

were intended to hold the taxes in kind, such as grain, deliverable to the reigning monarch in Jerusalem. Dr. Sellin adopts Father Vincent's suggestion, that as the taxes in post-exilic times were paid into the temple for the benefit of the restored community's real King, Jehovah, the divine name was in consequence substituted on the jars for the mention of the pre-exilic sovereign.¹

The second report mentions that near the outer wall, on the north-east of the mound, a jar handle was picked up quite intact and bearing the letters מוצה stamped in Aramaic characters. Dr. Sellin hesitatingly suggests the meaning *suck, drink*, but it seems difficult to suppose that such an obvious term would be officially impressed on a jar. One could understand it more easily of a graffito such as להסך, *ad libandum*, scratched on the neck of a jar, or בלע, *swallow*, scribbled on a plate, both of which were found in Lachish. On the other hand, it can hardly be the name of the potter or of the owner,

¹ *Revue Biblique*, 1909, p. 277.

as we should expect the usual addition of the patronymic. Possibly we may see here the name of a town. It may be noted that Mr. Macalister has picked up in Gezer a handle bearing the name of the town Memshath and the winged symbol, but without לטלך.² In a later period, especially after the Exile, we may expect the disappearance of the winged symbol, so that the handle would bear nothing but the mention of the town; nor is there any reason to suppose that this town must necessarily be Hebron, Socoh, Ziph, or Memshath, the only four already known. If so, Mozah, an unknown locality mentioned only in Jos 18²⁶, and belonging, like Jericho, to the tribe of Benjamin, may be suggested as the reading of the מוצה handle.

Although perhaps no great surprises, such as a high place or inscribed tablets, have come to light, the excavation of Jericho will prove a great gain to the science of Palestinian archæology, still in its early infancy.

² *Quart. Stat. Palest. Expl. Fund.*, 1908, p. 281.

The American Sermon.

I.

THE METHODIST SERMON.

IT is probable that the Methodist preacher of America who is best known in Britain is the Rev. Louis Albert Banks, D.D. And it is possible that he is the least worth knowing. For Dr. Banks, with all his popularity, is not a preacher. He is a teller of stories. And sometimes the stories are good, and sometimes they are not good. Sometimes they are to the point, and sometimes to some other point. But, however good it is, and however pointed, a story is not a sermon; much less an accumulation of stories.

And yet, curiously enough, 'anecdoteage,' that disrespectful epithet suggesting mental decrepitude, is not the word to apply to the sermons of Dr. Banks. He uses his anecdotes bravely, boldly, heroically. With all their multitude and with all their mush, his audience does not grow wearied of them. And that is simply because the anecdotes are not introduced into a Bible text or into a Bible situation; the text and the situation are introduced into the society of the

anecdotes. The Bible is brought down to the days of Dr. Louis Albert Banks; to the people among whom he ministers, to the church in which he preaches. And the people go to church to hear a good talk about religious things well spiced with anecdote. And they feel that it is better for them than if they had gone to hear a good talk about the politics of the day or the fashions of the hour.

Dr. Banks has published more than ten volumes of sermons—amongst the rest, *The Great Portraits of the Bible*, *The Great Saints of the Bible*, and *The Great Sinners of the Bible*—and most of his volumes may be had for a dollar and a half from Messrs. Eaton & Mains in New York.

After Dr. Banks for fecundity comes the Rev. George Clarke Peck. But he probably comes a good way after; for we have seen but four volumes of his sermons. Their titles are *Old Sins in New Clothes*, *Vision and Task*, *Ringing Questions*, and *Bible Tragedies*, each of which may be had from Messrs. Eaton & Mains as before (75 cents net).

The most striking characteristic of Mr. Peck's

sermons is the characteristic that strikes one first. It is the surpassing happiness of their titles. Dr. Banks tries to give his sermons a title too, but he is an apprentice compared with Mr. Peck. Dr. Banks calls his sermon on Gn 24⁶⁸ ('He lifted up his eyes, and saw, and, behold, the camels were coming'), 'The Fulfilment of Love's Dreams.' He calls his sermon on the defeat of Goliath, 'The Shepherd who whipped Champion Brute.' With these clumsy efforts compare Mr. Peck's—'The Freedom of the Full-Grown' (the text is Rev 2⁷, 'To him that overcometh will I give to eat of the tree of life'); or 'The Passing of Mystery' (Jn 12²⁹, 'The people therefore, that stood by, and heard it, said that it thundered'); or 'The Thorn as an Asset' (He 11³⁴, 'Out of weakness were made strong').

