

Lazarus.

BY THE REV. JOHN M'NEILL, M.A.

"A CERTAIN beggar named Lazarus." The rich man is anonymous, the poor man gets his name. I would not like to put too much on this, but, remembering who tells the story, it is evident that that is meant to be one of the touches. Names in Christ's mouth are not as they often are in yours and mine. Names mean something. Names are verities, and are meant to have verities behind them, and this man's name Lazarus, or Eleazar, simply means "God is my help". What a name! What thoughts come crowding round about us as we get into the idea that this man really lived and wore that name—had that label stuck upon him for all his lifetime. What a danger, so to speak, he was to God! How infidelity and scepticism might have gathered round that beggar with such a name, and laughed, and scoffed, and cried, "Aha! aha! look at this lump of wretchedness having over it this contemptible inscription, 'God is my help'". How infidelity and atheism and scepticism might have called benighted believers to this spot, and said: "We will fight our battle with you here.

Here—what have you to say to this? If your God be anything more than a mere name, why this helpless lump, whose name is the very refutation of your whole religion—"God is my help"?"

God has always to stand for a while in every generation. If He has to stand over the head of any poor soul here, lift up your head, my friend. Do not hang it, and let not your heart burst with vain and anxious thoughts. God will justify your name, and all the confidence in Him that it implies; and as to all the dark mystery as regards His providence that is locked up in it, God will bring all that out as clear as the noonday sun before He has done with you.

Y.M.C. Associations.

PAPERS AND SYLLABUSES.

A PRIZE will be given for the best Paper read at any Y.M.C.A. meeting; and for the best Syllabus of Y.M.C.A. Work for the Session 1889-90. Syllabuses must be received by the 15th December.

Point and Illustration.

God's Punctuality.

By Canon LIDDON.

OUR men of science cross the Atlantic to take observations, say, of an eclipse, which they are sure will begin to be visible, at a certain place, at a given hour, at a given minute, because long observation has taught them that the Almighty Creator never fails to keep His appointments exactly. Indeed, so exact is He that they themselves sometimes would seem to fail to remember that He works or lives at all.

There Remaineth a Rest.

By ROBERT BROWNING.

There's a fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state—
Yet I hardly know. When a soul has seen
By the means of evil that good is best,
And, through earth and its noise, what is heaven's
serene—

When our faith in the same has stood the test—

Why, the child grown man, you burn the rod;
The uses of labour are surely done;

There remaineth a rest for the people of God;
And I have had trouble enough for one.

Judas.

By Rev. W. J. DAWSON.

He who paints Judas must put into his face the dying light of what was once noble enthusiasm—the shadowed eagerness of what was once heroic faith. He must paint a face full of the anguish of remembrance, the traces of perished nobility, the tragedy of overthrown ideals. He must paint no haggard miser.

"I saw a Judas once,

It was an old man's face. Greatly the artist erred.

Judas had eyes of starry blue,

And lips like thine that gave the traitor kiss."

In a word, we must remember Christ called him, and not in vain; Christ loved him, and not without cause; and, howsoever dreadful the end may be, there was once a bright, a brilliant, and a beautiful beginning.—*The Threshold of Manhood.*

The Light that is Felt.

By J. G. WHITTIER.

A tender child of summers three
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh! Mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

Inspiration.

By Canon LIDDON.

Inspiration is not only revelation of hidden truths, not only an impulse to write, and a guidance while writing; it is also, in whatever degree, a protection and assistance to the writer against the errors which beset him on this side and on that; a protection which, if it be good for anything, must at least be assumed to extend to all matters of faith and morality.—*Sermon in St. Paul's.*

A Winning Manner.

By the Rev. A. T. PIERSON, D.D.

Dr. Broadus gives it as one of his first rules, "Propitiate your hearers, draw your auditors towards you"; and he practises it. There is a winning manner, and there is a repelling manner. To be winning is to be wise. But it must not be overdone. We have a friend, an evangelist, who got into the habit of calling his audience "dear souls". Inadvertently he would say, as he passed from place to place, "dear Belfast souls," "dear Dublin souls"; and before he knew it, he was saying "dear *Cork* souls!" and convulsed his Irish audience.—*Homiletic Review.*

The Certain People.

By the Rev. WILLIAM WATKINSON, of Harrowgate.

