

word that was said—"these things ought ye to have done," as well as, "and not to leave the others undone."

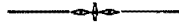
There is surely no inconsistency here if only we admit that in the New Covenant there may be a Divine institution (in some sense), *as sacrifice*, as well as a Divine provision, *as mercy*; and that both are from Him who deals with the sons of men as with those who are capable of apprehending the Divine truth which underlies His word—as rightly understood—"I will have mercy and not sacrifice."

NOTE.—The reader is requested to observe that, owing to a misplacement not detected till too late, there is an unhappy confusion in the quotations cited in my article for July.

After the seventh line in p. 514 the reader should insert all that follows the seventh line in p. 515, together with the first seven lines of p. 516. He should then return to the eighth line of p. 514. All will then be read in due order.

N. DIMOCK.

(To be continued.)



ART. III.—NOTES ON GENESIS (*concluded*).

THE investigation into the phenomena presented by the Book of Genesis has now been brought to an end. It has been continued in the *CHURCHMAN* during the space of six years. It has been to me a weary and thankless labour to point out the numberless assumptions on which the school of criticism with which I have been dealing rests its conclusions. Nothing but a sense of duty would have compelled me to engage in a task so distasteful. But it seemed nothing less than a duty to make it clear to those whose sense of reverence for the sacred Scriptures and for the Divine Personality of our Blessed Lord has been outraged by the doctrines which now pass current, that the question at issue is by no means settled. In truth, in the proper sense of the word investigation, it has never been investigated at all. The dominant school declines all discussion. It simply ignores all that is said in arrest of judgment in the matter, and repeats its assertions with immovable confidence, as though any attempt to question them could only proceed from obstinate bigotry or fatuous imbecility. Investigation, properly so called, welcomes discussion, takes note of objections, and is always willing to modify conclusions, if sufficient reason be given for doing so.

I must leave it to others to plod through the remaining books, if it be necessary. I cannot undertake the task. Perhaps it may not be required.

"Our little systems have their day—
They have their day, and cease to be."

And I fancy the day of the dominant school of criticism is not now destined to be a long one. It may well be left to sink beneath the waves of time by its own specific gravity. Yet I am convinced that, were the remaining books of the Pentateuch subjected to a careful and discriminating examination, the effect on the investigator would be the same as that produced on my own mind by a careful study of Genesis.

One reason that the German criticism has met with such wide acceptance may be found in the fact that its opponents are confronted in approaching the question with a considerable load of adverse prejudice. Even those whose instincts are in our favour are overawed by the confidence with which it is so repeatedly stated that the question is already settled, and that it is useless to reopen it. And, until very lately, indeed, the general *consensus* on the part of thinking men against us—a fact which I do not for a moment dispute—has been the product of a variety of causes, by which they have unconsciously been led to prejudice the question. The first is the feeling of relief at having escaped from what has been called the “fossilized bigotry” of past ages—the readiness to hail any alternative to the hard-and-fast doctrines about inspiration, which are increasingly felt by men of all schools to be an undue strain upon faith. The disbelief in the miraculous, again, at one time almost universal among men of science, has weighed in the scale against us, and has produced a tendency to assume that the marvels related in connection with the Exodus are clear proofs that the Pentateuch is not historical, but legendary. Then, the notion of evolution has taken fast hold of men’s minds, and it is confidently applied to the religious history of the Hebrews. But evolution, be it observed, is a doctrine which has assumed a variety of shapes. As it is at present taught by men of eminence in the scientific world, it does not exclude the notion of the interference from time to time of the creative energy in the world of phenomena. And it should be remembered that history indisputably proves that evolution in the history of religion does not by any means exclude the influence of master minds. The names of Zoroaster, Buddha, Confucius, Mohammed, all occur to us as the founders of religions, and as men who through their marked individuality have exercised a vast influence on the evolution of religious thought.¹

¹ It may be necessary to state that this paper was written some time back, but its publication has been, for various reasons, delayed. It contains almost verbal coincidences with Professor Sayce’s “Early History of the Hebrews,” as in the passage to which this note is appended; but Professor Sayce’s work did not come into the writer’s hands until this paper was written.

