

length exhausted by hunger [they surrendered]. The Cæsar immediately sent his captives to the court of Constantine, who, accepting them as a valuable present, rejoiced in the opportunity of adding so many heroes to the choicest troops of his domestic guards.'

It is only when, it may be after long resistance, we throw down our arms of rebellion and submit to Christ's rule, that we come to

know the splendour of our new Master's service. He receives us into personal friendship, gives us an honourable place at His side, and permits us to take up arms now in His service. Some of those who have been stoutest in resisting Christ (e.g. St. Paul) have been afterwards among the 'choicest troops' in their Captain's warfare with the world's sin.

(To be continued.)

In the Study.

New Sermons.

THE beginning of a new publishing season always brings a bundle of new sermons. And the lover of books is glad. For there is no better literature than a good volume of sermons, though it may be admitted that there is no worse literature than a bad.

Perhaps the first place should be given to two new volumes of the 'Scholar as Preacher' series. The one is by Dr. H. G. Woods, Master of the Temple, Hon. Fellow and sometime President of Trinity College, Oxford. Its title is simply *At the Temple Church* (T. & T. Clark; 4s. 6d. net). The other is called *A Disciple's Religion*. Its author is Canon W. H. Hutton, Fellow, Precentor, and formerly Tutor of St. John's College, Oxford (T. & T. Clark; 4s. 6d. net).

They are both by Oxford men, and they have both the Oxford atmosphere. But their authors are preachers. With the careful choice of words there goes forth spiritual power.

The Rev. S. A. Tipple has published another volume, and called it *Days of Old* (James Clarke & Co.; 3s. 6d. net). He tells us that he did not want to publish it, for it does not contain his best sermons. He was not able to decipher his manuscript notes of the best, and so he consented under pressure to publish a few that happened to have been taken down in shorthand. It is a frank foreword, but the book will survive it. We only wish Mr. Tipple could decipher his notes, if he has many sermons that are better than these.

Messrs. James Clarke & Co. have also published a cheap edition of Dr. Matheson's *Thoughts for Life's Journey* (2s. 6d. net).

The Rev. A. L. Lilley of St. Mary's, Paddington Green, is a preacher and an Englishman. That he is a preacher crowds of listeners and multitudes of readers bear witness. But he is a preacher to the nation rather than to the individual, and the nation to which he preaches is emphatically an English nation. His new book is entitled *The Nation in Judgment* (Griffiths; 2s. 6d. net). One idea is prominent throughout—that God makes a nation fear in order that He may teach it to rejoice. This, says Mr. Lilley, was the distinction of Israel among all peoples. The day of the Lord was a day of rebuke and of fear, but it was also a day of hope and of joyful fulfilment. 'Let the heavens rejoice, and let the earth be glad . . . for he cometh to judge the earth.'

So far as the season has gone, the most important volume of sermon literature is the second volume of *The Expositor's Dictionary of Texts*. It does not differ in any respect from the first volume, which we reviewed at some length, except that it contains an index of topics touched in the outlines, and an index of outlines for the Church year. There is the same surpassing skill in the condensing of the sermons, and there is the same surprising accuracy in the references. There is very little poetry in the volume. The illustrations, which are taken from a wide range of reading, are almost all in prose. And that is wise, if the book is prepared for the average preacher. For it takes a preacher of more than average ability to quote even a single verse of poetry effectively. But the editors are not without ambition. A supplementary volume is promised for October 1912 which will contain poetical quotations only. The publishers are Messrs. Hodder & Stoughton (25s. net).

Mr. T. H. Darlow has removed the texts of his sermons, for which we desire to chastise him. We hope we are not mistaken in calling them sermons. Right in the middle of the book there is a sermon of which the text must have been, 'For their sakes I sanctify myself.' It is Mr. Darlow at his best. And Mr. Darlow at his best is both mystical and practical. Here are two sentences: 'Many years ago, at a Gaelic communion service in the island of Iona, a venerable minister let fall a sentence which some of his hearers never forgot. "The Church," he said, "is the Lord's Supper to the world." In their own lives and characters the whole fellowship of the faithful must show forth the Lord's death and make it real before the eyes of men.'

The title of the book is *Via Sacra* (Hodder & Stoughton; 3s. 6d.).

A whole volume of sermons on the first three chapters of Genesis, and the preacher a doctor of medicine! The title is *The Creation Story in the Light of To-Day* (Hodder & Stoughton; 3s. 6d.); for this medical man is not a theologian in disguise, but a scientific worker much exercised over the reconciliation of science and Genesis. And yet he is more exercised over the fellowship of man with God, so that these sermons are sermons indeed. His name is Charles Wenyon, M.D. Dr. Wenyon is not, we say, a theologian in disguise. He is not a theologian at all. If he were, he would not say: 'Paul's word, "As in Adam all die," must be understood of our animal nature.'