Another characteristic of Mr. Peck is that he runs a series. And it *is* a series—each sermon enjoying all the freedom of independence, if you like, and yet each sermon contributing to the worth of its fellows.

Mr. Peck has a third gift. He can lay his hands on the very verse of poetry that he wants at the moment. And it is a verse that can be understood at once; for he knows that his hearers will not have the chance of digging out its meaning by repeated readings.

There is a recent volume of sermons by the Rev. F. B. Stockdale, with the title of *The Divine Opportunity* (Eaton & Mains; 50 cents net). Mr. Stockdale also has his characteristic, and it is the characteristic that we have been looking for in a Methodist. He is a man with a message. He is a man with *the* message. For no Methodist will allow that there is more than one message. And he selects great texts to carry it—'God is love'; 'Father, I have sinned.'

But the God of grace is also the God of all comfort. And that is actually one of the texts taken by the Rev. John Rhey Thompson in his volume on *Burden Bearing* (75 cents net). The echoes of that text are heard throughout the whole volume. Its last two sermons are on the Power of the Holy Ghost, and the Condition of the Beatific Vision.

The *Drew Sermons on the Golden Texts for 1910* (\$1 net) are edited by the Professor of Practical Theology in Drew Theological Seminary. The fifty-two sermons are written by fifty-two different men. Here, therefore, is a volume which reveals

the strength of the Methodist Pulpit of America. Who are the sermons for? Not for children. They are too long for children's sermons, and too long-winded; too theological also, and too abstract. Probably the Sunday School Superintendent is expected to read them before he makes his address on the Golden Text; and it is right that he should be compelled to pass them through his own soul and utter them in suitable language.

But the Methodists of America know how to preach to children. Let us name three volumes of children's sermons that have come into our hands. *Thoughts for the King's Children*, by the Rev. A. Percival Hodgson, contains sermons which in delivery may vary from two to ten minutes. They occupy half a page, or they occupy nine pages. It depends on the subject. For they are studies of their texts. If they were sermons for adults, the old church-going grumbler would call them mere morality. But from first to last, whatever their topic, even when it is punctuality, they have a foundation of fact to rest upon, the fact that Jesus Christ came into the world to save sinners.

The Rev. William Armstrong cuts his sermons, not according to the text, but entirely according to the time, and calls his book *Five-Minute Sermons to Children* (75 cents net).

Are children's sermons published that children may read them, or that preachers may preach them? If children will listen to them, why should they not read them? They will read Dr. D. A. Jordan's *Sunday Talks on Nature Topics* (57 cents net). For they are children's sermons, turning upon the everyday things they delight in, and occasionally aiding the eye with an illustration.

II.

THE UNIVERSALIST SERMON.

The Universalist Sermon is found, when published, at the Universalist Publishing House in Boston, Mass. There inquiry may be made for the following five volumes, which are all typical of Universalism and all worthy of publication as sermons:—*Soul and Body*, by the Rev. Frank Oliver Hall, D.D.; *Justice and Mercy*, by the Rev. Marion D. Shutter, D.D.; *The Leisure of God*, by the Rev. John Coleman Adams; *The College and the Higher Life*, by President Elmer Hewitt Capen; and *Good Tidings*, compiled by the Rev. Q. H. Shinn, D.D.

The last is to be taken first because it is the Universalist manifesto, and contains the Universalist creed. The editor has brought into one volume nine sermons by nine representative Universalist preachers, including himself, and he has finished it off, finished off his volume and his manifesto, by publishing a few short letters written by Mrs. Mary T. Goddard.

The clearest statement of the Universalist creed is by the editor himself. It consists of six propositions: (1) All the laws of nature are God's laws. This is Tennyson's 'That nothing walks with aimless feet.' (2) Man, made in the image of God, is indestructible. In other words—in Dr. Shinn's own words and italics—'Every soul is worth saving, and *will be saved.*' (3) The Bible has to be interpreted 'spiritually.' And so 'eternal' or 'everlasting' is 'age-long.' (4) God is perfect. This means unlimited. Calvinism limits His goodness; Arminianism limits His power. (5) 'We do not believe in the Deity of Christ, but in his divinity'—notice the large letters and the small. (6) 'The doctrine of endless brutality, politely called eternal punishment, is abhorrent.'