Setting aside the Divinity of Christ for the moment, and regarding him simply as a man among men, who can fail to see that He was more than eighteen centuries before His time, that even at the present moment His doctrine is imperfectly apprehended and His precepts imperfectly kept, and that therefore the form which religious evolution has assumed in the case of Christianity has been the gradual advance on the part of mankind during the course of nearly two thousand years toward the standard He has put before them? Why, then, should it be thought irrational to suppose that Moses may have been the principal factor in the evolution of Israelite religious thought, that he may have delivered to the Israelites "statutes and judgments" very much indeed in advance of either their moral or religious conceptions, and that the religious evolution of Judaism consisted in discovering more and more of the true spirit of the Mosaic institutions as time went on, combined with a closer fulfilment of their requirements? Is it necessary to assume, as many who have discussed this matter seem to have instinctively assumed, that this is a less intelligible or philosophical account of the religious development of a people than that from fetichism and animism, through polytheism to an ethic monotheism? How can we adopt this latter view on *a priori* grounds when it requires us to correct the history of themselves which the Jews have handed down at almost every step in its progress?

The real truth appears to be that on this, as on other points, people—even intelligent people—are led more by their feelings than their reason. They believe, not what the facts require them to believe, but what they want to believe. There is a strong current of prejudice at the present moment in favour of the natural and against the supernatural. And so in this most superficial age there are numbers of persons who will not take the trouble to study the question for themselves, or even to make themselves acquainted with the arguments on both sides of it. These are days of haste and impatience, not of careful and steady inquiry. It is sufficient that ingenuity and industry combined have provided a theory which meets the requirements of the moment. Men who are rather scholars than thinkers fancy they can afford to smile at enthusiasts who set themselves to stem the current of contemporary thought. The cause is prejudged. Those who would argue it fail to obtain a hearing. They are behind the age; it is needless to take any notice of them. As long, therefore, as the fashion lasts, they raise their voices in vain. Not until the hour of reaction strikes—not until the current of opinion begins to run in another direction—can they hope to gain the slightest attention.

Another reason which indisposes the intelligent public to listen to reason on the point is the plausibility of the "double narrative" theory in the Pentateuch. At first sight it appears a solution of all difficulties, at once charming and incontrovertible. It is not until the apparent traces of a double narrative are fully and fairly investigated that grave reasons for doubt begin to appear. But careful study shows that these alleged double narratives presuppose one another far more frequently than they seem to do at first sight. While in relation to the alleged double narrative of the Flood, the discovery of an inscription of vast antiquity, in which the distinctive features of each of the supposed documents are found, entirely disposes of the theory that they must be regarded as two divergent accounts of the same event fused into a single narrative. If the various portions of the story can thus be traced to a common source the theory of different sources must of necessity be abandoned, and the possibility that apparent contradictions may be harmonized cannot reasonably be denied. Thus, in spite of the plausibility of the "two sources" theory, it is found to break down on investigation. And it is further discredited by the fact that, whereas originally the occurrence respectively of the words Jehovah or Elohim was supposed to indicate the two sources, it is now admitted by the critics themselves that there we must postulate one Jehovist and two Elohists, and that while one of these last writes at a considerably later date than the Jehovist, the other is his contemporary, or almost so, and that the narrative of the earlier Elohist has been so blended with that of the Jehovist that it is impossible to separate the two with certainty. Thus it is admitted that the occurrence of the names Elohim and Jehovah is not a sign of separate authorship, and with the abandonment of the assumption all the results, of course, disappear. This admission has the further result of disproving the theory on which a great deal of the argument for the possibility of effecting a satisfactory separation of the sources has been based—namely, that the Hebrew historians were mere compilers.¹ For if a redactor fused together J and E to such an extent that the two historians cannot now be distinguished from one another, and if, as I may claim to have proved in

¹ "The authors of the Hebrew historical books—except the shortest, as Ruth and Esther—do not, as a modern historian would do, *rewrite* the matter in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often, as it seems, introducing only such modifications of form as are necessary for fitting them together, or accommodating them to their plan" (Driver, Introduction, p. 3).

“Lex Mosaica,” Chronicles is by no means a mere compilation of the kind described, then we have absolutely no evidence of the existence of such compilation as the critics have assumed except a very small portion of the Pentateuch itself, the very book the composition of which is in controversy. No more glaring instance of the *petitio principii*, I venture to think, can be found.

The assumptions, then, by which the critical theory of the sources of the Pentateuch is supported may be regarded as being in themselves extremely uncertain. The results of the investigation undertaken in these papers tend to make them still more doubtful. My conclusions may be summarized as follows: The facts appear constantly to have been strained to fit the critical theory, instead of the theory appearing to have arisen naturally out of the facts. The assignment of particular words and phrases to particular authors seems often, if not always, extremely arbitrary, and is very often entirely overthrown by attending to the subtler consecutions of thought. The principles of the new criticism, when applied all round, very often lead us to conclusions the exact contrary to those reached by the very persons who have laid them down. The argument—a most important one—from undesigned coincidence is neglected or ignored. Archæology has come to the assistance of criticism by proving that historical details which have been called in question are perfectly correct, and that the intimate knowledge of the writer or writers of Genesis and Exodus with early Babylonian and Egyptian history postulate an early date for the narrative. The geographical details, again, are found to be surprisingly accurate, to a degree which would have been quite impossible in a writer of the period to which a considerable portion of the book is assigned. The evidence—and it is but scanty—which points to a later date is no doubt boldly denied to be due to editorial additions, a theory upon which notwithstanding the critics do not hesitate to fall back when it suits them. But vehement or scornful denial is not argument, and I fail to see that a single real argument has been brought to prove that the few evidences of a later date in the book may not be marginal notes ultimately incorporated into the text. Lastly, we find the date assigned to the materials, if not to the book, of Deuteronomy being gradually driven backward, just as has been the case with the Gospels, so that we may hope to see, in the Old Testament as in the New, the ultimate abandonment of the destructive theories.

