

The after-meetings in the parish church and in the West Free Church were as large as the buildings would allow, and at both of these places Mr. Moody again preached, and then worked among the inquirers, although at nine o'clock the same morning he had delivered a stirring address to thousands of young men in the Glasgow City Hall on "How to Study the Bible," and at eleven o'clock had preached with his accustomed fervour to a crowd that filled every corner of the Circus.

We have spoken to several ministers and workers who were present at the Rutherglen meetings, and they all expressed their deep conviction that large numbers have been convinced of sin and converted to God. Two sisters who, about two months ago, had received a letter from a sister in law in New Zealand, telling of her own conversion, and imploring them in the most touching terms to dedicate themselves to the Saviour, found their way to the meetings, and "subscribed with their hands unto the Lord."

From all scenes of recent effort in our city,

#### INTERESTING CASES OF CONVERSION

are coming under our notice.

Rev. Mr. Crawford, of Brownfield Established Church, tells us of a man with whom he met a few weeks since. This man was a total abstainer till he was twenty-three years of age. He then became a teacher in a parish school in the North of Scotland, where he fell into intemperate habits. He emigrated to America, where he started a public-house, which was burnt down the very night it was opened. Disappointed, he came to England; for fourteen years followed the ways of the drunkard; for the last nine months was the secretary of a betting club; during this time suffered three attacks of *delirium tremens*, and three times was tied down to prevent his committing suicide. On coming to Glasgow, six weeks ago, a tract, entitled "The Drunkard," was put into his hands, and the reading of that tract was the means of his being brought under deep conviction of sin. Three weeks back, as he was passing Brown Street, he heard an evangelistic choir singing; was interested and followed them into Brownfield Church, where he heard and embraced the Gospel of the grace of God, which bringeth salvation and teaches men to deny ungodly lusts.

Another man who is availing himself of every opportunity to rescue the careless, tells us—"I am amazed at the unseen power that induced me to attend the meetings. I was quite careless, when suddenly an impression came upon me that I must go and hear the word preached. I got a blessing at one of the Bible readings in St. George's Church. I sent the news to England, and my sisters, in reply, while rejoicing greatly at the good tidings, desired me to thank God for godly parents, and to remember that for twenty-one years my father and mother never ceased to pray that I might be savingly converted."

#### THE WEEKLY MEETING FOR TESTIMONY

on the part of the young converts was again held in the Christian Institute, every corner of which was crowded. This meeting is never by any means lacking in interest, and yet Mr. Moody, who presides over it, always seems to have some new way of infusing fresh life into it. Having mentioned at the last meeting that he hoped friends would come next time prepared to read short passages proving the power of God to keep those who commit themselves to Him, the president himself mentioned, in quick succession, where about twenty such passages might be found, and as he did so waited till volunteers agreed to be ready at his call to read out the verses. This was done.

Everyone was surprised now and again to find some gem brought to the surface. Then the friends were asked to read passages which had been helpful to themselves; and Mr. Moody, who had laid his hand on some hidden jewels of promise, the finding of which delighted the converts, was in his turn delighted to find that they had seen gems which he had not noticed, or had not noticed in their "setting." For instance, when a friend read aloud the prayer of Jabez (1 Chron. iv. 10), Mr. Moody said, "Read that again; that is very striking. Where is that? I must take a note of that, and let me advise you to do the same." Another friend said, "I like to put together the two texts, Isa. lxi. 13 and Ps. lxxiii. 23." Again the pencils were at work, and a kind of hum of gladness went through the hall at finding that God's saints testify, "He is faithful that hath promised."

A short address on the subject was delivered by Rev. Mr. Williams, of St. Jude's Episcopal Church.

