

## MEETING OF FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee (Western Section) met on the 4th inst. in the lecture-room of Knox Church, in this city, Rev. Professor McLaren, Convener, in the chair.

It was resolved to send a lady missionary to India in the middle of October. The services of two ladies who offered to act as missionaries were accepted, and they were instructed to obtain a medical education.

It was also resolved to communicate with three young men who had finished their collegiate course in regard to their undertaking foreign mission work.

Professor McLaren, who intended leaving for the North-West on the 10th, was authorized to make arrangements for the sale of the town lots at Prince Albert, N.W.T.

The usual Executive Committee, and a Juvenile Committee, were appointed, and, after disposing of some other business, the Committee adjourned.

## GOSPEL WORK.

## MR. MOODY'S LAST SERMON IN COWCADDENS.

As Mr. Moody proceeded to plead with this great crowd to decide at once for Christ, he could scarcely express the yearning that filled his soul. He told them how on one occasion, when he was preaching one of a course of sermons on the last hours of the Saviour, and had spoken of Christ being condemned at Pilate's bar, he must leave the further consideration of the subject till the following Sabbath, and he entreated them during the week to consider how the Holy Ghost was testifying in their hearts to the righteousness of Christ's claims upon their undivided love, and, he added, *I shall expect your decision next Sabbath.* But at that very time the great fire had broken out, and many who had heard the sermon were called to their account before the night was past. The fire-bell was ringing while he was preaching. Ever since that time he has exhorted his hearers to *decide on the spot.* When the sermon ended, Mr. Moody wanted to pour out his heart in prayer that the people might not yield to the procrastinating spirit; but after a few moments he found himself unable, through the tide of feeling, to lead in prayer, and, amid the tears of hundreds, another friend led in supplication. Thereafter, the hearers flocked in hundreds to the inquiry room; and so the evangelist's last Sabbath evening sermon, at the present time, was followed by a blessing which was the direct answer to the prayers of many "that the last service might be the most fruitful of all."

Mr. Simpson reports that upwards of five hundred people walked from Kirkintilloch to attend the forenoon meeting in the Circus last Sabbath, and many were dealt with personally.

It was also stated that seven young men walked several miles to the nine o'clock meeting in the City Hall on Sunday morning. Two were Christians, and five were not; but when they returned home these also had believed.

Mr. Moody referred on Monday to the marvellous way in which the hymns had been blessed to the conversion of souls, and especially "Take me as I am." When it first came into his hands he little thought how effective it would prove. At the first free breakfast he attended here, that hymn was owned to the conversion of a poor woman. "A young lady who leads a choir in one of the city churches traces blessing to the same hymn; while it was being sung she dedicated herself to Christ. She came after the meeting to tell me 'the great transaction' was 'done.' The man on 'ches told me he was saved through that hymn; and in all parts of the city I have heard of blessed results from it."

Rev. James Scott reports: "The Evangelistic Association has received great blessing, and looks for more. Fervent brotherly love prevails among the directors. There is also a spirit of liberality. We have only to mention that we need money, and it comes."

## THE EXTRAORDINARY SYMPATHY

Mr. Moody's work has elicited is seen by the fact that about fifty of the chief cities and towns of England, besides many in Scotland and Ireland, have sent urgent requisitions for a visit from him and Mr. Sankey. A meeting of delegates was held in London to discuss with him future arrangements, each pressing the claims of his locality.

Finally, Mr. Moody said it would be seen from the number of places represented at the meeting, and the many urgent requisitions that had come from other towns in all parts of the country, that he had a lifetime's work laid out before him. It would be manifest, therefore, that he and Mr. Sankey could not visit all these places. He did not intend to spend the remainder of his days in England, if the Lord spared him long. He felt that his work was more in America. A very important requisition had just come from Chicago, signed by 1,500 of the leading people in the city, and by some Roman Catholics, beseeching them to return thither, and saying they should never have left it. He thought if he devoted some months now in the principal towns in Scotland, then giving some twelve months in England, with a visit to Paris and Ireland, and after that about a year in London, he should have finished his mission in this country. If the friends who were present to-day could arrange for a week or fortnight of meetings at each place, having the ground well prepared, and being ready to follow up the work when Mr. Sankey and he had passed on elsewhere—on both these points he laid great stress—they would in that way be able to cover more ground. The matter was ultimately referred to the arrangement of the London committee. Mr. Moody would be thankful to be relieved of the anxiety of considering and deciding these matters.