A modern writer of the sceptical school says: "The force of things is against the certain people"; and in some quarters it is all the fashion to extol the hesitating mood; to teach that the finest judgment is the suspended judgment, and that truly enlightened men on the highest questions of all will not go further than suggestion and conjecture; but the greatest force in the world in all ages has been "the certain people"; they are the greatest force still; and it is not likely that they will be less influential in the future. The force of living conviction will always prove too much for the force of things in which there is no conviction. This is specially true in the religious sphere. The first Christians

were "certain people": they knew whom they had believed; they knew that they had "passed from death unto life"; they knew that they had a "house eternal in the heavens," and in this certainty they triumphed. The first Methodists were "certain people"; and in the clearness and assurance of their testimony lay one grand secret of their marvellous success. And just as we to-day find the evidence of our religion in the depths of our heart, and tell out our experience with confidence and affection, shall we prove effective amid prevailing speculation and bewilderment. "Perhaps" and "peradventure" may be the last words of philosophy; they are hardly words of Jesus Christ at all; neither are they the words of such as truly believe in Him. Dear brethren, live ever more nearly to Christ, and you shall realise a deep, reverent assurance of the things of God which will fill your own soul with peace, and make you a great blessing to a generation wearied and pained with high but baffled instincts.—From the *Wesleyan Pastoral Address*, 1889.

The Mind of the Spirit.

By the Rev. Principal H. C. G. MOULE, M.A.

Our version of Rom. viii. 6, "To be *spiritually-minded* is life and peace," is inadequate while true. It fails to give, as the literal version does, the truth of the unspeakable connection in the life of grace between the Spirit and the spiritual man; the glorious mystery of the Vital Union as it regards the Spirit's indwelling presence and power. Reading literally, "*the mind of the Spirit* is life and peace," we see the believer, mortal, sinful, the ceaselessly needy recipient of "mercy from first to last," yet so wonderfully visited and inhabited by his Regenerator, his Sanctifier, that along the lines of his own real will, understanding, and affections, there runs the power of the personal Presence, yea, of the personal Character, of the Lord the Lifegiver.—*Clergyman's Magazine.*

Exposition and Imposition.

One man, says the ex-President of the Wesleyan Conference, brings the sermon out of the text; another brings the sermon into the text. The one opens the text and shows what is in it; and the other piles upon the text materials gathered from afar. The difference between the two methods of producing a sermon is indicated by two words—exposition, imposition.

Canon Liddon's View of the Higher Criticism.

Whether the Book of Daniel was written in the sixth century before Christ, or in the second century before Christ, may seem to persons who have not looked into the subject a very dry question indeed, interesting only to scholars. Daniel, they may say, whatever his date, is part of the Bible; but, in reality, upon the settlement of this question depends the further question, whether the Book of Daniel is what it plainly claims to be, or whether it is a forgery of a later age, designed to assist the Jews in their resistance to the pagan king, Antiochus Epiphanes, but wholly untrustworthy as a record of what the prophet,

whose name it bears, really did and said in his lifetime. If this last estimate of the Book which is involved in assigning to it the later date, be a true account of it, then the Book of Daniel would rank with, or beneath, those celebrated false decretals which were written in Northern France in the middle of the ninth century of our era, and in which the bishops of Rome of the first three centuries were made to use the language, and to advance the claims, which were natural to the popes of the early middle ages. If this could be proved to be a true account, it would be difficult to maintain the authority of our Lord Jesus Christ Himself as a teacher of religious truth, considering that He largely based His claim to Messiahship on the great prophecy which the Book of Daniel contains, that He adopted from it the title "the Son of Man" as that by which He willed to be known among men. If the Book of Daniel be the fiction of a Jewish patriot of the time of Epiphanes, it can no longer be described as inspired, or as the Word of God, unless these high titles are consistent with a lack of natural veracity which would be fatal to the reputation of works of the most ordinary and mundane pretensions.

Literature.

BOOKS.

I. BAIRD (WILLIAM): *The Free Church Congregation of Portobello* (Constable, 4/6. Crown 8vo, pp. xvi., 272). Very full, but very interesting; what such a book should be, except that it need not be quite so big.

2. GREEN (T. H.): *The Witness of God and Faith* (Longmans, 1889, 2/). Foolscep 8vo, pp. vii., 105). The two famous lay sermons of the late Professor Green, of Oxford (the original of the Mr. Grey of *Robert Elsmere*). "Like more than one famous book of the present epoch," says Mr. Arnold Toynbee in the preface, "these sermons have for their aim the separation of the spiritual from the supernatural." The texts are 1 Cor. v. 7, 8 and 2 Cor. v. 7. We shall return to them.

3. LYNCH (T. T.): *Gatherings from Notes of Discourses*, 2nd Series (Clarke, 1889, 2/6. Crown 8vo, pp. viii., 218). Thoughtful, original, liberal. See examples on p. 48.