Numerous testimonies followed, all of which proved that the work of grace is going on, although we can only cite a few. One said: "I have been attending the meetings regularly, but on every occasion I took care to avoid conversation with the workers. A week ago I went to Govan, where I heard Mr. Moody. Although I went in the inquiry-room, I was so anxious to escape the workers, after all, that I said, when I was spoken to, I was only looking for a friend. But I was under conviction. I therefore moved on to another church, where a later meeting was being held. The Spirit of God was striving with me. I knew the way of salvation, but I thought it was incredible that one could be saved by *simply believing on Jesus*. You may think it strange, but as I passed over in the ferry and on to the west-end, I could not help thinking of the time when I attended at an agricultural show, where it was my business to sell a particular kind of washing-machine which had taken several prizes. People said, 'Oh, it is very simple!' I answered, 'Its simplicity is its recommendation.' Now, as I walked home that night, God powerfully reminded me that the simplicity of the Gospel plan is its glory, and I prayed that I 'might not be corrupted from the simplicity that is in Christ.' I entered the park, and there, alone with God, in the silence of that anxious night, I solemnly surrendered myself to the blessed Saviour. I could not have stood up like this a little while ago. I used to think it was presumption for young converts to stand up; now I feel it is my duty and a high privilege to declare what God has done for my soul. It is the Lord's work. I could not resist Him. Something said to me, 'God will bring thee into judgment.'"

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXVI.

June 25.]

REVIEW.

[1882.]

We think it well to reprint the introductory remarks to the first Review of this year, for we find that a considerable amount of misapprehension prevails as to the nature and methods of review, and a disposition on the part of some teachers to avoid them altogether, if possible. We believe that, rightly understood, Review Sunday may be made the most interesting and profitable of the quarter.

"Review:" what do we mean by it, and how shall we conduct it? It is literally a second view, a looking over again of the lessons of the quarter, and how to accomplish this in the most efficient manner is the question. Various methods are used in reviewing. Sometimes the bare machinery of the lesson—the outside setting—is recalled, as the Titles, Topics, Golden Texts, etc.—better than nothing; still, that should not be all. It is like attempting to recall a beautiful structure newly erected, which you and your scholars have been viewing, by asking as to the number of ladders, the height of the scaffold poles, the amount of brick and stone used in the building, etc. These might help to remember some aspects of the building, but you would not rest there. You would talk of the design, the plan; the style of architecture, with its adaptation to the purposes of the building, the material, the cost, and so on. Just so with our lessons. The points first noted are but the scaffolding, which, useful in its place, may yet, if we are not careful, obscure our view of what is more important to be remembered.

Another and better method, though, like most things that are of value, involving more labour to the teacher, is to take a comprehensive survey of the lessons of the quarter, to find the bond of unity—the central thought of the series—and to show how all the lessons radiate from that as a common centre, or how they all revolve around it. For, as the Bible is many books, and yet one; as its teachings are varied, and yet all spring from one thought—the relationship of man to God—so, in any number of lessons that may be taught, and especially in a selection like that we are now considering, there will always be found a harmony and unity, the bringing forth of which will be pleasant to the teacher and helpful to the scholar.

We are assuming that the Review is conducted by each teacher in his or her class. It is not uncommon—perhaps we might say general—for the Superintendent or Pastor to review the whole school from the desk. Such a review must, of necessity, be superficial: it can only partake of the character of the first plan we indicated. Such a review may do for secular schools on secular subjects, by teachers uniformly trained, and where, to a certain extent, there can be no variation in the answers; but in Bible schools—where, unhappily, there is too little study in common by the teachers, sometimes, we fear, too little study of any kind, and where, as a consequence, there is wide divergence in the teaching, the facts impressed, the truths brought out, the connection shown, and the general tenor of the whole—it cannot be of service. The teacher who has during the three months endeavoured to explain the lessons, is the right person to review, to recall them; and although a review from the desk may be tolerated, the other is the more excellent way.

In reviewing the past quarter we want to get the *facts* and the *teachings*—not so much of the separate lessons, as of the twelve. It will be well with a small map to trace the movements of the Saviour. They have not covered a very large circuit. He has not been south of Galilee, into either Samaria or Judea; backward and forward across the lake, teaching and healing on either side, feeding the five thousand and the four thousand, up northward as far as Caesarea Philippi and Hermon, and north-west to the borders of Tyre and Sidon. Ask for any special circumstances outside of the healing and teaching of Jesus, such as those contained in lessons 1, 2, and 10. You will note, on the one hand the growing hostility of the Scribes and Pharisees to Jesus; their dogging of his steps, and determination to get Him out of the way, with increasing plainness in His dealings with them, and His exposure of their formalism and hypocrisy; and, on the other hand, His growing popularity with the people, the multitudes following Him wherever He went, unmindful of their own comfort or needs, that they might see His miracles and hear His teachings; forgetful also that he needed rest and quiet, which He sought more than once in vain.

