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Egyptian Psychology.

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THE Egyptians had early elaborated their theory of the nature of man, and of the material and spiritual elements of which he was composed, and to each of these an important rôle was assigned in the *Book of the Dead*. We have already seen that the physical body (*khat*) was mummified and buried like that of Osiris at Annu, and thus preserved from corruption, and indeed it would seem that there were some who held that it would be again revivified, as we read in the tomb of Teta: 'Rise up, oh thou Teta; thou hast received thy head, thou hast knitted together thy bones, thou hast collected thy members.' Next in order came the important element the *ka*, or image-double, the Greek *εἴδωλον*. There was a species of semi-materialisation about the *ka*, however, which made it distinct from the soul. 'The *ka* was a species of double,' says M. Maspero, of a species of matter less solid than that of the body, but requiring nourishment like the body, and living upon the offerings placed in the tomb, and having power to enter and leave the tomb, and even to visit the other world. In the tomb of Pepi i. this distinction is clearly indicated. We read: 'Washed is thy *ka*, seated is thy *ka*, and it eateth bread with thee unceasingly for ever; thou art pure, thy *ka* is pure, thy form is pure.' The *ka* inhabited the seated statue in the tomb of the deceased, the same as the *kas* of the gods inhabited their statues in the temples. In fact, the *ka* of Egyptian psychology resembles very closely the Rephaim (shades) of the Hebrews and Phoenicians, and Anunnas of the Chaldeans. There were, however, two other elements in the body: these were the *khu*, or intelligence, a species of intangible slimy casing covering the body, and often

depicted, as Dr. Budge remarks, as a mummy, and together with this the *ba* or soul, both of which were with the glorified body (*sah*) in heaven.

To explain the nature of this spiritual human form, it is best to quote some extracts from chapters in the Ani papyrus. The first of these, ch. lxxxix., '*The causing the soul to be united to its body in the underworld*.' 'Saith Osiris: Ani, hail, thou god Annitu! Hail, O runner dwelling in thy hall! O thou great god, grant thou that my soul (*ba*) may come to me from wheresoever it may be. If it would tarry, then bring thou unto me my soul from wheresoever it may be. If thou findest me, O eye of Horus, make thou me to stand up like those beings who are like unto Osiris, and who never lie down in death. Let no Osiris, Ani triumphant, lie down in death in Annu (*On*), the land wherein souls are joined unto their bodies. My soul doth bear away with it my victorious spirit (*khu*). If it would tarry, grant that my soul may look upon my body (*khat*). If thou findest me, O eye of Horus, make me to stand like those:' and again, a few lines further, we read: 'Behold, ye gods, grant that this soul (*ba*) of Osiris, Ani, make come forth triumphant before the gods, and triumphant before you from the eastern horizon of heaven,¹ to follow unto the place where it was yesterday in peace, in peace in Amenta. May he behold in his body (*khat*), may he rest upon his glorified body (*sah*), may he never perish, may his body never see corruption.'

¹ The eastern horizon of heaven was the place where the wicked remained, but the triumphant Osiris came forth purified—see ch. xciii.: 'And therefore neither shall I be borne away nor carried by force to the East, to take part in the festival of fiends, nor shall there be given unto me cruel gashes with knives,' etc.

In plate xviii. of the papyrus, which illustrates ch. xci., we have a remarkable vignette,—Ani standing at the door of the tomb, and Ani's shadow accompanied by his soul (*ba*), and the rubric reads: 'If this chapter be known, Ani shall become like unto a shining being (*khu*) fully

equipped in Amenta in the underworld (Amenta). He shall not be stopped at any door of the underworld from going in and coming out millions of times. What, then, was the reward of the triumphant one (*makheru*) who became a shining one (*khu*)?'

Hebrew Prophecy and Modern Criticism.

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X.

'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.'—MATT. vii. 12.

THE argument from prophecy may be said to involve three questions—(1) What did the prophets predict? (2) How and to what extent were their predictions fulfilled? (3) What bearing has their fulfilment on the evidences for the truth of Christianity? The first of these questions would, at first sight, seem very simple. And it may be thought that in my former papers an undue proportion of time has been taken in discussing it. But we have constantly found it necessary to reckon with an old system of interpretation which more scholarly methods of study have shown to be misleading. We have now to consider the second question.

But first let me summarise briefly the results of our former inquiry. A populous nation of Jews and Israelites united in one body politic, in a prodigiously fertile country, living in godliness and righteousness, with all that constitutes outward prosperity, under a perfect King, who is the head of a world-wide empire, in the centre of a world-wide Church. Such a description is a rough outline of the golden age to which the prophets pointed. Each prophet, it is true, dwells with a special emphasis on one or another of the different parts which make up the picture; each fills up the outline in his own way, and throws something of his own character and feeling into his description. But there is no part of the picture which does not, in one form or another, occur frequently in the prophetic pages. Now, did the event justify the prophets' expectation? If we take the whole picture as I have drawn it, we are bound in honesty to answer 'No.' There may have been periods of great agricultural prosperity. There certainly were times, as in the

Maccabæan wars, when the prowess and the success of the Jews in battle seem all but miraculous. But these, great as they were, were very much less than what the prophets' language must have led men to hope. From a purely political point of view, it must be confessed that the Maccabæan struggles ended in failure. The final resort to Roman protection was the deathblow to that national greatness which the prophets loved to depict. As for the perfect king who was to bring all nations into subjection to Judæa, where are we to look for him in Jewish history? The nearest approach is to be found in the priest-princes of the Asmonean line; but even the most successful of these, Hyrcanus, hardly extended the subject territory beyond the limits of Solomon's empire. Still less can we look for the prophets' Messiah in the Herods. What would the Prophet of the Captivity or Malachi have felt, could they have risen from the dead, to behold an Edomite reigning as king of Judæa?¹

Have we any right then to say that these prophecies have been fulfilled? This is the question which the apologist must candidly answer. It will be perfectly useless to contend that something else was fulfilled which sceptics will never be got to believe that the prophets predicted at all. I think we must begin by candidly and unreservedly admitting that the prophets were mistaken in all of what we may call the outward aspects of their Messianic hope. We do not, of course, include under this heading the purely imaginative settings of some of their prophecies. But leaving them out of the question, we have no reason to think

¹ Isa. lxiii. 1-6; Mal. i. 2-5.