4. MACDONALD (GEORGE): *Unspoken Sermons*, 3rd Series (Longmans, 1889, 7/6. Crown 8vo, pp. 262). See p. 25. The texts are: John i. 3, 4; John v. 37, 38; 2 Cor. iii. 18; John xiv. 6; John viii. 32, 34-36; John xviii. 37; Ps. lxii. 12; 1 John i. 5, and John iii. 19; John xi. 33; Philip. iii. 8, 9; Matt. x. 26, and Luke xii. 2; Col. i. 12.

5. PEARSE (M. G.): *The Christianity of Jesus Christ, is it ours?* (Cheaper edition. Woolmer, 1/. Demy 16mo, pp. 242). "The many aspects," says Mr. Pearse, "in which Christianity presents itself, may perhaps be summed up in these three: First, it is a revelation of God, and of our relation to Him. Second, it is a means of individual salvation. Third, it is the power of God for conquering and regenerating the world." It is this third aspect which forms the subject of the book. It is a commentary on Acts i. 8, "Ye shall receive power," &c., and a very fine commentary too, earnest and loving, practical and evangelical.

6. PENTECOST (G. F.): *Evangelisation* (Hodder & Stoughton, 4d. Royal 16mo, pp. 63). A strong plea for the place and dignity of the Evangelist in the Church. Wise and temperate.

PERIODICALS.

THE SUN: (Gardner, 6d. monthly). The number for October begins a new series. It contains instalments of two new stories. The first, by Dr. George Macdonald, has an unattractive opening; but "For better for worse," an Aberdeenshire story by Gordon Roy, is delightful. There are many interesting papers in the Magazine. One of the best is Dr. Japp's "In the Youth of the World".

THE MONTH'S SERMONS AND EXPOSITIONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the October issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.M. (Clergyman's Magazine, 6d.); C.P. (Contemporary Pulpit, 6d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M. (Homiletic Magazine, 1s.); M.R. (Methodist Recorder, 1d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); S.M. (Sunday Magazine, 6d.); T.M. (Theological Monthly, 1s.); Y.M. (Young Man, 1d.).

Gen. xxi. 33 (A. Bonar), B.W.P., 74.
 1 Sam. xvii. 45 (Dixon), C., 1024.
 1 K. xix. 20 (Rawstorne), C.E.P., 717.
 Ezra iii. 12 (Terry), B.M.
 Ps. xvi. (Balgarnie), T.M.
 xxiii. (Martyn), S.M.
 lxxxvi. (Cheyne), E.
 xcvi. 8 (Bp. Gregg), C.E.P., 716.
 ciii. 1 (Bruce), C.W.P., 935.
 cxlv. 9 (Varley), C.W.P., 935.
 Prov. x. 18 (Hitchens), Y.M.
 xxiii. 26 (Money), C.E.P., 717.
 Is. xxxiii. 17 (Ferguson), B.W.P., 73.
 Jer. xxxii. 40 (Spurgeon), M.T.P., 2108.
 xlix. 30, 31 (Campbell), C.W.P., 936.
 Micah vi. 8 (Bladon), C.E.P., 716.
 Matt. vi. 9 (F. W. Macdonald), C.W.P., 934.
 viii. 2 (Pearse), M.T., 250.
 ix. 20-22 (Deane), H.M.
 x. 4 (Edwards), B.M.
 xi. 1 (Westcott), C.P.
 xi. 25-30 (G. Macdonald), C.W.P., 934.
 Matt. xvi. 6 (Holland), F.C., 417.
 xviii. 4 (Youard), C.M.
 xviii. 20 (Bonar), B.W.P., 72.
 xix. 17 (Holland), F.C., 418.
 xix. 17 (Holland), C.W.P., 934.
 xxi. 17-20 (Spurgeon), M.T.P., 2107.
 xxii. 29-32 (Shephard), C.M.
 Mark i. 40-45 (Roberts), G.W.
 x. 13-15 (Ainger), C.P.
 xi. 19 (Watkinson), M.R., 1654.
 Luke viii. 9, 10 (Duckworth), C.W.P., 933.
 xi. 33-36 (Spurgeon), M.T.P., 2109.
 xvi. 19-31 (M'Neill), C.W.P., 933.
 xviii. 10 (Holland), F.C., 416.
 xix. 45 (Webster), C.E.P., 719.
 John i. 29 (Synnes), C.W.P., 936.
 xii. 32 (Dods), C.W.P., 933.
 xiii. 34 (Hughes), M.T., 248.
 xiv. 25, 26 (Maclaren), F., 1807.
 xiv. 27 (Maclaren), F., 1808.