One line of argument, if it can be called argument, which has been adopted against those who have ventured to see in the so-called books of Moses authentic histories of a very early date is the *argumentum ad hominem*. Who are you,

it is often said to us, that you should undertake to question the conclusions reached by scholars whose names are known throughout all Europe for the profoundness of their Oriental learning? What credentials have you to offer us that we should fling aside the investigations of men so celebrated and accept the lucubrations of writers altogether unknown to the world? I do not deny that under certain circumstances this attitude is a reasonable one. In these busy days a man is justified, if he has no leisure for inquiring into the matter himself, in reposing on the authority of those in whose ability and learning he has confidence. But this can only be a temporary attitude. Our ultimate decision must be reached, not by authority, but by argument alone, and the investigator is bound to rest, not on the prestige of a few great names, but on a careful examination of all that has been urged on the subject. Moreover, the question, be it remembered, is not one of Oriental scholarship, as it has often been supposed to be. It is not one of a disputed text, or of the meaning of a word. On points of that kind we shall all be willing to defer to the verdict of skilled Orientalists. But, as Wellhausen and others of his school have admitted, the linguistic argument is a very unimportant factor in the problem. They may well fight shy of it, for, as they more than suspect, when fully and fairly handled, it makes against them rather than for them. But, in truth, the question is not mainly linguistic; it is historical and literary. And, as a rule (though no doubt it has its exceptions), the matter may be decided as satisfactorily by a student of the Authorized or Revised Version as by the most distinguished Hebrew scholar on record. A competent literary expert can tell us, even through the medium of a translation, whether the striking features of the portraiture of the patriarchs, the minute fidelity to truth in the details of life in ages long past which meet us in its pages, could have been the result of an extraordinary mosaic such as criticism claims to have discovered for us. He can estimate whether a narrative of late date, the product of the peculiar religious feeling of the age at which it was composed, could possibly have displaced earlier and more authentic histories in the case of peoples rent asunder by the fiercest political, religious, and tribal hatreds. He will be able daily more easily to estimate the correctness of the historical details as well as the local colour in the Pentateuch as the daily growing stores of information from the monuments are unfolded before him. *There* he is on solid ground. He is not building his researches on the assumptions of the brilliant and ingenious scholars at present in the ascendant, whose notions have for the moment superseded the theories of men as able and learned as themselves,

and are destined in their turn to be superseded by some newer and still more ingenious mode of dealing with the materials. He is face to face with facts. And, on the other hand, if he is able and willing to judge for himself, he will tell us that no such analysis of a document confessedly composite as that which for the present holds the field could be made of any document whatever without risk of mistake, even were it written in our own time, and in our own language, etc., by men with whose styles we were acquainted. How much more doubtful, he would add, must such conclusions be, however vast the learning and ingenuity with which they are supported, in the case of a document in a dead language, and written at the very least more than two thousand years ago.

But, we are finally told, it does not matter in the least what theory we hold of the Pentateuch. The whole Bible is preserved to us intact, and no theory can deprive us of its inspired contents. This might be perfectly true if the question were one simply of date or authorship. It might conceivably be true if it were one simply of the historical correctness of every minute detail in the history. But it is to misconceive the whole complexion of the case to state it in this way. The question is *not* one of date or authorship. It is not one of detail in any shape. We do not contend that no later additions can have been made to the contents of the Pentateuch, that no errors or mistakes can possibly have crept in during the course of ages. It is whether the account we have in the Old Testament *as a whole* is a true account of the Divine education of the Hebrew race, or whether it has been deliberately and essentially falsified by the Jews of a later period—falsified in the interests of ethic monotheism no doubt, but none the less falsified for that. It is a question, too, whether some of the prophets—teachers, be it remembered, who are presumed to have written under Divine inspiration—misunderstood the history of their nation, and of the precepts which they undertook to recommend for its observance, and whether others, equally qualified and commissioned to teach, were engaged in representing as the original Israelite institutions, laws, ordinances, and statutes which they themselves had a hand either in inventing or in enforcing on a reluctant people. Jeremiah, we are told, was a disciple of the Deuteronomist, while Ezekiel, on the one hand, unjustly blamed the Jews for disobeying laws they had never received, and, on the other, busied himself in concocting other laws which were ultimately to be enforced on them as the decrees of their supposed great Lawgiver. The Psalms, it is said, were not all written at a date when the alleged falsifications had obtained currency, and in singing them we are therefore guilty of diffusing ridiculous

