

Ex 19¹⁸ 24¹⁷, Lv 9²⁴ 10², Nu 11¹⁻³, Dt 4¹²,
Ps 11⁶ 18¹⁵ 50³, Am 7⁴.¹

[Two objections may be briefly dealt with here. Even if it should be proved that Horeb and Sinai are two entirely different mountains, our argument would not be affected, for they *were* identified by the Israelites. And secondly, if it be objected that, inasmuch as the god on Sinai-Horeb was a Moon-god, the connexion of fire with him is incongruous, the answer is that, to the early Israelites, the moon, like the sun and like the lightning, was fiery; cf. Ps 121⁶, *The sun shall not smite thee by day, nor the moon by night.*]

It will thus be seen that (supposing the theory here advocated to be correct), if in later days the belief was held that the national God must have appeared to the national hero in order to give him his great commission, the conceptions which the Israelites had concerning Jahwe² would make the manner of His supposed objective appearance agree, in quite a natural way, with the account

¹ Cf., too, the whole idea of the "גִּבּוֹר" ('the glory of Jahwe'). There is an interesting Babylonian cylinder-seal depicting the Moon-god appearing through the fire on the altar, an illustration of which is given in Nielsen, *op. cit.* p. 107.

² For the origin of Jahwe-worship, see the author's article in *Church and Synagogue*, v. 122 ff.; cf. THE EXPOSITORY TIMES, xiv. 536 f.

given in Ex 3¹⁻⁶. The materials for the building-up of legendary matter upon the basis of historical fact were ready to hand. If Jahwe was conceived of as a God of fire, the bush or tree in which He appeared would of course be thought of as enveloped in flames as long as He was present in it; but the bush would not necessarily be thought of as consumed, any more than Moses was when, a little later, he is represented as going to the top of the burning mountain (Ex 19^{18, 20}).

Finally, the composite character of the passage under consideration is clearly seen in that the deity is spoken of under three names: 'the angel of Jahweh,' 'Jahweh,' and 'Elohim.' The fact that the narrative is gathered together from different traditions shows that the contention as to legendary accretion is not an arbitrary one.

There is a somewhat similar belief at the present day. In a certain spot in Wales there is to be seen a bush (now railed in) in which some years ago the Virgin Mary appeared in shining light; the spot is now regarded as holy, and on the anniversary of the appearance, a procession is formed and proceeds to the bush, where a service is held. If such *naïve* superstitions are possible in Great Britain in the twentieth century, can the belief in the Burning Bush of thirty centuries ago in Arabia occasion surprise?

Literature.

THE NEW EVANGEL: STUDIES IN THE
'NEW THEOLOGY.' By J. Warschauer,
M.A., D.Phil., Author of *Anti-Nunquam*.
(James Clarke & Co.)

THIS is a very earnest and able statement of what the author chooses to identify with the 'New Theology.' But in some important respects it is very different from that which has recently been so prominently before the public under that title. No one will find anything painful or offensive in this book. It contains a remarkably clear statement of what the author regards as that restatement of Christian doctrine which 'the new philosophy, the new criticism, and the new science are compelling in the interests of the unchanging Christian faith itself, and in order to keep its essence intact.' The

'otherness' of man from God is made quite distinct, the reality of sin convincingly shown, the incarnation of God in Christ maintained, and the work of Christ as Saviour affirmed. There is much in the book of which, did space permit, we should like to speak in terms of high appreciation. To those who are troubled by doubts concerning the eternal verities, and whose minds are influenced by science, philosophy, or criticism, this book ought to be very helpful.

There are only two criticisms we feel it to be necessary to make. The teaching of this book is identified by its author with the 'New Theology,' because it is based on 'the immanence of God.' But all modern theology asserts in some sense the Divine immanence. The newness of the 'New