Mr. Moody then referred to the plan which had been adopted in Glasgow, of having competent evangelists to break fresh ground in different parts of the towns. In this way various evangelists had conducted meetings in Glasgow for the last four months with great success. There had been many conversions; indeed, he believed that in some cases the fruit had been larger than at the meetings at which he himself was present.

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

## LESSON XXIX.

## BLIND BARTIMEUS.

July 23,  
1882.Mark x.  
46-52.

GOLDEN TEXT—"The eyes of the blind shall be opened."—Isa. 35: 5.

TIME.—Late in March, A. D. 30; about a week before the crucifixion.

PLACE.—Jericho, on the road to Jerusalem.

PARALLEL.—Matt. 20: 29-34; Luke 18: 35-43.

Notes and Comments.—Ver. 46. "Jericho:" the city of Palm Trees; find on map; get from scholars particulars of its history. Lying in the Jordan valley, not quite twenty miles "down" from Jerusalem; destroyed by Joshua; rebuilt; all along a place of importance and beauty, but to-day the site of a miserable little village. "Great number of people:" doubtless on their way to the Passover feast. "Blind Bartimeus:" the prefix 'Bar' means son, and occurs frequently in the New Testament; so he was the son of Timeus. Blindness prevails in the East. While in Northern Europe there is only one person blind in a thousand, in Egypt there is one in every hundred. The climate, the flies, and neglect, together produce this. As blindness, so begging very common. Bartimeus had chosen the best place for begging, "the highway:" the road to Jerusalem. Here is faith. The people spoke of Jesus as the Nazarene, the blind man cries to Him as the "Son of David," amid all the opposition and hatred, how widespread was the seed of faith. "Have mercy:" he knew his misery and want, and believed that Christ could help him.

Ver. 48. "Many charged:" possibly the disciples among them. They had made a similar mistake not long before. They ordered him to "hold his peace;" "cried the more:" true perseverance. He knew that this was his only opportunity, now or never. "Thou Son of David:" again Jesus suffers Himself to be spoken of as the Messiah before all the people; the time of manifestation was nigh. "Have mercy:" a model prayer, short and to the point.

Ver. 49. "Stood still:" the hand of prayer can stay the Son of God. "Commanded:" Jesus would teach these rebukers a lesson, and make them helpers instead of hinderers. "Of good comfort—He calleth:" the call of Jesus is always full of comfort.

Ver. 50. "His garment:" the outer mantle or robe; ordinarily he would have gathered it round him, but his intense eagerness prevented that, and he just cast it away; "rose:" lit. leaped up—REV. "sprang up." "Came to:" guided by the people; he needed no second telling.

Ver. 51. "What wilt thou?" Jesus knew, but for the sake of the man himself, and those who stood by, he asked. "Lord:" REV. "Rabboni:" the word so translated occurs only here and John 20: 16. It was the highest form of respect—the gradations were Rab, Rabbi, Rabbon, Rabboni. Bartimeus knew his need, and prayed straight for that. So should we.

Ver. 52. "Go thy way:" thy prayer is granted; "thy faith," not thy merit or thy prayer, "hath made thee whole." Matt. says (20: 34) that Jesus touched his eyes—a complete, perfect cure. WHOLE, a wonderfully significant word in all its connections. "He followed Jesus," unbidden and

yet not forbidden, "in the way:" towards Jerusalem—Luke says (18: 35) "glorifying God:" joining the company in that festal, sacrificial procession, the Leader of which was at once King, Priest and Sacrifice.

## HINTS TO TEACHERS.

Cautions.—There are discrepancies in the accounts of this miracle as given by the three evangelists, and these discrepancies have troubled some tender hearts; don't let them distress you, teacher, nor yet worry your scholars with them; discrepancies are not contradictions. If your scholars are of sufficient age and intelligence to understand, show them how the apparent difficulties may be met. Matthew says there were two blind men; Mark and Luke say one. Doubtless there were two, but one was so well known in the city, the circumstances were so notorious, that Mark and Luke single him out, as if he alone was healed; or, as Lange suggests, that Bartimeus might have cried out first, and then another in similar suffering, hearing his petition, might have joined in it. Then Matthew and Mark say that the miracle was performed as Jesus was leaving Jericho, Luke "as he was come nigh." Bengel suggests that "the one cried to Jesus as he drew near the city, but that He did not cure him then, but on the morrow at His going out of the city." There are other explanations, but rest assured, whether we have the right one or not, that there is no contradiction.