The danger of a Church which takes to itself a name like Unitarian or Universalist is to protest too much. Dr. Shutter's volume is a protest from beginning to end. One of the sermons is on the Unpardonable Sin, which Dr. Shutter says is the last refuge of those who cling to the old theology on the subject of destiny. In this fortress, he says, they make their final stand. How does he capture the fortress? He goes with Farrar, all the way that Farrar goes. But he goes further. For Farrar will not admit that there is a reference to the life to come, although the words are 'neither in this age nor in that which is to come.' Dr. Shutter falls back on the character of God. He says, 'God has not made provision for His own defeat.'

Even in Mr. Adams's volume on *The Leisure of God* there is a taste of the apologist. But now the Universalist faith is carried out to its great ends; and in President Capen there is no sensation of protesting left. The sermons were delivered to the students of Tufts College. They deal with life—its promise, its hourly risk, its responsibility. Yes, its responsibility. For it is evident that the Universalist faith in good hands is no encouragement to any man to dwell after the manner of the Zidonians, quiet and secure.

Dr. Hall's attractive little book, *Soul and Body*, brings out the curious result that a Universalist comes at last to be occupied with this world, although Universalism is something that has to do with the next. 'One's chief ambition in life should be to become a strong soul. Everything else is of secondary consideration.'

III.

THE BAPTIST SERMON.

A volume was published a few years ago with the title of *The Southern Baptist Pulpit*, and with this dedication: 'To the Baptists of America, a people who love an open Bible and a pure Gospel.' In that dedication, then, we have the characteristic of the American Baptist sermon. It is a little indefinite. But this very volume gives us the opportunity of discovering what is meant by an open Bible and a pure gospel. It is a volume of three-and-thirty sermons by three-and-thirty Baptist preachers. A few of the names are familiar. Dr. G. B. Eager did some work in the *Dictionary of Christ and the Gospels*. So also did Dr. E. Y. Mullins, the President of the Southern Baptist Theological Seminary. It is evident that the men have been carefully chosen, and the sermons are worthy of the men. Vague as the phrases of the dedication may be, there is the utmost directness in the sermons, both in the theology and in the ethics of them. The Rev. J. B. Cranfill calls his sermon *A Man in Hell*. It is the rich man of the parable. And when Dr. B. H. Carroll comes to interpret the words 'He shall separate them one from another,' 'Mark the word *separate*,' he says; 'right and left! Right and left! Divide, open ranks. You stand there, and you there. Father here, mother over yonder. Daughter there, son here; brothers, one of you here, the other there. Right and left. Divide! Divide! Separate! That will take the light of hope out of the hearts of all evil men, Oh! there will be weeping at the judgment-seat of Christ! There yawns the impassable chasm, No bridge can span it. No wing can fly across it, Separate! Separate! Separate! Good-bye for ever!'

As unmistakable is the ethics. But morality has no recognition as a thing by itself. The only appeal to right living is the appeal to conscience, the appeal to make peace with God, that right living may follow; the appeal also to what will

happen, not in this life, but in the life that is to come, if peace with God is *not* made.

Dr. B. H. Carroll has a separate volume, with the simple title of *Sermons*. It deepens the impression that the Baptist preacher of the South is almost wholly other-worldly. Everything here is seen and done in the presence of the hereafter. The theology is to a large extent an eschatology.

Perhaps the Baptist preacher who is best known in this country is the Rev. R. S. MacArthur, Minister of Calvary Baptist Church, New York. And it certainly cannot be said that Mr. MacArthur is altogether occupied with the prospects of the life to come. For he has gained a name that is above most names as a social reformer, and is justly regarded with the reverence due to a moral hero. Yet Mr. MacArthur takes nothing away from the Baptist testimony. His moral energy is the energy of a religious life, of a life hid with Christ in God. He is enthusiastic for righteousness because he believes that there shall in no wise enter into the City of God anything that defileth. His most characteristic books are two volumes entitled *Quick Truths in Quaint Texts*.

All these volumes are issued by the American Baptist Publication Society in Philadelphia.