misconceptions of Israel's religious history. If this be the case, the Old Testament is honeycombed with falsehood, if not with fraud. At the very best, its writers are guilty of absurd and almost inexcusable mistakes. Side by side with it the histories of Macaulay and Froude, so vigorously accused of inaccuracy, are not only faithful, but almost infallible records. And be it further observed that it is precisely where inspiration is required that the Old Testament narrative fails us. It may be trusted, we are told, as far as the *secular* history is concerned. It is only where the *religious* history of Israel is concerned that the Old Testament goes utterly and hopelessly wrong. But it is there, and only there, that Christians are concerned whether it be accurate or not. It was not inspired to tell us how long David reigned, or who succeeded him, but to unfold the Divine plan for the spiritual education of the world. In what sense, we may ask, can the word "inspiration" be applied to a volume which so utterly fails to do what it proposes?

This is the question lay people and candidates for Orders are asking, and it is, morally and religiously, a very grave question indeed. I know of more than one graduate in theological honours at our Universities who has felt he could not face it, and has therefore refused to undertake the solemn responsibilities of the sacred ministry of God's Church. And we may wonder what the laity will think of those who say to them, "This is a volume inspired by the Holy Ghost; it is a message from God to man, but it is a gravely inaccurate record of the message, and the facts have been deliberately tampered with by those who transmitted it." Their ultimate verdict, it appears to me, will unquestionably be this: "We reject such a record, and we despise you for offering it us. It is monstrous for you to talk of inspiration in connection with a volume so composed and so transmitted.¹ It may contain many excellent, and some even noble, sentiments. But to tender it to us as conveying to us a revelation of the mind of God is to trifle with words." In short, if we are not to abdicate our position as the religious teachers of the rising generation, we must either reject the verdict of the critics in regard to the Old Testament or withdraw the greater part of it from the list of our canonical books. This is the actual situation. If the critical theories be true, the inspiration of the Old Testament must be given up in any but a non-natural sense of the word "inspiration." And if we are not

¹ It may be observed once more that this line of argument does not apply to possible errors of detail in the sacred narrative. It only applies to deliberate falsifications of the whole history on matters of principle.

prepared to surrender it, it is surely a duty to study the investigations of those who give reasons for believing that the critical theories are false.

The heading of my paper in July should, by the way, have been "Genesis XLVIII.-L.," not "Genesis XLVIII.—I."

J. J. LIAS.



ART. IV.—LOURDES AND ITS LESSON.

"**L**E *Journal de la Grotte!* Demandez les derniers miracles et les derniers miraculés de la journée! Un sou le *Journal de la Grotte!*"

I am sitting on the balcony outside my little room in the Hôtel de Londres et du Sacré Cœur at Lourdes, and the cries of the newsvendors offering the afternoon's miracles for a halfpenny make no more impression on me now than did the "Great Boer Victory!" and the "Capture of Lord Kitchener!" which the *camelots* were crying on the Paris boulevards a short time ago.

I have been in Lourdes for three whole days, and feel as though I had lived there for years. Miracles have become an ordinary topic over the morning coffee; things spiritual and mystic have become quite commonplace. A dying man or woman carried on a stretcher through the streets is less unusual here than a costermonger with his barrow in the Edgware Road; and even the hotel signs, Hôtel de Richelieu et de l'Apparition, Hôtel de Saint Joseph et de Madrid, Hôtel de l'Électricité et du Saint Esprit, no longer seem the incongruous mixture of this world and the next they seemed when I arrived here.

A pilgrimage to Lourdes is like nothing so much in its effect upon the mind as the second part of a great conjurer's entertainment. When a Prince of Prestidigitation commences his séance, the audience, even though he be an expert such as Hoffmann, Dr. Lynn, or Bertram, is sceptically curious, and tries to see how every trick is done. By the time the second part begins, however, the conjurer has almost mesmerized his audience. He has taken them with such rapidity from one marvel to another that his wonders cease to appear wonderful, and it is only when the audience leaves the hall that it begins to think of how it all was done.

To some extent Lourdes is very much like that. Without wishing in any way to speak irreverently of things done in a