Theology' is only in its substitution of immanence for that transcendence which Christ constantly taught. That in so far as it does this it is in error, is clear from the book before us. Our knowledge of God is said to be derived from the 'inferences' which we draw from His immanence. But what these give us is not a merely immanent God, but a transcendent Being, the Infinite Spirit in whom 'we live, and move, and have our being.' Especially is this true of the supreme revelation in Christ, whose life was lived in constant communion with a transcendent God and Father, near to all, and seeking all to become His true children. The *Father* for whom the heart 'cries out' is surely transcendent to His children. If man's knowledge of God has always *grown*, God Himself must always have been greater than any expression given of Him in the world. The 'otherness' of God from man that makes sin possible shows that God, in whatever way we may speak of His immanence, is always transcendent to our personality. 'God is Spirit,' and it is with this transcendent, infinite, all-envirning Father-Spirit that we have to do—who 'is not far from each one of us.' The transcendence against which our author fights is not that which is constantly asserted in Scripture (above all, by Christ), or in modern theology, but is either a mere philosophical abstraction, or a popular misconception. In the immanence which he claims for man as man more is included than is warranted. That man is 'the Temple of God' is said only of the Christian man in whom the Holy Spirit dwells. 'Because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father,' is not spoken of all men indiscriminately; and it is nowhere said that man is 'a partaker in the Divine nature,' but only that he may *become* such.

Our other remark is that, while it is said by Dr. Warschauer that 'it is by grace we are ultimately saved,' the theology here presented stops short of a full evangelical presentation of the gospel of salvation. While much is well and truly said concerning the Cross, the author, like Mr. Campbell, seems to reject its relation to the forgiveness of sin. He does not recognize its necessity for giving an assured peace to the awakened conscience, or for bringing God's gracious forgiveness to the soul, so as to save it from sin; the 'synthesis' he has reached is not yet wide enough to embrace the full evangelical doctrine of grace. Indeed, he says

it is a 'grace which does not take the place of works, nor can, we think, be won except through works, but supplements and crowns the latter. For, as sin is the antithesis to love, so love is the antidote to sin; and he who loves much, his sins are forgiven.' But this last was said of one who loved much, *because* she had had much forgiven. God's forgiveness is wholly of grace, not of works at all. As long as the 'New Theology' fails to see this, it will fail to have any real gospel to sinful men unable to save themselves, or even, with their consciousness of sin, to assure their hearts before God.

W. L. WALKER.

Shettleston.

CHEYNE ON GENESIS.

TRADITIONS AND BELIEFS OF ANCIENT ISRAEL. By T. K. Cheyne, D.Litt., D.D. (A. & C. Black. 15s. net.)

THERE are those who remember the time when a new volume by Professor Cheyne was the event of a theological publishing season. *Jerahmeel* has put an end to all that. But the new book must command attention in spite of *Jerahmeel*.

It is a commentary on the Book of Genesis. It was begun as a volume of the 'International Critical Commentary.' That it does not appear in that famous series is no doubt due to *Jerahmeel*. That it might still have been included in the series no one will claim. Professor Cheyne himself does not claim it. For *Jerahmeel* is ubiquitous. And it is only in spite of that, and by working, as it were, back from *Jerahmeel*, that any good can be got out of the book.

But when that is done, then much good can be got out of it. The places and the persons are topsy-turvy. But the Book of Genesis does not consist of persons and places. What it consists of is religion. And Dr. Cheyne possesses the religious instinct so powerfully that no will-o'-the-wisp can decoy him from his steadfast recognition of every sign of it.

But let us look at the textual criticism first. Take the 'Wrestling-match,' as Dr. Cheyne calls it, by the river Jabbok. Where was this Jabbok? Wellhausen thinks it was the Jarmuk; Dillmann, Driver, and others the Nahr 'ez-Zerka. Professor Cheyne will have none of these. The name Jabbok is a worn-down form of Jarham, that is, Jerahmeel. Is it strange to find a North Arabian

stream in North-Eastern Palestine? Dr. Cheyne answers that the North Arabian immigrants carried their names with them.

Come now to the wrestling. Who was Jacob's antagonist? The Bible text says (Gn 32²⁸), 'Thou hast contended with God (*'elohim*), and with men (*'anashim*), and hast prevailed.' Dr. Cheyne accepts the text so far as to hold, and insist upon it, that the antagonist was superhuman. In fact, he holds that He was 'the second person of the divine duad or triad.' But what divine duad or triad? The Jerahmeelite, of course; the word *'elohim* (God) itself being 'either an alteration or a corruption (or half one and half the other)' of Jerahmeel. It is said that Jacob contended with God and with *men*. The word for 'men' here is also a corruption. It is a corruption for Ishmael, which is another form of Jerahmeel. So the words 'God' and 'men' are just corruptions of one word, and that word is 'Jerahmeel.'