There is a proper mixture of religion and ethics in *The Coming of the Kingdom*, by the Rev. Henry Burton, M.A., D.D. (Kelly; 3s. 6d. net). The great texts provide the religion, the small texts the ethics. For example: the text of the first sermon is 'Thy Kingdom come'; the text of the second is 'Let us pass over unto the other side'; then the subject of the third sermon is the Word of God, the text being, 'The seed is the word of God.' Thus we have great texts and little texts, religion and ethics, alternately; it is so pretty much throughout the book. But on the whole Dr. Burton is fond of the unusual text, and it is undeniable that the unusual text has certain arrest in it, though one may doubt if it is worth choosing for that alone.

Messrs. Morgan & Scott have added to their 'Golden Treasury' series: (1) *The Way to God and Heaven* (in one volume), by D. L. Moody; (2) *Pleasure and Profit and Anecdotes* (also in one volume), by the same; and *The Bells of Is*, by F. B. Meyer (1s. net each).

A good modern Jewish preacher has something to teach us. *The Oral Law* is the title of such a preacher's collection of sermons, the preacher being the Rev. M. Hyamson, B.A., LL.B., Dayan of the United Synagogue (Nutt; 3s. 6d. net). We have been most instructed by the sermon on 'Life.' With other edifying things, it contains an anecdote of Rabbi Eliezer. His disciples came to him one day, just as the rich young ruler did to Jesus, and asked, 'Master, teach us the ways of life, so that thereby we may merit eternal bliss.' What was his answer? 'Be heedful of the respect and honour due to your fellow-men. Keep your children from idle speculation, and place them between the knees of scholars. And when you pray, realize before Whom it is that you are praying. Thus will you enjoy life eternal.'

When the Rev. Malcolm James M'Leod, minister of Collegiate Church of St. Nicholas in New York City, read the text about the unsearchable riches of Christ, it occurred to him that a fine series of sermons could be made by showing how the riches of Christ was manifested in forgiveness, in experience, in power, in trust, in encouragement, in refuge, in influence, and in rest. He found a text for each, and so well were the sermons received that he published the whole in a volume, giving it the title of *The Unsearchable Riches* (Revell; 3s. 6d. net). It is of course an inexhaustible subject, as the Apostle tells us, and another preacher might give us another volume just as edifying and as glorifying as this.

The Warburton Lectures are sermons. The course for the years 1907 to 1911 was delivered by the Rev. M. G. Glazebrook, D.D., Canon of Ely. The subject was *The End of the Law* (Rivingtons; 5s. net).

'The End of the Law'—what does that mean? 'The contention is that He in whom so many diverse problems of human life find their solution, must be more than a prophet; and that He, upon whose person so many lines of human aspiration

converge and find satisfaction, owes that central position in history to divine appointment.' So it is not the Mosaic Law only, it is the whole law of God; that law which is written on fleshy tables of the heart as well as on tables of stone. Yet Canon Glazebrook makes the Old Testament the basis of his exposition. He is satisfied if he is able to show that the Old Testament is laid open in the New, the New Testament being nothing more or less than the person, life, and work of the Lord Jesus Christ.

Two notable volumes by notable preachers are published by Mr. Robert Scott. One is by the Rev. J. E. Watts-Ditchfield, M.A. Its title is *Here and Hereafter* (3s. 6d. net). It opens with five addresses which were given on consecutive days at the midday service in St. Paul's Cathedral. The titles of the addresses are Conviction, Conversion, Consecration, Continuance, and Communion. They are an evangelist's finest appeal, sincere, unexaggerated, and most moving. There follow some sermons on the churchman's duty, and then the volume ends with a course of four on the future, which are quite as striking as the evangelistic course at the beginning. Mr. Watts-Ditchfield has no difficulty in offering life beyond death as an encouragement to godly living now.

The other volume is wholly occupied with the future. Its title is *The Life Hereafter* (2s. net); its author is the Rev. Edward Hicks, D.D., D.C.L.

Another volume of sermons for soldiers has been published by Miss Amy Debenham. The title is *On Guard* (Robert Scott; 1s. 6d. net). But Miss Debenham says we must not call them sermons; they are readings. We wish all the sermons that are called sermons had as clear a point and kept to it.