IV.

THE ROMAN CATHOLIC SERMON.

The Roman Catholic sermon is not the same in America as it is anywhere else. If in Rome we must do as the Romans do, the Romans are ready to exchange the compliment. Out of Rome they will do as we do. America is the land of no privilege, and Cardinal Gibbons preaches toleration as the first goodness and the last grace.

Cardinal Gibbons has published a volume of *Discourses and Sermons on Various Subjects* (John Murphy Company, Baltimore). There is not an uncharitable word in it. A little steam is let off once about the Pharisees. But the Pharisees are a safe excommunication to all sorts and conditions of Christians. Cardinal Gibbons recalls with pride the fact that Maryland was founded by Catholics, and that 'this colony was the first to establish the blessings of civil and religious liberty on American soil.'

Three volumes, published at the office of the Catholic World in New York, are in our hands.

One is a compact little book of *Sermons for the Ecclesiastical Year*, by the Very Rev. George Deshon, C.S.P. One is a volume of *Five-Minute Sermons*, by the Paulist Fathers. The third is the work of a preacher with distinct preaching gifts, the Rev. Francis A. Baker, also one of the Paulist Fathers. Its title is simply *Sermons*. Now all these books are alike in this, that of their authors no one could speak as Cardinal Gibbons speaks of the Pharisees. In the volume by the Paulist Fathers there is a sermon on Christian Education. The question supposed to be before the parent is, What school shall I send my child to? The first thing to make sure of, say the Fathers, is that the school really gives an education that is worth the name. The next thing is that the school should train the child in virtue as well as in knowledge. And so the best school is a Christian school. But the question, you observe, is an open one. And the word Catholic is not once used.

V.

THE PRESBYTERIAN SERMON.

The easiest way of gaining an acquaintance with the Presbyterian sermon is to order a set of the 'Presbyterian Pulpit.' There are ten volumes in the set, and they may be ordered from the Presbyterian Board of Publication in Philadelphia at fifty cents each, with five cents for postage; or altogether in a box for four dollars. Each volume has first of all a portrait of its author. There are preachers whose portraits spoil one's appetite for the sermon. But the portraits here are of strong men.

They are strong men, and their sermons are powerful Calvinistic sermons.

There is not a children's sermon in the set; and there is not a sentence applicable to those who are still babes in the things of Christ.

They are theological. At last we reach the great doctrines, grandly held, and unflinchingly declared. Did you say that it was comfort you needed, being harassed by the worries of the week? Did you say that it was direction how to choose your steps amid the manifold temptations that abound? You will find consolation, and you will find guidance, in the doctrine of the Atonement, in Justification by Faith, in the Gift of the Holy Spirit. But you must extract it for yourself. None of these strong preachers will become a judge or a divider over

you. If your meaning is that you must find some one to lean upon, you must go to another race of preachers.

The sermons vary. They vary in length. The President of Hamilton College, Dr. M. Woolsey Stryker occupies an average of fourteen pages for each sermon; Professor B. B. Warfield of Princeton Seminary occupies an average of thirty-two pages. They vary in other ways. But this is their characteristic. Every Presbyterian preacher in America believes that the gospel is contained in its doctrines of grace.

But the 'Presbyterian Pulpit' does not include all the sermon volumes that are published at the Westminster Press or by the Presbyterian Board of Publication.

There is a sermon peculiar to America called the 'College Sermon.' It is peculiar at least as a regular institution. And there seems to be a tacit understanding that the uniqueness of the College Sermon shall be sustained by its quality. A few volumes of College Sermons have reached this country. Has any one noticed the *College Sermons* (that is the title) of Charles Carroll Albertson? Their particular possession is respect for conscience. How great is this gift of God to a man about to graduate—a conscience, to warn, to guide, to be outraged, to be honoured. With this weapon in his hand, a man's own conscience, Mr. Albertson gives the student glimpses of the unseen, and a desire for the ordinarily unattainable.

Dr. Robert Ellis Thompson has had a hearing in Britain, but his little book called *Nature, the Mirror of Grace*, is not well known yet. It is written for the purpose of bringing the student of science into the Kingdom.