There remain the names 'Jacob' and 'Israel.' What are they, and what did they come from? Professor Cheyne gathers them and others like or unlike them together, and he says, 'consistently with our results so far, we cannot doubt that the common origin of all these forms is—Jerahmeel.'

And yet Dr. Cheyne finds religion in the Book of Genesis. He finds the religion of the compilers of the book, and he finds traces of a religion far older than theirs, 'an early religion that belonged to an Arabian tribe once famous and powerful, afterwards almost lost to history, but now by textual criticism recovered to the light of day—the great race of the Jerahmeelites.' And so in the end everything—men and gods, rivers and mountains, and cities and seas—comes at last to Jerahmeel. The Jerahmeelites may have been a race of much magnificence, but they had a poor faculty for finding new names.

ETHICS AND ATONEMENT.

ETHICS AND ATONEMENT. By W. F. Lofthouse, M.A. (*Methuen*. 5s. net.)

THIS book has been published for nearly a year. It was missed through some misunderstanding. Certainly it ought to have had attention. For now that we have had the privilege of reading it, we are free to confess that of all the books recently published on the Atonement this seems

to us to bring the doctrine of Scripture home to our modern consciousness best.

Above all things the modern doctrine of the Atonement must be ethical. We may be making too much of Ethics. We may be in danger of identifying it with spirituality, or even of making it the instrument of banishing the supernatural. But however that may be, every doctrine must be ethical, if it is to do us good. It may be more, but it must be that. Professor Lofthouse brings the Atonement into relation to Ethics.

And yet how far he is from the denial of that which is spiritual and supernatural! The demand of the day receives attention here, but no exaggeration. An atonement which did not bring forth righteousness is no atonement. But Professor Lofthouse knows no place for an atonement that is not accomplished from without us by the God-man Christ Jesus, and that does not form Christ in us.

Let this suffice now. Let those of our readers who may have missed the book with us understand that it is not out of date yet, nor likely to be for some years to come.

Notes on Books.

Coleridge's *Lectures and Notes on Shakespeare*—an immortal on an immortal—will now be found in the York Library (Bell; 2s. net), the most convenient of all its editions.

Under the title of *The Growth of Christianity* (A. & C. Black; 6s.), Professor Percy Gardner has published a volume of 'London Lectures.' The Lectures were not delivered in London or anywhere else. But they were begun for delivery, and when the engagement fell off, Dr. Gardner still retained the form, and wrote the Lectures. So the book is addressed to a popular audience, and the author is always present.

The purpose of the book is to give a history of the progress of Christianity as it passed from Jerusalem across Asia and Europe; and not only to give a history of it, but also, and much more, to account for the history. Now we know that Professor Percy Gardner does not accept the supernatural in Christianity. This book, therefore, accounts for the surprising history of early Christianity on natural grounds. It is Gibbon

again, but with the motive power as the chief thing, the external historical events being here only as vehicle.

The writing is full of charm, charm that belongs both to the manner and to the spirit. There is nothing offensive in it. To the believer in the supernatural it errs by defect, errs fundamentally of course; but the most ardent believer in the supernatural will recognize the beauty of this story of a purely natural and human Christ and Christianity. A man must surely be long baptized in a naturalistic atmosphere before he can write so courteously and simply ignore the miracles, especially the resurrection from the dead and the gift of the Spirit. And the question will arise, 'Is this Christianity?' And again the question, 'Would Christianity, if it had been this, really have conquered Asia and Europe?'

Yet from this book, so careful in statement, so Christian in spirit, there is much for us to learn.

If you cannot travel, sit at your fireside and read Bradshaw's *Through Routes to the Chief Cities of the World* (Blacklock & Co. ; 5s. net). If you can travel, take it with you; you cannot travel without it. It is a new book, but very soon it will be as familiar in the traveller's hand as a Baedeker. Henceforth it will be the 'globe-trotter's' indispensable *vade mecum*.

The arrangement is by routes, and the routes are arranged according to continents. London being the starting-point, the continental routes come first. They are given in alphabetical order, beginning with the journey to Amsterdam, and ending with the services to Turkey.