The Ven. Archdeacon Wilberforce owes much of his popularity as a preacher to the fact that he is more interested in the twentieth century than in the first. He is always ready to throw over the first century when it seems to him to have made a mistake. 'The second coming,' he says, 'is not a local descent through space of an objective personality in the midst of a cosmic cataclysm, but the outpouring of the Spirit of the Christ upon the

hearts of men, and His coming in power to individual souls.' Dr. Wilberforce calls himself a man of moods, and defends the moody preacher; but his variations are superficial. The man is always a Londoner of to-day, feeling and seeking to relieve the distress of modern Londoners. The title of his book is *Power with God* (Elliot Stock; 3s. net).

Virginibus Puerisque.

Three volumes have been issued this month containing sermons for children.

The biggest (you may judge if the best) is *Manna for Young Pilgrims*, by the Rev. Charles Jerdan, M.A., LL.B. (Oliphant, Anderson & Ferrier; 5s.). This is, we think, the fifth handsome volume of children's sermons which Mr. Jerdan has published. Every one of the sermons in every one of the volumes has something in it. Never are the little ones sent away empty! And scarcely any children's preacher is easier to remember. We may quote a sermon next month.

But meantime let us quote a sermon out of Mr. Cecil Nicholson's *The Wonderful City* (Allenson; 1s.). The volume contains twenty-six just such as this:—

How to Win by Losing.

'He humbled himself.'—Ph 2⁸.

Let me begin with a story which was told to me by a fellow-student of mine. My friend was the minister in a village where lives a man who is the greatest all-round cricketer in the world. One summer, owing to a slight lameness, this cricketer was at home for a few days. He spent some of his time with two little boys—his own boy and my friend's boy.

One day, my friend's boy, whose age was about eight, rushed into the house in great excitement. He cried out, 'Father! father! We've been playing at cricket, and we've beaten Mr. Hirst.'

There are not many boys who could boast of having beaten George Hirst at cricket. How was it these two little boys managed it? It was just because he humbled himself. He said to himself, 'I'll give these little boys a chance. I won't make any big drives or hook strokes. I won't bowl any last balls or any deadly swervers. I'll let them get some runs.' That was how they beat him. 'He

humbled himself.' It was no disgrace to him. It was a great honour. He did it to give delight to the boys, and to teach them how to play.

Not long since I read a very fine book. It was the Life of James Gilmour. He went from an English College to be a missionary in Mongolia. The people he lived amongst were some of the strangest in the world. They were very hard to teach. So James Gilmour went and lived in tents like theirs, amidst the smoke and dirt and filth. He wore clothes like theirs, and ate their kind of food. He did not gain many of them over, but he taught some of them to love him so much that for many years they remembered him and called him 'Our Gilmour.' How did he do it? 'He humbled himself.' He did it because he loved them, and to teach them the love of God.

These words were first written about Jesus Christ: 'He humbled himself.' Though He lived at the Father's right hand in glory, He laid aside His glory just as George Hirst laid aside his skill; like Gilmour, He left home, which was heaven, and came to live amongst men, and live like men, bearing their pains and sorrows, that He might teach them of the Heavenly Father. 'He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.'

What He did, we are to do, so far as we can. We don't like to be humbled—it does not feel pleasant; but if we humble ourselves to help some one else, we gain the highest honour. It is very hard, but it is very grand, and all grand things are hard to reach; and, for boys and girls who are worth their salt, that is just the reason why they should try to reach them.

The third volume this month is called *Children's Story-Sermons* (Revell; 3s. net). Its author is the Rev. Hugh T. Kerr, D.D., of Chicago. What are Story-Sermons? Here is one:—

A Boy who was a Hero.

Not all the heroes are in story-books. No indeed. Some of them are living quite close to us, but we would hardly guess that they are heroes, because a real hero never tells about the splendid things he does. A real hero, you know, always keeps his heroism to himself. You can always be

sure when a boy tells you about the great brave things he has done that he is a bully and not a hero. A hero never talks about himself.

Here is a real hero story. It is about a boy who ran an elevator in an old shabby, shackly office building in Philadelphia. The people who knew him called him Billy. He was a lean, freckle-faced boy, with red hair, and nobody guessed that Billy was a hero. But he was, as this story will show. One day the old building began to tremble and shake, and then one of the walls fell out, and the crowd gathered in the street and looked up at the windows of the building where the men and women and little children were, and wondered what would become of them. But Billy never waited to wonder, but ran his old elevator up to the topmost story and came back with it crowded with frightened women and little children. He did that a second time, and a third, and a fourth, and a fifth, and a sixth. Up and down he went for nine times until only one side of the building was standing and the shaft of the elevator was bare and was swaying to and fro like a tree in the wind. The policemen tried to drag the boy away from his post, and the great crowd cried for him to stop; but he pulled the chain and began to rise again to the upper floor. 'There's two men up there yet,' said Billy, and away he went to the top, facing death every minute, but never waiting to guess what the end might be. Then through the cloud of dust the old elevator was seen coming down, and in it there were three people. As it touched the ground, the other wall fell out, but the two men and Billy came out into the street unhurt. You should have heard the people cheer! They knew then that Billy, with his red hair and his freckled face, was a hero, and they wanted to catch him and carry him on their shoulders, make him give a speech, and take up a collection for him; but Billy could not be found anywhere. He had slipped off unnoticed through the crowd, for it was supper-time, and he had gone home to his mother.