## WHAT AND HOW TO TEACH.

Prefatory.—We have here a wonderful Gospel picture. Perhaps there is no other single miracle that combines so many lessons of a sinner's coming to and healing by Jesus. The central thought is, The way of coming to Jesus.

Topical Analysis.—(1.) The Blind Beggar (vers. 46, 47.) (2.) The Mistaken Multitude (ver. 48.) (3.) The Healing Saviour (vers. 49-52.)

On the first topic, teach that blindness and poverty are types of sin—Matt. 23: 16, 17, 24; Rev. 3: 17; and so we see in this poor man a representation of what we all are until Jesus in His Gospel comes to us. None so blind as those who see not their own condition and sinfulness. None so poor as those who are without God in the world and without hope; added to this he was helpless, unable to better himself a single whit. But Jesus came that way, and he did not miss the golden opportunity. He began to cry to Jesus—to pray. Show the characteristics of his prayer. It was instant—so soon as he knew, he began to pray; it was earnest—he cried out, so much that the spectators were disturbed; it was to the point—he knew what he wanted, and asked for it, like Peter sinking, or the publican in the Temple; it was a prayer of faith—he believed that this was, indeed, the promised Messiah, the Saviour of Israel; it was a persevering prayer—the rebuke of the people only made him cry the more, "Have mercy on me;" and, finally, he let nothing hinder—his outer garment symbol of the filthy rags of our own righteousness was cast aside, and he went as he was to Jesus. So, teach, must we go in prayer, feeling our need, having faith in Jesus, and earnestly, perseveringly asking the blessings of salvation.

On the second topic you may teach much the same truths as when the disciples rebuked those who brought little children to Christ; they knew not the loving heart of the Master, His infinite tenderness and readiness to bless. Urge that no word or action of your scholars should hinder any in coming to Jesus. Some may go to Him quietly by night, like Nicodemus; others on the busy highway, noisily, like this man; but if they are seeking Jesus, oh, hinder them not!

On the third topic we may note how the cry of the sufferers to Jesus never fell on unheeding ears. No matter where, no matter what doing, by whom surrounded, His ear was ever open to their cry. Jesus heard this poor man; "He stood still" (all the narrators note this); commanded him to be called—those who before hindered are made to help; asked him, "What wilt thou?" got the answer from the man's heart, "Lord, that I may receive my sight," and healed him at once. The healing was immediate, because the faith of the blind man was full and mature, unlike some others, who, brought to Christ by their friends, had to have their spark of faith raised into a flame by the words or actions of the Saviour. Show how, while in the last lesson Jesus refused one request, in this He readily grants another. Ask why.

Ask, finally, if Bartimeus had failed to cry out now, if he had stopped when the people told him, what would have been the result? Blind to the end. The application is evident.

Superintendent, don't forget to-day that beautiful piece, "Jesus of Nazareth passeth by;" also the equally appropriate "Jesus Christ is passing by."

## Incidental Lessons.—Of the first topic:

That sinners are blind, poor and helpless.

That our only hope is in the mercy of God.

That the preaching of the Gospel is a perpetual passing by of Jesus.

That we should not delay crying to Jesus; this is the accepted time, the day of salvation.—2 Cor. 6: 2.

That no one, nothing, should avail to keep us from Jesus.

That everything must be cast aside that would be a hindrance in our approach.

## Of the second topic:

That we must never hinder or throw a stumbling block in the way of any who are crying to Jesus.

## Of the third topic:

That Christ never turns away from those who cry to Him, no matter how poor and wretched.—Mark 12: 43; Luke 13: 12.

That His ear is ever open to their cry, and His hand ever ready to heal.

That those whom Jesus saves should follow Him "in the way."

That those who follow Him to His Cross shall rise with Him to His Crown.

Main Lesson.—The prayer of faith never misses the blessing. See the many incidents already taught this year. Chap. 1: 30, 40, 41; 2: 11; 5: 26, 27, 36, 41; 7: 29, and elsewhere.