The information which the volume contains is wonderful—wonderful in amount, wonderful in accuracy. Since much of the work has been done by that most accurate and indefatigable editor, Professor A. H. Keane, LL.D., the accuracy is explainable. Still, we marvel at the labour which must have been spent upon the book. Every route is described minutely; every town has a note which tells its population, its climate, its hotels, and all the rest that the traveller requires. There are also vocabularies and phrases wherever they are necessary, and for the English traveller they are very often necessary. There are books to read, and sights to see. In short, there is every item of information that the traveller requires, and the maps are simply magnificent.

Mr. George T. Brown has become the publisher of the late Dean Farrar's sermons, and he has issued the volume on *The Ten Commandments* at the price of half a crown net.

We are getting all our philosophy now in essays and reviews. We have no great constructive philosopher, it seems, as we have no great poet, historian, or novelist. Well, it is the will of the gods, let us receive it as chastening. The latest contribution, and it is characteristic, is *The Philosophical Radicals and other Essays*, by A. Seth Pringle-Pattison, LL.D., Professor of Logic and Metaphysics in the University of Edinburgh (Blackwood; 6s. net). The essays have mostly appeared in quarterlies, the reviews in monthlies, and we have read some of them. But a re-reading will be rewarded. For they are, as we have said, the most characteristic product of the philosophical writing of our time; and in their concentration and incisiveness make it manifest that our time is not so scurvily served by the gods after all. It is said that we are soon to emerge from the age of criticism. We have not emerged yet. Let us get the good of what we have. Here we have not only criticism, but criticism of criticism, as in the critical review of Professor Jones' critical account of Lotze's doctrine of Thought. That also is good. By means of both these acute critics and our own brains we get some idea of what Lotze's doctrine of thought was not—the first and necessary step to the discovery of what it was.

How long does it take to complete a commentary? In the *Life of Philip Schaff* we are told that the American edition of Lange, of which he was editor, dragged its slow length along till it became a cause of merriment in the family. The Cambridge Bible for Schools and Colleges is not complete yet. Its first editor was Dr. Perowne, then Dean of Peterborough, afterwards Bishop of Worcester. Then the editorship was split up, Professor Kirkpatrick, now Dean of Ely, getting the Old Testament, and Dr. Armitage Robinson, now Dean of Westminster, the New. The New Testament is complete, but the Old Testament has still some way to go.

Another step has been taken with the issue of *The Book of Esther*. It is edited by Dr. A. W. Streane (Cambridge Press; 1s. 6d. net). Dr. Streane is a conservative scholar. Besides that, he has kept

in view the character of his readers. Still, it is courageous of him absolutely to ignore the vast literature of recent years which makes Esther out to be a fragment of folklore. His belief is that the Book of Esther is a historical romance. That is to say, there is actual history behind it, but the history has been idealized. He does not torture his text, therefore, to find an historical setting for every event and an historical place for every person.

The Warburtonian Lectures have scarcely the fame of the Bamptons. But the volume of the Warburtonian Lectures for 1903-1907 is fit to stand beside any ordinary Bampton. The author is Dr. Edgar C. S. Gibson, Bishop of Gloucester; the title, *The Old Testament in the New* (Wells Gardner; 3s. 6d.). Dr. Gibson has chosen a field of study much neglected though most important. He has searched for the hidden unrecognized quotations in the New Testament from the Old; and when he has found them, he has shown that they are the key to the passages in which they occur.

Professor Findlay has published his second volume on the Prophets. Its course is from the first Isaiah to Nahum. The third volume is also just ready, and a fourth will complete the set. The volumes belong to Dr. Gregory's series of 'Books for Bible Students.' The special title is *The Books of the Prophets* (Kelly; 2s. 6d.). THE EXPOSITORY TIMES has so recently contained a series of articles on Jeremiah by Professor Findlay that the exceptionally fine character of his studies in the Prophets is fresh in our memory. Professor Findlay is as careful with the history as with the religion of the Prophets; he is as much interested in the religion as in the history. He shows how inseparable to a Hebrew prophet history and religion always were. Jehovah, in fact, was inconceivable apart from what we call politics. But then what we call politics was holiness and righteousness.