This story does not need any sermon. If it did, all that the sermon could say would be: 'Do things, don't talk about them. Do brave, kind, heroic, beautiful things, not because people see you, but because you are a hero at heart, and because there are brave, kind, heroic, beautiful things to be done, and because God sees you.'

For the Work of the Ministry.

The Rev. Andrew Benvie, B.D., has written a volume, chiefly out of his own experience, and called it *The Minister at Work* (Oliphant, Anderson & Ferrier; 3s. 6d. net). It is a very proper book to have at hand in the study. Mr. Benvie deals with the decline in church-going. He believes that the chief cause of it is uninteresting preaching. 'We need more efficiency in the pulpit. We need preachers who are better trained in the art of oratory, so that the spiritual wants of the people may be fully met.' And he advocates extempore preaching, giving his own experience.

'I had written and read my sermons for ten years—two weekly—when, as it chanced, an occasion came which prevented my finishing the writing of my second sermon. As I never used an old sermon, I had to do my best with the unfinished one. Knowing what I had to say, I ventured to finish it extempore. I succeeded. That success was a lesson. The experiment was repeated with half the sermon unwritten. Then, finding I could think on my feet as well as at the desk, and find at the moment the language required, I wrote an introduction only, with notes of the headings. This at length was found unnecessary, and for the last five-and-twenty years or more I have preached twice every Sunday without "the paper." Note, however, that this never meant in any degree relaxation of effort in any of the departments of preparation. Full of the subject, and with an orderly outline clearly apprehended, supplemented by reading and illustration, I found the work of preaching increasingly pleasant, and, I believe, effective. There is hardly a minister who will fail in this matter if he make determined resolution to succeed.'

After this encouragement, let us study *The Art of Effective Public Speaking*, by Ernest Pertwee (Routledge; 3s. 6d.). Mr. Benvie does not advise us to study a manual like this, and no doubt effective public speaking needs practice; but it is possible to practise what is bad, and so perpetuate mischief. The study of such a book as this, in default of a master in elocution or a candid critic, will certainly repay the cost of it. Mr. Pertwee is the last to say, 'Read, and do not'; practice is the keystone of his building.

Mr. Benvie describes a working pastor, whereas Dr. Samuel Charles Black, of the Presbyterian Church, Toledo, Ohio, describes a working church. And what a business a working church is in the eyes of an energetic modern American Presbyterian! First there is the outlook. Those who are going to build this working church must realize the world's need and the Church's opportunity. Next there is the approach to the local community who have to be won. Then there are certain general but necessary elements—the missionary spirit, the spirit of evangelism, the spirit of fellowship, and music. After that come the auxiliaries—the Sabbath School, the Men's Clubs and the Women's Societies, the Young People's Societies, and other agencies. All these things are described in detail but with much liveliness; and if it is a large volume, it is far from being a dull one. The inevitable doubt is whether too much is left with organization, too little with that Spirit who breatheth as He willeth. The title of the book is *Building a Working Church* (Revell; 3s. 6d. net).

The Sunday School.

There is no need to say that the literature on the Sunday School is American. There is, however, an English pamphlet. It is an address on *The Subject-Matter of Sunday-School Teaching* (Allenson; 3d.).

The books are (1) *How to Teach a Sunday-School Lesson* (2s. 6d. net), by H. E. Carmack; and (2) *The Work of the Sunday School* (3s. net), by the Rev. Ray Clarkson Harker, D.D. Both are published by Mr. Revell. They are both far too good, far too advanced and scientific and thorough, to be of use in this country.

Prayer.

Begin with the *Free Church Service-Manual*, arranged by Mr. F. B. Meyer, B.A. (National Free Church Council; 1s. net).

Next, *Real Prayer* (Revell; 1s. 6d. net), a volume by the Rev. Cortland Myers, D.D., which encourages to sincerity and reality in prayer, and shows that out of it come Real Power, Real Presence, and Real Purity, and that the way of it is Real Plea, Real Persistence, and Real Purpose.

