

found Him 'faithful who has promised.' The first night you were in Brown street I got a boon companion to go there, a man well known in the east-end. He would not stay, but went home and spent the night cursing me and you, sir; but I kept at him, and got him to Bethany Hall. Just before going in he would enter a public-house. One hundred and sixty-two rose up for prayer. He signed the pledge, and gave me his money to take care of. I did not ask him to go to your great meeting in the Circus on Friday, but he was there, and was the first to rise requesting prayer that he might be delivered. On Saturday I remained with him till midnight. He wanted to take a sleeping draught of some kind, but I prevailed on him to do without it. He is earnestly looking to Christ; Christ is better to him than medicine can be.

4. "I never spent such a happy fortnight, as this, since for Christ's sake and in His strength I gave up the drink. My companions say, 'It will not last.' Mr. Moody: 'My friend, you see how much is at stake. You must keep looking to Christ, that you may not disgrace His cause.'"

5. Mr. Moody said: "There's a man here whose wife told me he had not been really sober till yesterday for eleven years." "I am sorry to say I am that man—and I want to ask you all to pray to God to help me to stand." Testimonies like the following are being much owned of God: 6. "Eight years since I heard Mr. Sankey sing in Edinburgh, 'Jesus of Nazareth,' etc. The last verse went home to my heart. For three weeks I found no rest. On going to bed one night I found that my sister had placed a tract on the mantelpiece, entitled, 'Saved or Lost?' That tract contained the words, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I found peace. I was engaged in the spirit trade. I was told I could serve God in it. I asked you, sir. You said, 'It's a damnable trade; get out of it.' I came clean out of it, and God has opened for me unexpected doors of honour and usefulness, as many here present know."

Mr. Moody asked those who received blessing at the special meeting in the Circus to stand up. We counted ten; but as other meetings of a similar kind were being held at the same hour, this did not represent the number to whom the Circus meeting had been useful. On Mr. Moody's asking all to stand up in the testimony-meeting who had been reclaimed from the drink, we counted eighty.

It was not to be expected that the Circus meeting on Saturday evening, when Messrs. Moody and Sankey were not present, would be as large as the one on Friday evening, still it was signally successful. Mr. Hill presided. The testimonies of reclaimed drunkards were very striking. Here is one.—

"I say with sorrow that I think there never was a greater drunkard than I have been. I was at one time on the point of committing suicide. I rushed down to the Carlisle station, determined to put my head under the train. A train was coming in, and a woman who was alighting from it fell, and had her hands sadly mutilated. The sight went to my heart, and I asked myself what would become of my soul. I came to Glasgow, and walked about the streets till the Sabbath morning dawned. At night I heard the evangelistic choir singing in the open air. I followed them to the hall, and the word spoken pierced my heart. In deep anxiety I paced the High street till two o'clock next morning, when I entered a dark passage, fell on my knees, and found peace from the words that came to my mind, 'The blood of Jesus Christ His Son cleanseth us from all sin.' The prayers of my wife through many years were answered. When my daughters heard of my conversion they were also brought to Christ. God from that night opened up my path. In answer to Mr. Hill's question, I bear witness that from that night till now I have been able to pass the public-house without one desire for the liquor—the craving is entirely gone."

We are personally acquainted with the Christian worker who was the first to take this man by the hand, and he tells us that he has given him a post of much responsibility in his establishment, which post the reformed man fills with great credit to himself; he also labours most earnestly among the victims of intemperance.

These testimonies could be multiplied to any extent. While writing, I have been called down from my study to hear of several instances of striking conversion which a lady has just met with on her rounds through her district, where she has been giving to new converts copies of Mr. Moody's work on "Heaven."

The workers are busily engaged in all parts of the city, following up cases, encouraging men and women to hold on. Scores of those who have themselves got blessing are urging others who are yet in bonds to come to the special meeting for drunkards. We know of several instances where friends have gone into the country to bring in relatives and others to hear the testimonies, and have had their reward in seeing them rescued. Indeed, if there is one thing that strikes us more than another, it is the self-sacrificing interest Christians are taking in those who by the love of drink have been long enslaved.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXIV.

June 18, 1882.

THE CHILD-LIKE BELIEVER.

Mark ix 33-50.

GOLDEN TEXT—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. 57: 15.

TIME.—July, A.D. 29 (probably), a few weeks after the last lesson.

PLACE. Capernaum.

PARALLEL.—Matt 18: 1-14, except as to vs. 38-41, Luke 9: 46-50 (very brief).