Dr. Alexander Maclaren has just been expressing his wonder that Congregationalists and Baptists remain apart. Is Baptism nothing then—the time of it and the manner of it? Here is a book on the time and the manner of Baptism, and it runs to 628 pages—is that nothing? Its title is *Christian Baptism*. Its author is the Rev. Robert

Ayres, a Wesleyan, and it is published by Mr. Kelly at the Wesleyan Book Room (5s. net). No one will read it. Mr. Ayres could not expect that. But many will dip into it, and gather weapons (never mind the metaphor) to cast at the enemy. For Mr. Ayres has a lively style and takes up unmistakable positions. His handling of Mr. Cooke's book on Baptism is particularly severe. We hope Mr. Cooke will not think it necessary to write as large a book in reply.

Professor Sanday has warned us that a book by Professor W. P. Du Bose, of the University of the South, must be read, however hard the reading be. His most recent book is *The Gospel according to St. Paul* (Longmans; 5s. net). It is a book to teach one humility. For there is not a paragraph in it but has to be re-read; and if it is read a third time, the sense of ignorance is deepened. Nor is it that the style is so difficult. Certainly the style could be easier. There is a deliberate disregard of such devices as might entice the unthinking. But the meaning can always be got at. The trouble comes from the amount of meaning which every paragraph carries, and the newness of so great a proportion of it.

Dr. Du Bose sets out to describe the Christ of St. Paul. He calls his book the *Gospel* of St. Paul, and only in the last short chapter does he use the title 'the Christ of St. Paul.' But the gospel is Christ. It is not good news about Christ; Christ is the good news. We have therefore from first to last to deal with the Person of our Lord; and if to enter theologically into the Person of our Lord is difficult, the difficulty is much multiplied when we are asked to enter experimentally also. It is Christ in us that is the end of the book; and Christ in us expresses the ultimate of human thought, the ultimate of human will.

One prominent feature is the author's frankness. Does Dr. Du Bose explain everything? No. He says frankly, and that again and again, that there are things he cannot explain. He raises the difficulty, states it in its most distressing form, and leaves it.

The Reform Movement in Judaism—that is the title of a new book by Dr. David Philipson (Macmillan; 8s. 6d. net). Is anything to come of the Reform Movement in Judaism? We have watched its progress with intense interest and with

hope, we have read this history of it, as it first appeared in the pages of the *Jewish Quarterly Review*. There is no doubting the sincerity or even the earnestness of the reformers. Their suffering is sufficient evidence. And they have suffered, more than the Gentile can possibly appreciate. But what is to come of it? Only some present suffering, and then the old things back again? Only at best a somewhat freer attitude to the study of the Old Testament, and a suspicion of sniffing in the presence of the ritual of food and sacrifice? Is there no more to come out of it than the repetition of a barren formula that the Jew must henceforth and for ever stand for the unity of God?

It is hard to see why the Jewish reformer stops short of Christianity. He has utterly outgrown the age-long hatred to the Nazarene. St. Paul is still an object of dislike, but Jesus of Nazareth is accepted. Why is He not accepted altogether?

Dr. Philipson does not tell us. But he writes the history of a great widespread movement to which we cannot be indifferent, and in which we may surely see the goodwill of Him that dwelt in the Bush.

The Church Worship Association of the United Free Church of Scotland has issued an *Anthology of Prayers for Public Worship* (Macniven; 2s. 6d. net).

Professor Orr is the great God-send of the modern believer in the verbal inspiration of the Bible. He does not believe in verbal inspiration himself. He is as far removed from that fetish as Professor Cheyne. But he finds so very little to alter in the Bible, that the believer in verbal inspiration can in these dire times accept him as a brother and be thankful.

His latest book is entitled *The Bible under Trial* (Marshall Brothers). It is a large handsome book, though there is not a great deal in it; for it was originally contributed in a series of articles to *The Life of Faith*, and the publishers have retained the spacing and the paragraph headings of that newspaper. In doing so, they have done wisely. The book is addressed to the unlearned, and the unlearned need short paragraphs and prominent headlines.