Then there is a new *Study of the Lord's Prayer*, by the Rev. W. R. Richards of New York. It is such a study as we may turn to for refreshing if we are tired of the vain repetitions of our own English expositors on this well-worked portion of Scripture exposition. In the last sermon Mr. Richards notices that whereas we are taught to pray in the name of Jesus, that name does not once occur in the Lord's Prayer. So we are led on to the saying, 'Hitherto have ye asked nothing in my name,' and to consider if we were expected to use the Lord's Prayer as we use it.

If there is an exception to the rule of the Presbyterian sermon it will be found in a large volume published in Richmond, Virginia, and

entitled simply *Sermons*. The author is the Rev. William G. Neville, D.D., LL.D. Here are all the ordinary ethical standards and all the ordinary moral appeals. Here is a sermon on 'The Duty of Living in the Present.' And here is the claim of Foreign Missions urged impressively.

But the survey of the Presbyterian sermon must end as it began. In all the list we have looked at there is no more sweepingly theological volume than the *Sermons* of the Rev. C. R. Vaughan, D.D., of the Synod of Virginia. They are nearly as long as Dr. Warfield's, and their titles are unmistakable—the uses of Holy Scripture (seven sermons on end), Sin (five sermons), Repentance, Justification, Substitution, Miracle (three sermons), and the Supernatural (two).

VI.

THE EPISCOPAL SERMON.

Many Methodist sermons and all Roman Catholic are Episcopal. But this title may stand. It refers to those books which are published by that very enterprising firm called the Young Churchman Company of Milwaukee, Wisconsin.

Two volumes of them are written for lay readers. They expound the Gospel Lessons throughout the year. And just because they are written for laymen, together with the fact that their authors are Churchmen representative of the whole Church, these two volumes give us an incomparable opportunity of discovering the quality of the Anglican Pulpit in America.

Now, with all allowance for individuality, and no preacher worth the name altogether loses his individuality in his Church, there is one passage of Scripture that keeps repeating itself at the reading of sermon after sermon: 'Every creature of God is good if it be received with thanksgiving.' For here is creed and life; and the creed is comprehensive and the life inclusive. There is a sermon on Justification by Faith, and a sermon on Amusements. There is a sermon on the Virgin Mary, and a sermon on the Day of Judgment. There is a sermon on the Unpardonable Sin, and a sermon on Brotherly Love.

With so great a range, is it not to be feared that the impression will be weak? The impression is not made by the preaching. It is made by the Sacraments. The Presbyterian Catechism says: 'The spirit of God maketh the reading and especially the preaching of the Word an effectual

means unto Salvation.' These ministers of the Word say: 'The spirit of God maketh the preaching but especially the Sacraments effectual.' The pulpit is there, but it is not first, and it can afford to be comprehensive.

Yet there are sermons both strong and long. Decidedly so in two volumes now to be introduced. The one is entitled *The Hunger of the Heart for Faith*. Its author is Chaplain Charles C. Pierce, D.D. The other is a volume of *Twenty-four Sermons from St. Ignatius' Pulpit*, by the Rev. Arthur Ritchie. Mr. Ritchie is much occupied with the person and work of our Lord, and he cannot fail of strength and length. Dr. Pierce, as becomes a chaplain, is more occupied with virtues and vices. His grandeur as a preacher comes out of his sympathy with men of strong passions. We have certainly never before read sermons to soldiers that were better worth reading. Think of an open-air service to military men, and the subject of the sermon 'The Assurance of Salvation.'

There is a little book published by the J. B. Lippincott Company of Philadelphia which should find a place here. It is a well-packed volume of *Thoughts on the Services*, by the late Dr. Cleveland Coxe, Bishop of Western New York. The Thoughts are intended to introduce the Liturgy, and to aid in its devout use. There is accordingly the combination of history and exhortation—some history of each occasion and office, and some exhortation to its use for edification.

VII.

THE JEWISH SERMON.

In the attempt that is here made to distinguish one pulpit in America from another, and to declare the characteristic message of each, it has been a great advantage that we have so often been able to lay our hands upon a representative volume of sermons. In the case of the Jewish Pulpit we have two such volumes. The older of the two goes by the name of *The American Jewish Pulpit*, and it is further described as a collection of sermons by the most eminent American Rabbis. The more recent volume is simply called *Sermons by American Rabbis*. The names in both volumes are many of them quite familiar. This is not simply because the Jew is cosmopolitan. It is due to the fact that so many of the Rabbis succeed in

taking their place in the ranks of Old Testament scholarship.