Notes and Comments.—Ver. 33. Christ has reached Capernaum again, by the sea of Galilee—His usual residence, the place at which He was taxed, Matt. 17: 24-27. "What was it?" not that He did not know, but to awaken a preparatory feeling in their hearts. "Disputed:" lit. talked about, discussed. Rev. has, "What were ye reasoning in the way?" not necessarily quarrelling.

Ver. 34. "Held their peace" then this which they thought unnoticed was known, they were conscience-stricken; "who—the greatest:" the glories of the Mount had filled their minds, for it is likely that notwithstanding the prohibition to the three, it had been discussed in their circle—to them it meant dignity, power. Perhaps the preference given to Peter, James and John had something to do with the dispute.

Ver. 35. "Sat down:" as teachers did. "If any man:" ch. 10: 43 explains this—"Whosoever will be great among you shall be your minister," the same word here translated "servant." The highest position in Christ's Church is that of service. The downward path of humility is the upward path of honour.

Vers. 36-37. "A child:" likely one of the household, possibly Peter's; tradition says the child became the confessor and martyr Ignatius. "In his arms:" so ch. 10: 16, an object lesson for the disciples; Jesus loves the little ones. "Whosoever shall receive:" a double meaning, literal and spiritual; children of tender years, and as plainly in Matthew, men of child-like spirit. "Me—Him that sent Me:" "what is done to the least in My name is done to Me, and not to Me alone, but to My Father:"—Matt. 10: 40; 25: 40; John 5: 23. God and a little child united in Christ!

Ver. 38. "In my name," reminds John of an incident, one not of their number casting out devils in the name of Christ; and, like a good many to-day, John would rather the demons remain than be cast out by unauthorized hands, so "we forbid him."

Vers. 39-40. It is evident that the man had faith in Jesus and was acting in a right spirit, so Jesus says, "Forbid him not:" his spirit different to the Jewish exorcists, Acts 19: 13-15. Christ gives two reasons. "If he works a miracle in My name, he will not be able quickly to speak evil of Me;" so Rev. Another in a proverbial form, "He that is not against, etc., Matt. 12: 30, is the other half of this truth. *Alford* says, "This is said of outward conformity, that in Matthew of inward purity of purpose." As regards Christ and His people there can be no neutrality.

Ver. 41. Even the smallest service to them will be rewarded; giving them a cup of cold water, because they are Christ's people, will be considered as done to Himself. This motive transfigures the little deeds of life into glorious acts of worship.

Ver. 42. Christ now returns to His text, the little one still in His arms. "Whosoever shall offend." Rev. "Cause to stumble" causing others, especially children, to cease from serving Christ, or be misled in their approach to Him. "Millstone:" not a Jewish mode of punishment, so the more vividly picturing a violent and shameful death. Death in any way is less terrible than sin.

Vers. 43, 45, 47. "If thy hand," lit. cause thee to "offend." Here again Rev. has "stumble." The idea in these three verses is, of course, the same. The hand, the foot, the eye; hand, to do what is wrong; foot, to go into wrong; eye, to desire what is wrong, lust for, covet. Let nothing stand between you and life,—not the dearest thing, the most useful. If this is the only way to avoid sin and hell, take it. We are not to suppose that there are named persons in heaven, the place of the spiritual body, but that it is better infinitely better—for us to suffer any sacrifice here, and to become partakers of eternal life, than to retain the good here, and have the portion of eternal death, "Hell," Gehenna, the place of punishment; not here Hades, the place of the dead. "Fire—never—quenched:" certain, fearful, hopeless punishment.

Vers. 44, 46, 48. The first two of these verses are omitted in Rev. "Worm" of the body, "fire" of the soul. The reference is to Isa. 66: 24. The terrible meaning of these words we cannot understand in their fullness; but we read there, utter and eternal hopelessness.

Vers. 49, 50. A difficult passage, with many interpretations. The most likely meaning is, "The salt is the Divine teaching which leads us to denial of self, to peace and

concord with others; those who evade this are salted by a sterner discipline of God;" or, "The same fire of God's holiness (love) which must forever consume the unclean and the dead, must salt all it touches by destroying all in it that is worthy of death."—*Stier*. Remember in your explanations that "salt" is the symbol of preservation, "fire" of purification, "lost his (its) saltiness" the self-sacrificing spirit of Christ. "Have salt have peace" keep this spirit of Christ, then there will be no questions as to "who should be the greatest."

