

## Point and Illustration.

### A Pharisee Still.

By the Rev. T. T. Lynch.

THE Pharisee informed the Lord  
How good a life he led ;  
The Publican shrank back in shame,  
And smote his breast instead :  
But when the Lord, in tender love,  
The penitent commended,  
The hypocrite, with heart unchanged,  
Straightway his prayer amended.

Said he : " The man who says he's worst  
Is by the Lord thought best ; "  
So next when he to worship went,  
As Publican he drest,  
And smote upon his hollow heart,  
And bowed him down and groaned,  
And, proud of his humility,  
His unfelt sins he owned.

The Publican, an altered man,  
Came, too, with lifted head,  
And joyfully gave thanks to God  
For the new life he led ;  
The Lord again his offering took,  
Still spurned the Pharisee's,  
For sometimes tears, and sometimes thanks,  
But only Truth can please.

### Peter.

By Mary Harrison.

*The Sunday Magazine.*

NEXT to the rank of a child Peter ranked, and the fact gave him his place in the esteem of Jesus. With Him greatness was the child, and the greater greatness was still more of the child. In any other light than this the name Cephas, a rock, was no name for Simon Bar-jona, impulsive, headstrong Simon, who blundered, did wrong, and whose tears of sorrow for wrong fell hot and fast. But his humble, homely, childly heart was precious and beloved through all. As the world counts rock, rock was no character-name for this favourite of Jesus, with whom He chose to live as His daily and nightly friend. Immovableness, solidity of character to the outward eye, Peter had none. But the outward eye judges falsely. Peter was clearly neither a great pioneer, nor a great theologian, nor a great scholar ; but he was a great child, and for his fitness to express this one permanent power of the life of faith he was the foremost of the Twelve.

### " Mithering."

*The Leisure Hour.*

THE late Mrs. Frederick Hill took great personal interest in prisoners, her husband having been H.M. Inspector of Prisons in Scotland previous to his appointment as Assistant-Secretary to the General Post Office. She often quoted the saying of one man, who attributed his changed

life to the prison matron, for, said he, " She so *mithered* me that I could not go wrong."

### " Positivism."

By the late Canon Liddon.

*Sermons on the Old Testament.*

THE first condition of a deep religious influence is a clear, positive creed,—clear and positive, whether its area be large or small. A man must know what he does believe. Elijah would have been powerless had he only insisted on the falsehood of the superstitions of Jezebel and her prophets. He would have been powerless had he merely surrounded the revelation of Sinai with a garniture of sentiment and poetry, leaving it doubtful whether he believed it to be God's very truth or not. He was powerful, because men knew that he had no doubt about his creed,—about its exact frontier, about its absolute certainty. When he cast his mantle upon Elisha, Elisha felt the passage, not of a mere man, but of a mighty cause or truth represented in the man, and he obeyed it.

### " He went Everywhere."

BISHOP X— had officiated in the college chapel one Sunday morning, and though his discourse was most excellent in itself, it had no obvious connection with the text with which he introduced it. At dinner, Professor Y— was asked her opinion of the Bishop's sermon. " Dear old man ! " she exclaimed. " It was truly apostolic. He took a text, and then he went everywhere preaching the gospel."

### " Being let Go."

By the Rev. B. J. Greenwood.

*Sword and Trowel.*

WHEN the Apostles Peter and John were set free by the Council, " being let go, they went to their own company," which was the company of " them that believed." When the carrier-pigeon is " let go," it flies to its home. When the needle is " let go," it flies to the magnet. When you are " let go " (that is, when you are free from your work, or business engagements, or other duties), where do you go to? What company do you naturally seek? Some have asked the question, " Where shall I go when I die?" Where do you go now you are alive? The answer to the first question may depend very much upon the answer to the second.

### " Seeing " the Gospel.

*The Day of Days.*

A POOR Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered he had never heard the gospel, but he had *seen* it. He then told of a poor man at Ningpo who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered ; he gave up the opium, and became loving and aimable. " Oh," said the candidate for baptism, " I have not heard the gospel, but I have *seen* it."