It is no surprise, therefore, to find that both these volumes are Hebrew rather than Jewish, if the distinction may be allowed. They are often such studies of an Old Testament text as any Christian preacher might make if he had the scholarship; they are not often expositions of any peculiarly Jewish doctrine or practice.

There is, for example, a fine exegetical sermon in the older volume by Professor Abraham De Sola, LL.D., Minister of the Portuguese Congregation in Montreal, on Ex 6⁹. The words of the Authorized Version are, 'And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit and for cruel bondage.' That is also the translation of the Revised Version, and Rabbi De Sola does not greatly alter it. But he says that the word 'so' should be translated 'truly.' It is the same word, though in the plural, as the brethren of Joseph use when they assure him that they are *Kaynim*, 'true men.'

Both volumes are issued by the Bloch Publishing Company of New York. The same publishers have issued the first volume of 'The Free Synagogue Pulpit,' consisting of sermons and addresses by Rabbi Stephen S. Wise. Do you know what the Free Synagogue is? It is a protest against the modern teaching of the Synagogue, and yet more against its modern practice; and it is a protest that looks extremely like a disruption. First of all, there are to be no seat rents. But that is a small matter. More important, the Jewish Sabbath is to be done away with. And then the Jewish Pulpit is to be free to proclaim this Jewish religion of progress. Yet Rabbi Wise is determined that the progressive Jew shall not become a Unitarian or any other kind of Christian. This is what his message is to be—'Not the race redeemed by the death of one, but the race self-redeemed by the life of all.'

The first volume of 'The Free Synagogue Pulpit' was issued in the end of 1908. The second volume is to be issued in numbers at 10 cents each. The first number appeared in January 1910.

VIII.

THE CONGREGATIONAL SERMON, AND OTHERS.

Now let us complete this survey with a glance at a number of books in the order of the House

that publishes them. They are mostly, we think, Congregational. But the Congregational Pulpit is more difficult to characterize than any other. There is so much individuality in it, and it is such an outspoken individuality. It is enough to say that from the Congregational Pulpit we receive some of the best sermons that cross the Atlantic. Messrs. Fleming H. Revell deserve the honour of first mention here. Through their office at 100 Princes Street, Edinburgh, they have done more than any other firm to enrich this country with the wealth of the American pulpit. Their books are noticed in THE EXPOSITORY TIMES nearly every month, but some six or seven await an introduction now.

One of the volumes is the work of an evangelist, Mr. M. B. Williams. He finds his hearers struggling with critical questions. He is struggling somewhat himself. And no wonder, when his guides range from Principal Waller to Professor Cheyne. He settles these things as he can. But he does not make his own soul or his hearers wait till they are settled. He knows quite well that the gospel of the grace of God is independent of this or that book's date.

The Rev. William George Jordan, says the publisher, talks straight from the shoulder. We have seen some of his straight from the shoulder talks. The new volume is *The Crown of Individuality*. It is a book for those whose faces are set, not towards Jerusalem and the end, but towards the battle and the revel of life. 'Work out your own salvation,' he says. And he almost forgets to add 'with fear and trembling.'

And now we come to three men who are undoubtedly of the very elect—Dr. David J. Burrell, Dr. Frank W. Gunsaulus, and Dr. James G. K. McClure. Dr. Burrell's latest is a volume of sermons on *The Wayfarers of the Bible*—sermons on those persons and peoples who had journeys to make, and made them. In one of these journeys 'an inquisitive woman goes a long way to test the wisdom of a foolish wise man.' There is one lesson for all travellers. It is this :

So on I go, not knowing,
I would not if I might ;
I'd rather walk in the dark with God
Than walk alone in the light ;
I'd rather go by faith with Him
Than go, alone, by sight.

The volume by Dr. Gunsaulus is *Paths to the City of God*. It is the fellow of *Paths to Power*. The City of God is described in the first four sermons. After that the subjects are miscellaneous. Dr. Gunsaulus is one of the few men who can use poetry in their sermons, and, of course, he uses it sparingly. He has sufficient confidence, however, to quote the poetry of George Meredith. There is a sermon on the Angel standing in the Sun, worth many volumes of sermons.

