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I. THE ISRAEL TABLET OF MERNEPTAH.

EVER since the Rosetta Stone unlocked the Egyptian hieroglyphs scholars have eagerly searched these ancient records for some mention of the Israelites, who, according to their own Scriptures, sojourned in the land of the Pharaohs for four hundred and thirty years, being cruelly oppressed during a portion of this period, and forced to build for the government the great store cities of Rameses and Pithom, and who then marched out of the country under the human leadership of Moses and with the miraculous assistance of the Almighty. But, although Pithom itself has been unearthed and identified beyond question by its own inscriptions found on the spot, and although the monuments and papyri have given us abundant proofs of the correctness of the biblical references to Egyptian manners and customs, once impeached by a rash criticism, and although the political conditions of the country in the several stages of its history were closely connected with the fortunes of Israel for several centuries and with the outworking of its predicted destiny (Gen. xv. 13-16), yet until last year there has never been found a single clear reference in the Egyptian records to the children of Israel. Neither the brick-makers, who are represented on the well-known wall-painting of a Theban tomb, and who were once supposed to be the enslaved Hebrews, nor the Habiri of the Tel-el-Amarna tablets, who are described as having stormed various cities of Southern Palestine in the time of Khuenaten (fifteenth century, B. C.), and whom Haynes and Conder still take to be the invading He-

to look to the government to supply our wants. Let every one feel that his life under God is just what he makes it, and that if it is a failure, he made it so. The most hopeless feature of our age is the snappish impatience with which men listen to instruction that runs counter to their bias. Few men will listen to arguments against state education. The few advantages, real or fancied, that they see in compelling other people to pay for the education of their children, and in forcing an unsatisfactory school on folks countervail, in their judgment, all the requirements of duty to God and obligations to children. How can sensible men expect sound ethical principles to be taught in an institution, the fundamental principle of whose existence is communistic?

The chapter on civic ethics from Dr. Dabney is rich and racy reading. The great theologian, who is also a profound philosopher, appears to no less advantage as a statesman and a patriot. Much that he says will be unpopular; some will provoke angry criticism, in certain quarters. Little effort, however, will be made to controvert his positions by honorable and rational arguments. We must bring our article to a close. We regret the brevity of time—only a few days—allowed us to study our author before going to print. There are a few points we should like to have looked into more narrowly. But perhaps enough is said. This work is without a peer in its department, and deserves to be read and studied most carefully throughout our country, and especially in the South. Let no man, however, fancy that it is play to read and understand the book. In it we are often told that feeling is the temperature of thought. He who reads it intelligently may, therefore, expect to have a pretty hot time of it.

C. W. HUMPHREYS.

Lancaster, S. C.

CAMPBELL'S AFTER PENTECOST, WHAT?

AFTER PENTECOST, WHAT? A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Christological Thought. *By James M. Campbell.* Fleming H. Revell Company, New York, Toronto, Chicago. 1897. Pp. 297. \$1.

Mr. Campbell writes quickening sentences. His style possesses epigrammatic brilliancy, nervous energy, richness of figure, and fervidness of spirit. It is a popular and declamatory treatise rather than a scientific and theological discussion. His design is the laudable one of stimulating interest in the Holy Spirit, and giving deeper and more mystic interpretations of Christian life. He excites his reader, makes his blood flow faster, his eye open wider, and his heart reach higher. He is intensely devout, but his soundness depends upon the "personal equation" of his reader.

It is painful to find fault with a book so beautiful, so earnest, so kindling. One feels like half a culprit when he sets down a single word against a movement which seeks to centre the gaze of the church upon the Holy Spirit, and to carry the life of Christians to higher and wider planes. Nothing can excuse the critic but his desire to direct the movement, and so aid it to land upon the true doctrine of the Spirit.

These sixteen chapters of Mr. Campbell were delivered before the summer school of the University of Chicago and the Macatawa Park Assembly, Michigan. The declared object of their author is "to bring the doctrine of the Holy Spirit into harmony with the enlarged christological thought of the present day." While he does not say so, this "enlarged christological thought" is pantheistic. He thinks

the doctrine has suffered a "complete eclipse"; that metaphysics is the cause of the obscuration; and that it began to go under the cloud when Augustine forced the idea of the immanence of God to give place to the idea of his transcendence. "Not as a question of polemics, but as a question of experience; not as a question of dogma, but as a question of life must it be reëxamined by the church of to-day."

When he comes to make this examination, our author first interprets Pentecost, and then traces the great events which ensue upon it. "It (Pentecost) was the culminating act in an æonial process of redemptive activity. It was the final descent of the divine into the human." Up to this point God has been emptying himself, depotentiating his deity into humanity. From Pentecost on the process is the reverse, the impotentiation of humanity, its movement outward, onward, higher, towards God. "The world is coming to its best. Under the favoring skies of spiritual privilege and power its richest vintage is ripening. The dispensation now running its glorious course is the harvest time of all the ages." The advent of Christ was the beginning of a theanthropic life; the advent of the Spirit is the continuation and perfecting of this new life. Pentecost introduces a new force into the evolving world. That new force is the Holy Spirit, immanent in the heart of redeemed humanity.