# Index to Modern Sermons.

## GENESIS.

- xvii. 31.—Geikie (C.), *Hours with the Bible*, vi. 28.  
 Roberts (A.), *Old Test. Revision*, 140.  
 Churchman, 1st Series, xii. 420 (Girdlestone).  
 xviii.—Candlish (R. S.), *Discourses on Genesis*, ii. 265.  
 Dods (M.), *Book of Genesis (Expos. Bible)*, 415.  
 „ *Israel's Iron Age*, 173.  
 Ewald (H.), *History of Israel*, i. 383.  
 Hasell (E. J.), *Bible Partings*, 38.  
 Macduff (J. R.), *Sunsets on the Hebrew Mountains*, 23.  
 Orelli (C. von), *Old Test. Prophecy*, 116.  
 Rawlinson (G.), *Isaac and Jacob*, 171.  
 Whitfield (F.), *The Blessings of the Tribes*, 236.  
 A1 (1890), 495.  
 Methodist S.S. Record (1890), 171.  
 Primitive Methodist World, xv. 436.  
 Sermon Bible, i. 176.  
 Wesleyan Meth. S.S. Mag., xiv. 251 (Goodman).  
 xviii. 1-7.—Beecher (H. W.), *Sermons*, 217.  
 Sermon Bible, i. 174.  
 xviii. 3.—Delitzsch (F.), *Old Test. Hist. of Redemption*, 207.  
 Ewald (H.), *Old and New Test. Theology*, 87.  
 xviii. 3-7.—Ewald (H.), *History of Israel*, i. 413.  
 xviii. 7.—Dods (M.), *Isaac, Jacob, and Joseph*, 119.  
 Ewald (H.), *History of Israel*, i. 64, 412.  
 Geikie (C.), *Hours with the Bible*, i. 420.  
 Kuenen (A.), *Hexateuch*, 68, 327.  
 Stanley (A. P.), *Sinai and Palestine*, 129.  
 Thomson (W. M.), *The Land and the Book*, 644.  
 xviii. 8-10.—Brown (J. B.), *The Sunday Afternoon*, 329.  
 xviii. 12.—Geikie (C.), *Life and Words of Christ*, i. 168.  
 xviii. 14.—Delitzsch (F.), *Biblical Psychology*, 301.  
 Farrar (F. W.), *Early Days of Christianity*, i. 459.  
 Smith (W. R.), *Religion of the Semites (Fund. Inst.)*, 402.  
 xviii. 15.—Geikie (C.), *Hours with the Bible*, i. 280.  
 Robertson (F. W.), *Notes on Genesis*, 170.  
 xviii. 15, 16.—Liddon (H. P.), *Bampton Lectures*, 53.  
 Melvill (H.), *Sermons (1854)*, 281.  
 Homiletic Magazine, xi. 274.  
 Penny Pulpit, No. 2261.  
 Sermon Bible, i. 175.  
 Sunday Magazine (1890), 449 (Raleigh).  
 xviii. 16.—Burns (J.), *Sketches for Special Occasions*, 131.  
 Davidson (J. Thain), *Talks with Young Men*, 133.  
 Irving (E.), *Prophetical Works*, ii. 319.  
 Robertson (F. W.), *Notes on Genesis*, 170.  
 Wells (J.), *Bible Children*, 69.  
 Christian World Pulpit, xxii. 186 (Mursell).  
 xviii. 17-22.—United Meth. F.C. Mag. (1890), lii. 316.  
 xviii. 20.—Davidson (S.), *Revision of Old Test.*, 80.  
 Orelli (C. von), *Old Test. Prophecy*, 108.  
 xviii. 21.—Brooke (S. A.), *Sermons*, ii. 265.  
 Oosterzee (J. J. van), *Year of Salvation*, ii. 379.  
 Spurgeon (C. H.), *Sermons*, xxvii., No. 1630.  
 Christian World Pulpit, xx. 152 (Gladstone).