Dr. McClure won his place in this country by his volume on *The Supreme Things*. The new volume was not delivered at all the Universities in America, but it is remarkably like that volume which was so delivered. Dr. McClure knows where his great strength lies, and does not mean to be shorn of it. This volume is all about living for the best. The book is like the temple, one court leading into another and yet an essential part of the whole.

The other two books are volumes of illustration—*Electricity and its Similitudes*, by Dr. C. H. Tyndall, and a collection of *One Thousand and One Thoughts from my Library*, by Mr. D. L. Moody. The Thoughts are arranged in the order of the chapters and verses of the Bible.

Three beautiful books are published by Messrs. Thomas Y. Crowell & Co. of New York. The most beautiful is a series of sermons to children, as it ought to be. It is called *My Father's Business*. Its illustrations are soft and restful reproductions of good pictures. Half of the volume is an exposition of Christ's visit to the Temple. One of the duties inculcated on the children is the duty of asking questions. The text is 'Hearing them and asking them questions.' It is a duty which some children find by no means difficult to fulfil.

The next volume is addressed to young men. It is called *The Young Man's Affairs*. Mr. Charles Reynolds Brown talks to the young man about his main purpose in life, his intimates, his books, his money, his recreation, his wife, and his Church. It is one of those sermon-essay volumes that have lately been so much in favour.

The third book is addressed to those that are full grown. It is an attempt made by Dr. T. Calvin M'Clelland to answer the question, What did Jesus believe? its title being *The Mind of Christ*. Its topics are Jesus' idea of God, Jesus' idea of Himself, of man, of religion, of sin, of salvation,

prayer, and immortality. It is a faithful exposition with incessant application.

But in beauty of book production, the American Tract Society will not give place to any firm. Dr. Louis Albert Banks has many books and many publishers. But nowhere else is he so attractive to handle, and nowhere else is there such a speaking portrait. The binding has not obscured his identity. The illustrations are many, and they sometimes run over a page or two, the conversations being given at length. Are these conversations verbatim reports, or has Dr. Banks a hand in them, as Thucydides had a hand in his? One of the sermons is a study of Browning's 'Saul,' a simple effective study, and Browning seems none put out to be found in the company of 'the saintly M'Cheyne,' or the 'man who was for a long time shut up in Libby Prison.' The name of the book is *The King's Stewards*.

The American Tract Society are the publishers of the greater number of Dr. Burrell's books. And now they have published a very interesting volume, which contains complete services to be read in churches which are temporarily pastorless. Here are the prayers, the hymns, and the sermon. It will be a temptation to some pastors who have churches. This book also is attractively bound, and contains a good portrait of Dr. Burrell. Its title is *The Cloister Book* (\$1).

The third author whose sermons the American Tract Society has issued is a stranger. The Rev. Samuel H. Virgin, D.D., LL.D., is Pastor Emeritus of the Pilgrim Church of New York. His sermons—the title of the volume is *Spiritual Sanity*—have a strong evangelical flavour. Manifestly Dr. Virgin has never taken the sermon to be an end in itself, but only a channel of blessing. The blessing is to be found in the printed sermon, as well as in the spoken word.

Although the American Pulpit is, like the magistrate, mainly for the punishment of evil-doers and for the praise of them that do well; although it feels that its insistence must be chiefly on conduct; yet, as we have already seen, there is not wanting in it the preaching of repentance unto the remission of sins, and such are the sermons published by the Standard Publishing Company of Cincinnati, Ohio. One volume, called *Sermons delivered in Louisville, Kentucky*, comes from the Rev. J. W. McGarvey,

Professor of Sacred History in the College of the Bible, Lexington. Professor McGarvey has published the volume that he may leave some memorial of himself when he passes. But he has 'no partiality for volumes of sermons,' and has 'derived from them comparatively little benefit.' He believes in the spoken word, in the direct message delivered directly to the upturned faces of the audience. And it is always and only a message of 'Now is the accepted time, now is the day of salvation.' Not revival sermons exactly. For there is nothing of the emotion of the swaying multitude discernible. But evangelistic sermons, insisting on conversion.

And the sermons of the Rev. W. Henry Book, described as *The Columbus Tabernacle Sermons*, are similar, with perhaps less theology and more anecdote. They were never written down, but were, we are told, 'stenographically reported by Walter C. Galbraith, 1909.'