#### HINTS TO TEACHERS.

Cautions.—It will be simply impossible to do justice to this very full portion of Scripture. We have here taught humility, or child likeness, toleration, or rather a rejoicing in good done, no matter by whom; self-denial, with the solemn lessons of the last two verses. Choose thoughtfully how much you will teach and do it thoroughly. A good plan in making a choice is to see if you have already, in this series of lessons, had any of these topics, or if they are in lessons to come, and select those points to teach which have not arisen and do not arise in the near future. Beware of dwelling too much on what you know nothing of—hell fire. A teacher was recently telling the writer how, when she was a child in a class, her teacher drew, from a strong imagination, a vivid picture of the details of the torments of the lost, producing terror, frightful dreams, and well-nigh insanity. The words of the Saviour are solemn, seek not to raise the veil He has mercifully let fall over the details.

#### WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) Jesus teaches humility and a child-like spirit (vers. 33-37). (2.) Jesus teaches the unity of all who work for Him (38-42). (3.) Jesus teaches that any earthly loss is nothing to eternal loss (43-50).

On the first topic we may show how Jesus condemns the spirit of strife and worldly ambition among His followers. These disciples—strangely, marvellously as it appears to us—ignoring all that the Master had said respecting His sufferings and death, or possibly looking upon the resurrection of which He spoke as a return to seize supreme power, had debated among themselves who should be greatest—have the post of honour in His kingdom! Christ knew their folly, and when He asked them as to their dispute, they were ashamed and "held their peace." Then, as an object lesson, He took a little child, and taught them that unless they became as little children they could not even enter His kingdom, that pre-eminence there came from service; and that the path to honour lay through the valley of humiliation. We must therefore teach that all *self-seeking, pride and ambition* are utterly opposed to the spirit of Christ's religion; each must esteem others better than himself, and be willing to become the servant of all. This may be "a hard saying," but it is the truth of God. It is he, and he only, who "shall humble himself as this little child" who shall have a place—the greatest place—in the kingdom of heaven. Then how Jesus Himself illustrated this truth: "He made Himself of no reputation;" "He humbled Himself;" He washed His disciples' feet. Humility is the foundation grace of the Christian character.

On the second topic show how Jesus condemned intolerance and exclusiveness. There is a tinge of Pharisaism in John's report of what happened. Were they jealous because this man could do that which they had failed to do (see last week's lesson)? And our Saviour's words are a rebuke to every manifestation of such a spirit. It is a matter of thankfulness that the spirit of the age is broadening in its charity, and that there is a more earnest desire to love all who love the Lord Jesus. Encourage this by your teaching, and point out that as we all draw nearer to Christ we draw nearer to each other. We must, however, be careful to guard this—the rule of ver. 39 must be our guide, and we must remember that "the wisdom that is from above is first pure, then peaceable."—James 3: 17.

In the third topic we have an intensified re-statement of the truths contained in the lesson for May 28th, which see. It is *loss and gain*. There, the denial of self; here, cutting away, so to speak, of self, that if anything hinders our service of Christ, be it as important to us as a hand, a foot, an eye, it is to be sacrificed without hesitation. Teach here that no sacrifice is too great that we may at the last "enter into life."

Incidental Lessons.—On the first topic—That power and pre-eminence are not to be sought in Christ's kingdom. That the ambition the world applauds is a crime in the Kingdom.

That the standard of exaltation in the Kingdom is a child-like spirit.

That all believers will be exalted in the Kingdom above.—2 Tim. 2: 12; Rev. 20: 6.

That disputes sometimes arise about what may never happen.

That there is a true way of greatness.

Man's idea of greatness—ruling; God's—serving.

That true greatness consists in perfect lowliness.

On the second topic—That the Master welcomes as His all who sincerely work for Him.

That every true worker for Christ should be welcomed by the servants of Jesus.

That humility and service go hand in hand.

That we should rejoice in the success of the Gospel by whomsoever preached.

That the humblest service done for a believer is done for Christ.

That we should throw no stumbling-block in the way of the humblest worker.

On the third topic.—That all earthly loss for eternal life is infinite gain.

Main Lessons.—The danger of (1) pride; (2) intolerance; (3) opposition to the work of the Gospel. (1) Gal. 6: 3; James 4: 5. (2) Jer. 4: 7; Luke 9: 55. (3) Psa. 2: 1-12; Luke 17: 1.

The duty of (1) humility; (2) large-heartedness; and (3) self-sacrifice. (1) 2 Sam. 7: 18; 1 Cor. 15: 10. (2) Num. 11: 29; Phil. 1: 18. (3) Luke 14: 26, 27, 33; Phil. 3: 7, 8.