But while Professor Orr addresses himself to the unlearned, it must not be supposed that he takes

advantage of their ignorance. He makes no appeal to prejudice. He sets down no unverifiable statement. He is sweeping enough in his scorn of the irreligious Bible critic, and he has good right and good reason to be. And if he does not distinguish clearly between the irreligious and the religious critic, that is not to be wondered at; human infirmity will always appear at some point.

By its simplicity and its conservatism it will do good. For they who would not read a more radical volume on the Bible will read this.

There are two questions to be answered by a would-be biographer. One, Is the biography worth writing? The other, Can I write it? Now the biography of every evangelist is not worth writing. And if the biography of *W. Spencer Walton* had been worth writing, it is clear that the Rev. George E. Weeks, B.D., was not the man to write it.

There is nothing in it. There is not an adventure worth describing; there is not an experience worth studying; there is not a letter worth reading. Mr. Spencer Walton did splendid work as an evangelist in South Africa and elsewhere, and he did plenty of it. But there is no record here of anything so exceptional or outstanding as to make an addition to the overcrowded shelf of biography a necessity.

And then—perhaps this is the whole trouble—Mr. Weeks has not had time to make a biography of it. He confesses that. But confessions do not always atone for sins. We never see the man; we are never with him in his work; from first to last we are never caught.

There is one good thing in the book, an appendix of sermon outlines. The publishers are Messrs. Marshall Brothers (3s. 6d. net).

A Day-Book of Short Readings for Busy People (Masters; 6s. net). The volume 'From Advent to Trinity' has already been noticed. This is now the volume 'From Trinity to Advent.'

The Rev. J. H. Jowett, of Birmingham, is already in the front rank of preachers; he is steadily rising to the first place. He does not need to wait for the passing of the mighty; he waits only for universal recognition. No man with such a grasp of modern conditions has a more frankly evangelical message to deliver. His new book, *The*

Silver Lining (3s. 6d. net), has been published by Mr. Melrose.

Mr. Edwin A. Pratt has written an apology for the publican. Its title is *The Licensed Trade* (Murray; 5s. net). It is not the ancient Jewish tax-gatherer, but the modern British dealer in strong drink. And the apology is thorough. The licensed trade is a glorious British institution. Every plan of improvement, every scheme of the temperance reformer, is a blunder. Leave the publican alone. Leave him to sell what he likes, when he likes, and as much as he likes. Is there no intemperance, then, and is there no evil in it? Yes, there is intemperance, and Mr. Pratt is much distressed with the evil of it. It is the intemperance of the temperance reformer, the intemperance of that terrible person, the teetotaler. Is there no evil in drinking, in much drinking? Yes, there is evil, but it is in drinking tea or coffee. And Mr. Pratt draws a dreadful picture of the possible effects of tea or coffee drinking upon the human system.

Mr. James Robinson is ready in good time with a volume of sermons for Harvest and Flower Festivals. He calls it *God's Garden* (3s. 6d. net). The first sermon is by the Rev. W. L. Walker, the author of *Spiritual Monism*, and a very fine sermon it is,—one of the finest children's sermons we have ever read. It gives the title to the book. Its text is, 'And the Lord God planted a garden' (Gn 2⁸). There is a beast in the garden. Sometimes he is a *lazy* animal; sometimes he is a *wild* beast; sometimes he is an *unclean* beast; and always he is a most *cunning* beast, who tells us a fine plausible story and makes tempting promises.

Professor George William Knox of Union Theological Seminary, New York, is one of the ripest students of Religion, and he has had the advantage of a residence in Japan. He was chosen for the sixth series of 'American Lectures on the History of Religions,' and he chose for his subject *The Development of Religion in Japan* (Putnam; 6s.).

For a study of the development of Religion, Japan offers a peculiarly tempting field. It is very difficult. There is much in the earlier cults of Japan that is still obscure and disputed. But its difficulty is not insurmountable, and it makes

the work more enticing. One of the questions in dispute is as to the antiquity of Ancestor-worship, now the only form of religion which to the Western eye the Japanese seem to have. Professor Knox is in touch with Mr. Aston and other modern scholars who find that the oldest Shinto had no proper Ancestor-worship at all. So this, which is the great characteristic of Japanese worship, is an import, just as the pigtail is an import into China.