The Rev. John L. Brandt, LL.D., however, deliberately calls his volume a volume of revival sermons, and gives it the title of *Soul Saving*. The first text is, 'He that winneth souls is wise.' And Dr. Brandt bends his whole being to attain to that wisdom. The sermons have more in them than many sermons with more pretension, but they have nothing in them that is not directed to the one definite end of soul saving.

And now, when just at the end, we come upon a wholly new manner of preaching, a wholly new type of sermon. It is always lawful for a man to preach without a text. It is always lawful to take a text from Shakespeare or Tennyson or even Horace Mann. This the Rev. Jenkin Lloyd Jones does throughout his volume on *Love and Loyalty*. And not only does he take his text from some extra-Biblical source, but he also builds his whole sermon on extra-Biblical literature, and usually on the very source from which he takes his text. The third sermon is 'An Appeal to Youth.' Its text is taken from Browning's 'Rabbi ben Ezra':

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made.

And then the sermon is an exposition of the poem, with occasional illustration from some other poem. Here is freshness, daring, much point and illustration, a whole volume of pleasant reading. The

book is published at the University of Chicago Press.

Now go back again. The Rev. Frederic E. Dewhurst in *The Investment of Truth*, from the same press, takes his texts from the Bible and expounds them. There is no volume in all the list that goes deeper into the heart of God than this, the volume of a student, but not of a student apart.

The strength of the Rev. J. Sparhawk Jones, Minister of Calvary Church, Philadelphia, in his volume entitled *The Invisible Things*, published by the firm of Longmans, Green, & Co. in New York, lies in the care with which he explains the historical situation of his chosen text. The 'historical situation' sermon is a favourite with some preachers because it is so easily accomplished. But if anything is to be accomplished by means of it, it is most difficult. Mr. Jones succeeds in inter-

jecting his lessons as the narrative proceeds, so that his sermons have no formal application at the end. And yet he is an earnest successful preacher of the gospel.

We end, as we began, with Dr. Banks. Messrs. Funk & Wagnalls publish some volumes for him. To the one before us he or they have given the title of *Sermons which have won Souls*. There is a certain modesty in the title. For the saying is 'he (not it) that winneth souls is wise.' Dr. Banks would give the credit to the sermon. In the end he would not refuse to give the credit to the Holy Ghost. The point is that these sermons were all preached for the purpose of convincing and converting. And it is interesting to know that the freest quotation of poetry, sometimes the quotation of poems of great length, can be made use of to this end.

The Oldest Library in the World and the New Deluge Tablets.

I.

BY THEOPHILUS G. PINCHES, LL.D., M.R.A.S.,
LECTURER ON ASSYRIAN TO THE UNIVERSITY OF LONDON.

When, in 1872, the late George Smith published his great discovery of the Babylonian story of the Deluge, every Hebraist and student of the narratives in Genesis was naturally intensely interested. Though defective, the inscription of which he then gave the first translation was in a sufficiently complete state to furnish an exceedingly connected narrative. Since the date of this first publication, the text has been much improved and augmented, and at present fairly trustworthy renderings of it are obtainable.

Many will remember the renewed attention which was directed to the legend when, in the following year, the same Assyriologist was able to announce that he had found at Nineveh a portion of the missing lines of the first column of 'The Chaldean Account of the Deluge.' It was not very much, it is true, and the new text did not fit in very well, but it was thought that further

research and the recovery of other missing pieces might explain the difficulty of making it agree with the rest. Doubts, however, as to its being part of the original tablet began to be expressed, and when I came to re-edit, with Sir H. C. Rawlinson, that plate of the *Cuneiform Inscriptions of Western Asia* on which it was published, I was so convinced that the little piece belonged to another version that I omitted it from the first column of the Deluge story, in which it had been printed, and placed it among the additions (p. 9) at the end of the volume. The principal reason for supposing that it belonged to a different version was, that the narrative was in the third person instead of being in the first, as in the eleventh tablet of the Gilgameš series.

Another event of importance in connexion with the history of the Flood legend was the discovery, by the Rev. V. Scheil, of a fragment of an archaic version from Sipper, which he acquired and published. This fragment, which has since passed into the possession of the great millionaire, Mr. Pierpont Morgan, is very mutilated, and gives but few details with regard to which comparisons can