Messrs. Nisbet have issued in black and gold a

substantial volume of *Daily Readings and Prayers* (2s. 6d. net), being a manual for family worship and private reading, compiled and composed by a layman.

Last of all, consider the fact of a second volume of *Pulpit Prayers*, by the late Alexander Maclaren

of Manchester (Hodder & Stoughton; 7s. 6d.), As in the first volume, the prayers are long and a little wordy, for they were not prepared for publication, but taken down as they were spoken. But they are true, spiritual, large-horized, and hopeful.

Contributions and Comments.

Eshmun and other Divine Names.

HAVING, like Professor Hommel, been much occupied with the Semitic names of gods, I would ask leave to supplement this acute scholar's communication. Several important results have rewarded my study of the Elephantinê god-names, and several confirmations of views expressed by me in *The Two Religions of Israel* and in *Traditions and Beliefs*. Among these views is the identification of the name Eshmun with the name Ishmael, and the combination of both with the Ashima of 2 K 17⁸⁰, the *ashmath* of Am 8¹⁴ and the *asham* of Hab 1¹¹ (see *Traditions*, pp. 18, note ⁸, 46, 47; *Two Religions*, pp. 367, 400). The Elephantinê papyri attest a compound divine name אֲשִׁמְבִּיתָאֵל where the first part of the name must have come from some corrupt form of אֲשִׁמְאֵל, such as אֲשִׁמְ or אֲשִׁמְנֵ. This latter theory has been already referred to by Baudissin (*Adonis und Esmun*, p. 214, note ⁸), who rejects it on an insufficient ground. It appears to me certain. Baudissin prefers to connect this אֲשִׁמְ with the אֲשִׁמְאֵל of 2 K 17⁸⁰, not seeing that אֲשִׁמְאֵל is closely connected with אֲשִׁמְנֵ. Hommel writes quite convincingly on the form אֲשִׁמְאֵל, but apparently he has not brought his acute mind to bear on what I may call the North Arabian theory of the origin of Eshmun. He speaks, indeed, of the connexion between Israel and Hamath in religious matters, but evidently means the northern Hamath. I will only add that the divine names אֲשִׁמְבִּיתָאֵל and אֲשִׁמְבִּיתָאֵל must be considered together. חַרְם is clearly parallel to אֲשִׁמְ; the one is Yarham or Yerahme'el; the other Ishmael. בִּיתָאֵל is a very early modification of יִשְׁמַעֵאל, a corruption of אֲשִׁמְעֵאל. The Jews of Elephantinê must have belonged to a largely North Arabian race.

T. K. CHEYNE.

Oxford.

A Postscript.

IN No. 19 (Papyrus 18), col. 7, lines 5 and 6, of the book recently published by Ed. Sachau on Aramaic Papyrus from Elephantinê, there is mentioned, immediately after Jahweh, two Angels who bear the names אֲשִׁמְבִּיתָאֵל (Ashma-Bet-el) and אֲנַתְבִּיתָאֵל ('Anat-Bet-el). The former receives of the store of gold of 31 keresh and 8 shekels the sum of 7 keresh (1 keresh contains 10 shekels), the latter 12 keresh, while Jahweh Himself (according to line 4) received 12 keresh and 6 shekels (a misprint for 8 shekels?). Professor Erman has already compared (in Sachau, pp. xxv and 83) אֲשִׁמְאֵל of 2 K 17⁸⁰, but not אֲשִׁמְנֵ of Am 8¹⁴. Bethel is, as various proper names in Sachau show, the deified dwelling-place of Jahweh, and the two Angels אֲשִׁמְ and אֲנַת correspond, in my opinion, to the *πάρεδροι* of the Sun-god spoken of on p. 122 f. of my book, *Grundriss der geogr. u. gesch.*, etc., in which I would now rather find Venus as the morning and evening star than as the waxing and waning moon.

F. HOMMEL.

Munich.

The Pounds and the Talents.

IN connexion with the note on the parables of the Pounds and the Talents by Mr. Eugene Stock, which appeared in the June number of THE EXPOSITORY TIMES, it may be of interest to recall the view taken by the late Professor A. B. Bruce of Glasgow in his exposition of these parables. That distinguished scholar grouped three parables together, the Labourers in the Vineyard, the Pounds, and the Talents (Mt 20¹⁻¹⁶, Lk 19¹²⁻²⁷, Mt 25¹⁴⁻³⁰), as dealing with the same subject, work and wages in the Kingdom of God.¹ While recognizing,

¹ *The Parabolic Teaching of Christ*, Book I. chap. vii.