In the quarter's lessons we have had before us a large number of truths affecting the Christian life; how shall we weave them together so that they may present something of a complete lesson? Suppose we take the idea that the Great Teacher is setting before us, *Warnings* and *Encouragements*, showing us by voice and action—symbolic teaching—the dangers to which we are exposed, and the help we may receive to guard against those dangers. Then let the scholars be asked to mention some of the warnings and encouragements they have heard in connection with the lessons during the quarter. Write down the answers they give, that you may sum them all up; it difficult, as it will be in some classes, to get replies, help the scholars by suggestions; for instance, ask in what lesson occurs these *warnings* (bringing out one at a time, of course):

- Against foolish prejudice (14).
- Against rejecting Jesus (14).
- Against tampering with sin (15).
- Against thinking the path of duty a path of ease (17).
- Against making our religion a mere form (18).
- Against supposing that outward service can atone for want of heart religion (18).
- Against the denilement of sin (18).
- Against the beginning of evil, which is like leaven (20).
- Against carnal ideas of Christ (21).
- Against preferring anything to the soul (22).
- Against bringing discredit on the Gospel by our want of faith (24).
- Against pride and bigotry (25).
- Against attempted neutrality in religion (25).
- So on then as to the *Encouragements*:
- To man who labours—Jesus laboured, it is honoured (14).
- Our Jesus is Lord of the universe (14).
- Jesus is full of compassion (16).
- Jesus can give the bread of life (16).
- Jesus knows every difficulty and danger of His servants (17).
- He who has faith in God will not miss the blessing (19).
- Christ can supply all our needs (20).
- The Valley of Humility leads to exaltation and glory (22).
- Where Jesus is, there is bliss and glory (23).
- Our smallest gift to Christ's people in His name will not go unrewarded (25).

[The figures at the end show the number of the lesson in the quarter.]

It would be easy to multiply these; in fact we had several others prepared, but these thoroughly brought out in connection with the lessons where they occur will help very much to fasten in the mind of the scholars facts and teachings alike.

The *S. S. Times* suggests a slightly different connection of thought to the above, "Dangers and Duties." We prefer our own, but for the sake of any who are teaching very young children, and who want to get "through the eye to the heart," we make on that basis a little slate (or black-board) illustration, as last quarter.

- DEGRADING PLEASURES (15).
- ANGRY DISPUTINGS (25).
- NOT REMEMBERING FORMER MERCIES (17).
- GAINING MUCH, LOSING ALL (22).
- EXTERNAL SERVICE ONLY (18).
- REJECTING JESUS (14).
- SETTING ASIDE THE WORD OF GOD (18).
- DENIAL OF SELF (22).
- UNRELIEF TO BE PRAYED AGAINST (24).
- TAKING OUR FRIENDS TO JESUS (19).
- INVOKING GOD'S BLESSING ON HIS GIFTS (16).
- EARNESTNESS IN PRAYER (19).
- SEEKING GOD IN PRIVATE (16).

Get these as far as you can from your scholars; simplify the hard words, taking care to connect the incidents of each lesson with its truths, so as to be more easily remembered. Weave in any little incident as an illustration of the above; one from your own experience or observation is always best. Take the first of "Dangers"—intoxication is a degrading pleasure, or the "Duties"—to stay at home and help mother on a holiday, when the little one would like to be out with other children at play, is self-denial—and so by these simple illustrations you can lift the minds of your scholars to higher spiritual truths.

A final word. Never leave out of the picture you draw, Jesus, make Him chiefest among all, and bring up your class finally to the utterance of the amazed multitude, "He hath done all things well."