certainly intended to be recognized as twins.

The Babylonians identified seven pairs of stars as twins, those which head the list being *Maš-tabba-galgal*, "the great Twins," and *Maš-tabba-turtur*, "the little Twins." In all probability it was the former which was identical with Castor and Pollux.

As to the various positions of the star-centred discs on the Babylonian boundary-stones and other Assyro-Babylonian monuments, depicted in connection with the crescent moon, I will say nothing—there may be a meaning in this, or there may not. But there is one thing which strikes the casual observer of these emblems, and that is, that the discs in question are seldom or never alike, as we should expect stars regarded as twins to be. They are nearest to the same form and design on the Stele of Victory of Naram Sin, where the right-hand disc is made to contain an 8-pointed star with wavy rays between the points. The left-hand star-disc is similar, but is too mutilated to enable the true form of the rays between the points to be accurately made out—they may be wavy or they may be straight. On the boundary-stones, however, the two discs differ, and in the *Délégation en Perse, Mémoires, Tome I, Recherches Archéologiques*, by de Morgan, Jequier and Lemprière, one appears as a 4-pointed star with wavy rays in between, and the other as a 4-pointed star superimposed upon another precisely similar. (See p. 168.) For the present, therefore, we ought to adhere to the generally-received opinion that these represent the sun and the moon. As pointed out by Prof. Garstang, the sun

within the crescent moon, so often seen on the cylinder-seals, has given rise to the Crescent and the Star, which forms the design upon the national flag of Turkey. The sun's disc on the cylinder-seals is shown with points like a star, and rays, often wavy, between them.

I have written thus at length because the new explanation conflicts with the statements made by our most honoured colleague, Lieut.-Colonel Mackinlay, in his book *The Magi—how they recognized Christ's Star*, and it is desirable that doubt should be removed—that it should be decided whether the two star-decorated discs are the sun and Venus, as was formerly thought, or Castor and Pollux. Other arguments as to the meaning to be attached to these reliefs might be adduced, but would here take up too much space.

Mr. W. HOSTE wrote : We are grateful to the lecturer for personally conducting us through some of the marvels of the Universe, especially of the Galaxy, and incidentally introducing us to Prof. Eddington's latest lecture, "The Interior of a Star," which speaks with such charming simplicity of complicated problems as to make even a layman imagine he understands. Our lecturer, on page 236 of his Address, quotes Professor Eddington as saying that at 10^{34} gms. "the stars 'happen.'" Does "happen" mean become incandescent? I am very thankful that Mr. Maunder has nailed to the counter that muddling theory of Plato and his modern imitators, that the bodily senses are quite unreliable guides. We have been told that at the Victoria Institute before now, and assured that all we see or hear is unreal, the invisible alone is real. This seems to put a premium on blindness, deafness, and general inertness of the faculties. To whom all is visible, all must then be unreal, seems the pitiless logic of it.

The distinction the lecturer emphasizes between the principle underlying knowledge of the physical Universe and that by which we know God is very valuable. The man who seeks to find out God "scientifically" is as far out as he who would pretend to measure the stars "religiously."

Mr. THEODORE ROBERTS wrote that personally he felt it hard to realize the enormous distances which the lecturer so glibly stated, and yet he implicitly believed in these conclusions of the scientific men who had given their lives to the study.

How much more readily ought we to credit the statements of Scripture with regard to things beyond our ken, although they might seem hard to realize !

He was interested in the importance which Mr. Maunder showed was attached to measurement in the world of science, and pointed out that it had a place in the subject of Revelation, for the angel who showed the apostle the heavenly Jerusalem had a golden reed to measure the City. (Rev. xxi, 15.)

WRITTEN REPLY OF THE LECTURER.

I have to thank the Members of the Victoria Institute for the very kindly reception which they have given to my address. I feel that there is nothing before me of the character of adverse criticism, and that I need only point out that the greater part of my Paper consisted in supplying illustrations of the *general method* of scientific enquiry. These I sought to bring from the science of astronomy ; partly from the earliest instance of astronomical *observation* of which we have any indication, partly from some of the very latest. It seemed to me that the Victory Stele of Naram Sin presented us with a faithful picture of a certain astronomical conjunction, namely, of the spring new moon (the new moon " lying on its back ") and two stars. Now at a period, roughly speaking, 6,000 years ago, the new moon nearest the spring equinox could have been distinguished from the other new moons of the year by the fact that it set together with the two bright stars, which the Greeks much later called " the Twins." This method of identifying the first new moon of the year by its position relative to a certain star, or certain stars, is expressly stated to have been used at a later period, when the star *Dilgan* had replaced the pair of stars as means of identification. The three emblems, later identified with the deities Sin, Shamash and Ishtar, and so widely distributed, do not picture any *astronomical observation*. The emblem of Sin—if it is intended to represent the actual crescent moon—could never be seen together in the sky with the emblem of Shamash—if that is intended to represent the actual sun ; nor if the emblem of Ishtar is the actual planet Venus could she have been suitably represented by a disc equal in size to that of Shamash. This Triad, so taken, is in nowise astronomical ; it represents nothing in the sky. It belongs only

to astrolatry, and Dr. Pinches has correctly given us its interpretation in that connection. But a "sun within the crescent moon," and a star on the unilluminated part of the lunar disc, are both unknown to astronomy.

With regard to Mr. Hoste's question, Prof. Eddington's quaint expression, "the stars 'happen'" is a playful, almost inverted, way of saying that the masses of stars are limited in two directions. A star will not be luminous, that is, it will not be a "star" in the ordinary sense of the word, if its mass is too small; it will tend to break up if its mass is too great.