Among other uses of the book, one is that it enables us to study Buddhism, and also Confucianism, not in a general and philosophical way, but practically and on the spot. We see to what extent these religious beliefs proved adaptable to new circumstances, and how they satisfied the hungry hearts of foreigners. And then we say, If these most imperfect and essentially local faiths could root themselves in Japan, how hopeful is the outlook for the one perfect and universal Faith.

W. Holman Bentley, D.D., the Life and Labours of a Congo Pioneer, by his widow, H. M. Bentley (R.T.S.; 6s. net). This book has come at the right time. We are all deeply distressed about the Congo, and this is such a story of the Congo and Christ as will deepen our distress and give us no rest till things are righted there. It is the life's history of Holman Bentley. But Holman Bentley gave his life for the Congo, and the book is not simply another biography, it is a new chapter in the history of the progress of the Kingdom. Few chapters will be found more characteristic. It differs certainly from the record contained in the first Acts of the Apostles, but only in the outward circumstances. In character it is the same. There is the same dependence on the Spirit, and the same fearless advance and patient endurance.

Mrs. Bentley has written the book right well. Every page is in its place and helps the story forward. Her husband is a hero; but her hero is not her husband, but Christ. And so the human element only gives the story human interest, there is no suspicion that more is made of the man than of the work.

Professor Lawlor, of Dublin, has revised, for a sixth edition, *Ireland and the Celtic Church*, by Professor Stokes (S.P.C.K.; 5s.). The book is thus sent forth with a new lease of life. It has done more than any other book to tell the world outside

Ireland what Irish Christianity has been. But it had gone out of print, and there was no other book ready to do its work. Professor Lawlor has corrected mistakes and added many valuable references, especially to the more recent literature.

The Chaplain of Trinity College, Cambridge, the Rev. H. F. Stewart, B.D., has written a book on the Invocation of Saints, which is fit to be accepted as the standard authority on that subject for the English reader. His whole title is *Doctrina Romanensium De Invocatione Sanctorum* (S.P.C.K. ; 2s. 6d.).

Is it still possible to use the argument from prophecy? It must be possible, unless we are to throw over the evangelists. How, then, may we still use it? Dr. H. A. Redpath tells us with great conviction in a small book called *Christ the Fulfilment of Prophecy* (S.P.C.K. ; 6d.). His argument is that the idea of the fulfilment of prophecy came not from the evangelists, but from Christ Himself ; so that if we are to reject the argument from prophecy, we must reject the testimony of our Lord to Himself.

The writer who can manage a theological conversation can do anything in theology. Dr. Francis Aveling has written out a number of conversations on theological matters, calling his book *The Philosophers of the Smoking-Room* (Sands ; 3s. 6d. net), and he has contrived it so that there is no dull page in the book. The speakers are a Priest, a Parson, a Poet, and an Agnostic Doctor. Of course the Priest has the best of it. The point of the book is in the words of the Doctor, that if he were not an Agnostic he would be a Catholic, there being no proper half-way house. But in spite of the inevitable it is good reading, and not at all offensive.

About this matter of the half-way house. Is not that the wrong way to put it? Is not the Parson further away than the Priest from the Agnostic? Are not the Priest and the Agnostic one so far as they go together, and is not that why they get on so well together?

The Bible is not a manual of Botany. And so the flowers mentioned in it do not exhaust the flora of Palestine. When the traveller visits

the Holy Land he carries with him some small book (of which there are many) describing the flowers of the Bible, and he finds that only one in fifty of the flowers which catch his eye is mentioned in it. There is one great scientific work which deals with the whole of the flora of Palestine, Dr. Post's *Flora of Syria, Palestine, and Sinai*. But now there is a small, portable, interesting, and sufficiently scientific book of which the title is *Flowers and Trees of Palestine* (Stock). It has been written by Miss Augusta Temple, sister of the late Right Hon. Sir Richard Temple, Bart.

Most attention is given to the plants of the Bible, but the very purpose of the volume is to meet the needs of the modern traveller, and so the Land as well as the Book is covered. The aim is practical, but the picturesque is not forgotten. All that science demands is here, but also all that the heart desires. And so far as we have been able to test it and compare it with the authorities, the work is thoroughly reliable. After the general description, which is illustrated with photographs, there is an alphabetical list, which gives both the scientific and the popular titles.