After defining Pentecost we find our author answering the interrogative "What?" in his title. "A Spiritual Christ," "A Spiritual God," "A Spiritual Worship," "A Spiritual Apprehension of the Truth," "An Influx of Spiritual Life," "The Spiritual Man," "Spiritual Holiness," "Spiritual Authority," "The Distribution of Spiritual Gifts," "Spiritual Operations," "The Impartation of Spiritual Power," "The Production of Spiritual Works," "The Formation of a Spiritual Society," "The Inauguration of Spiritual Movements," "The Establishment of a Spiritual Kingdom"—these are the luscious headings of his various chapters.

Now let us track the author far enough to see how mystical he is. Take, for example, the chapter on "Spiritual Authority," where he says: "Pentecost marks advancement from outward to inward authority; from outward obedience to inward obedience; from outward restraint to inward constraint; from a law written upon parchment to a law written in the heart. . . . A centre of authority is set up in the kingdom of the soul. We are governed from within. We do not carry in our hands a code of rules." The objective authority of the Scriptures is thus set aside in the interest of the mystic's "inner light," and the most curious fact of all is that this author quotes the Scripture as his authority for thus setting aside their authority.

In the chapter on "Spiritual Gifts" this idea is still more vigorously advanced. He is commenting on 1 Cor. xii. 8-11, and says: "To one is given through the Spirit *the word of wisdom*, that is, the gift of spiritual illumination and intuitive perception, which enables him to apprehend truth at first hand, and become the organ of its revelation. . . . The men of to-day are inspired for the work of to-day." All Christians are inspired and the organs of divine revelation. To know creed and duty they are to look within.

In his chapter on "Spiritual Operations," he distinctly and formally contends for the full and proper inspiration of Christians to-day. "We have been afraid to think that we might be inspired; afraid to think that the Spirit of God might have something to say and do through us. Inspiration is unquestionably a per-

petual fact and experience. It is not something that was for the ancient Hebrew, and is not for the modern Anglo-Saxon. . . . He is inspiring men to-day to declare God's message. . . . The inspiration of Mr. Moody."

Our book, then, so entertaining and so unctious, turns out to be genuinely mystical. Much Scripture is quoted and commented upon, but with the view of showing that the post-Pentecostal Christian has a final rule of faith and practice in his own heart. The highest achievement of evolution up to this time is the Inspired Nineteenth-century Christian!

Clarksville, Tenn.

R. A. WEBB.

WILDEBOER'S PROVERBS AND DUHM'S JOB.

Die Sprüche, erklärt von Dr. G. Wildeboer, Ord. Professor der Theologie in Groningen.

Das Buch Hiob, erklärt von Dr. B. Duhm, Ord. Professor der Theologie in Basel.

There is issuing, from the press of J. C. B. Mohr (Paul Siebeck), in Leipsic, Germany, what promises to be a notable "Handy Commentary to the Old Testament." Dr. Karl Marti, of Bern, is the editor-in-chief. He is assisted by such men as Benzinger, Berthelot, Budde, Duhm, Holzinger, and Wildeboer, all of them representative scholars of the moderate historico-critical school of thought. The editor's preface announces the purpose of the series to be the defence and illustration of "*die grosse Umwandlung der Anschauungen, die sich hauptsächlich in den letzten zwanzig Jahren in der alttestamentlichen wissenschaft vollzogen hat*"; that is to say, that the new critical, philological, archæological, theological, and historical views of liberal Germany are to be championed in these commentaries.

Two volumes have come to hand—*Proverbs*, by Dr. Wildeboer, and *Job*, by Dr. Duhm. We have examined them with great interest. Familiarity with Dr. Wildeboer's previous works prepared us for his scholarly and always reverent exposition, as well as for his critical position toward this quite exceptional book of the canon. He divides the contents into eight unequal parts, following, in the main, the now conventional cleavage lines; and dating its origin, as a whole, upon what he terms "formal and material grounds," in the latter half of the Greek period. The "formal" grounds are mainly lexicographical, such as late Hebrew words, Aramaisms, Grecisms, and Arabisms. Among the late Hebrew words he enumerates קָבֵל. It is curious to note that Dr. Duhm, in his work on *Job*, the second number of the series, of which Wildeboer's is the first, finding this very word in what he is pleased to consider the most ancient portion of the poem, comments as follows: "*Sonst nur in späteren Schriften, durch unser Buch als alt erwiesen.*" Dr. Wildeboer, finding this word in *Proverbs*, writes it down as late; Dr. Duhm, discovering it in *Job*, insists that it is ancient. The "material" grounds for the late date are (1), Monogamy is throughout assumed; (2), There are no animadversions against idolatry; (3), Religion is no longer a national matter, but entirely a personal affair; (4), The point of view is universal; (5), The law and the prophets are presupposed. All of which is supposed to suit the *zeit-geist* of the post-exilic period only;

Familiar heretofore only with Dr. Duhm's name as that of one of the leaders of the liberal forces in Germany, we turned with special interest to the pages of his book on *Job*. It is characteristically German in all but its style, which, in