## GENESIS.

- xviii. 21.—Church of England Mag., lvii. 345 (Clayton).  
 xviii. 22.—Geikie (C.), *Hours with the Bible*, i. 253, 437, 440.  
 Stanley (A. P.), *Sinai and Palestine*, 241.  
 Taylor (W. M.), *Joseph the Prime Minister*, 153.  
 xlix.—Briggs (C. A.), *Messianic Prophecy*, 117, 158, 163, 271.  
 Dods (M.), *Israel's Iron Age*, 173.  
 Robertson (F. W.), *Notes on Genesis*, 175.  
 Good Words, 1869, 38.  
 Homiletic Quarterly, iii. 545.  
 xlix. 1.—Orelli (C. von), *Old Testament Prophecy*, 115.  
 Whitfield (F.), *Blessings of the Tribes*, 1.  
 Homiletical Library, i.  
 xlix. 1, 2.—Homiletic Quarterly, iii. 554.  
 xlix. 1-12.—Candlish (R. S.), *Discourses on Genesis*, ii. 275.  
 Taylor (W. M.), *Joseph*, 171.  
 xlix. 2, 3.—Whitfield (F.), *Blessings of the Tribes*, 13, 53.  
 xlix. 3, 4.—Bellew (J. C. M.), *Six Sermons*, 19.  
 xlix. 4.—Ker (J.), *Sermons*, ii. 49.  
 Spurgeon (C. H.), *Sermons*, iii. No. 158.  
 Vaughan (J.), *Children's Sermons*, 1875, 252.  
 Christian World Pulpit, xxi. 254.  
 Clerical Library: *Outlines on the Old Testament*, 19.  
 Plain Sermons by Contributors to *Tracts for the Times*, iv. 105.  
 xlix. 5-7.—Whitfield (F.), *Blessings of the Tribes*, 67.  
 Plain Sermons, vii. 36.  
 xlix. 8.—Spurgeon (C. H.), *My Sermon Notes*, i. 27.  
 Homiletic Quarterly, i. 231.  
 xlix. 8-12.—Briggs (C. A.), *Messianic Prophecy*, 94, 481.  
 Gibson (J. M.), *Ages before Moses*, 219.  
 Whitfield (F.), *Blessings of the Tribes*, 97.  
 xlix. 10.—Baron (D.), *Rays of Messiah's Glory*, 258.  
 Burns (J.), *Sketches on Special Occasions*, 232.  
 Hannam (T.), *Pulpit Assistant*, iii. 173.  
 Plumptre (E. H.), *Biblical Studies*, 36.  
 Spurgeon (C. H.), *Sermons*, vol. xx. No. 1157.  
 Stanford (C.), *Symbols of Christ*, 35.  
 British and Foreign Evangelical Review, ii. 152.  
 Canadian Methodist Quarterly, ii. 442, iii. 213.  
 Churchman, 1st Series, xiii. 20; 2nd Series, i. 38, 429.  
 Guardian, 1890, 905.  
 Homilist, xxi. 156.  
 Pulpit, lix. 454.  
 Record, ix. (1890), 879.  
 Sunday School Times (American), xxxiii. 306.  
 xlix. 13-15.—Whitfield (F.), *Blessings of the Tribes*, 117.  
 xlix. 14.—Preacher's Magazine, i. 269.  
 xlix. 15.—Christian World Pulpit, xxiv. 104.  
 xlix. 16-18.—Whitfield (F.), *Blessings of the Tribes*, 137.  
 xlix. 17.—Vaughan (C. J.), *Family Prayer and School Book*, ii. 153.  
 xlix. 18.—Binney (T.), *Weighhouse Sermons*, i. 43.  
 Candlish (R. S.), *Discourses on Genesis*, ii. 285.  
 Davidson (A. D.), *Lectures and Sermons*, 147.  
 Oosterzee (J. J. van), *Year of Salvation*, i. 8.