Out of the multitude of books for the study of the Bible which at present are pouring forth, select those issued at the University of Chicago Press, and, as the latest, *Christianity and the Bible*, by Henry F. Waring. The British publisher is Mr. Fisher Unwin (4s. 6d. net). It is divided into four parts. The first part is introductory. It defines religious life and literature, interpretation and inspiration, and the things which make for true Bible study. The second part describes the times of the Bible. The third gives a sketch of Christianity since Bible times. And the fourth offers an estimate of the position and influence of Christianity to-day. In the use of the book the student is recommended to take Parts I. and II. first. For the book is intended to serve for the severest study, as well as for the easiest reading. It closes with an appendix of questions.

Messrs. Williams & Norgate have published an English translation of Harnack's recent book on *Luke the Physician* (6s.). The translation has been made by the Rev. J. R. Wilkinson, M.A., late Scholar of Worcester College, Oxford, and Rector of Winford. Harnack has written a note

to accompany the English translation, in which he says that he has amplified the appendix on St. Luke and St. John, but that otherwise the translation represents the German original. Then he says: 'I gladly seize the opportunity of expressing my thanks to the English scholars Hawkins, Hobart, and Plummer for all that I have learnt from their works.' We are glad to have this word from Harnack.

It is not necessary at this time of day to say much in the way of recommendation of Lea's *History of Sacerdotal Celibacy in the Christian Church*. It has been for forty years the standard

work on the subject. The second edition was published twenty-three years ago. This is the third. The author explains its position. He had not expected to revise the book a third time, and took no careful note of the literature that was appearing. Still he did revise it, in the later parts thoroughly, so that the third edition is more than the first or second. But there was no great necessity for revision. New literature might come, but it would not seriously affect the value of this book. For it was built upon a thorough knowledge of the original sources, and it was written with fairness of judgment. The publishers are Messrs. Williams & Norgate (2 vols., 21s. net).

Contributions and Comments.

Punishment as Retribution.

MR. BEIBITZ, in his article on 'Some Modern Views of the Atonement,' vigorously denounces the idea that punishment is, or rather ought to be, retributive. He sees clearly that the point is an important one, and that much depends upon it. But I venture to think that he has misunderstood the theory of retributive punishment, that punishment is primarily and rightly retributive, and that no doctrine of the Atonement which claims to be scriptural can possibly dispense with the conception of punishment as retribution. And I cannot but believe that the admittedly growing dislike to this theory of punishment is of a piece with the present tendency to depreciate the seriousness of sin, and to empty the Atonement of its truest and most life-giving significance.

Mr. Beibitz looks on retribution as implying ultimately vindictiveness, and holds that it is entirely excluded from the administration of human justice. He takes as an instance a judge passing sentence on a criminal, and argues that if the punishment is retributive there must ultimately be some feeling of vindictiveness towards the criminal on the part of the judge or of society. But vindictiveness is essentially a personal feeling between one man and another. It has its basis in personal wrong received. An offence against the laws of the country is surely on quite a different plane. Adherence to law is necessary if there is

to be social well-being in a community. We may almost personify the Laws, as Plato makes Socrates do in the *Crito*: doubtless the idea of making the criminal better enters into human punishments, and quite possibly ought to enter still more, but the real justification of punishment is that the criminal by his act has deserved punishment, and from this the element of vindictiveness is entirely absent.

But let us consider the question a little more closely: we are all agreed that sin is hateful, and that we ought to do our best to get rid of it. At the same time, we do not therefore consider the sinner to be hateful; to adopt a current phrase, we ought to love the sinner, but hate the sin. Yes, but to put it in this way is to make an abstraction of sin, while in point of fact we can only deal with sin as it meets us in individuals. We cannot punish sin except by punishing the sinner. Often, indeed, the sinner will cry out with deepest conviction, 'Not I—that is, not my own real self—but sin that dwelleth in me.' Yet so long as sin is there, the man has in him 'that which ought not to be,' and as he passes judgment on himself in repentance, so is judgment passed upon him by punishment. It is the judgment of righteousness or comparative righteousness upon sin, the manifestation of the illegality of sin in the reaping by the sinner of sin's necessary consequences.

All this, of course, does not for a moment go