

men that hindered before shall help now. If we have hindered any, we must learn to help. He asked only for sight. Had more than he asked. Was made whole. Followed Jesus. Whom Jesus blesses follow him. Gratitude and grace constrain them. And Jesus leads his followers to the heavenly Jerusalem.

*Stood still*, arrested by a blind man's prayer, at such a time! . . . *commanded*. Could have ened without, but would have hinderers—help and teach men their duty to the helpless. . . . *comfort*. There is reason for comfort when Jesus calls. He calls us by his word and his servants, etc. . . . *and he*, believing, showed his faith in this way by a prompt obedience. . . . *cast . . . garment*, a long, loose, tattered robe, which now would be in the way; so our righteousness is when Jesus calls. . . . *rose*, from the dust, as we must from indolence and sin. . . . *came . . . Jesus*, led by others, or following the sound of the Saviour's voice. . . . *what . . . thou*; Jesus knew, but would have others mark the faith of this man, and the cure. . . . *my sight*. If that were restored, then the cause—sin, would be forgiven. . . . *go away*. It is done as you desire. . . . *faith*, not thy merits, nor thy prayer. He will not bless us except we believe, (Matt. xiii. 58.) . . . *immediately*. This long blindness was soon cured. . . . *followed Jesus*, in the way leading up to Jerusalem. If he has saved us we shall follow him in the way that leads to the heavenly Jerusalem.

### His faith carried him to a Christ whom he could not see.

Learn: 1. The greatness of Christ's mercy. 2. None need despair of Christ's mercy. 3. We should help all who seek mercy. 4. We should all follow Jesus "in the way." 5. Those who follow him now will reign with him hereafter. "No cross, no crown."

### English Teacher's Notes

This subject is one of the most familiar to Sunday-school teachers and scholars. But the more familiar, the more difficult, in a sense—certainly with elder scholars. The problem is how to throw some novelty into so well-worn a theme.

Perhaps it may be done thus: Assuming that bodily blindness may be taken as a type of spiritual blindness—and the Golden text invites us so to take it—let the scholars find out in what way many blind sinners are worse in their blindness than Bartimeus was in his. At every point but one the cases are parallel. Bartimeus could not see the works of God; nor can the sinner in a spiritual sense. Bartimeus could not see Christ; nor can the sinner. Bartimeus was a beggar; so is the sinner—dependent upon God

for all he has. Bartimeus had the opportunity of getting cured; so has the sinner. Bartimeus, when he cried out, was rebuked by the people; so assuredly will the sinner be—if he talks of religion, he will be told to "hold his peace." When Bartimeus started up to come to Christ, his garment was in his way; and when the sinner essays to come to Christ, he finds "the sin that doth so easily beset him" clogging his steps. Yes, but in one respect there is no parallel—what is that?

It is this, that Bartimeus knew he was blind, and keenly felt the want of his eye-sight; whereas many are the people to whom Christ's words to the Church of Laodicea might be said, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The first step to salvation is to feel our sin, and what of him who does not realize his sinfulness and guilt? Had Bartimeus been under the delusion that his eye-sight was as good as other people's, would he ever have cried to Jesus? and would his eyes ever have been opened?

So when we use the Golden Text as a prayer, let it first be in the sense of "Lord, show me myself"—let the "wondrous things out of thy law" be thy greatness and holiness and hatred of sin, which, by contrast, shall throw my own ingratitude and waywardness and misery into strong relief, and let me see them in their true colors—as Job said (xlii. 5, 6), "I have heard of thee by the hearing of the ear, but now my eyes see thee: wherefore I abhor myself, and repent in dust and ashes." Then we shall be in a state parallel with that of Bartimeus, who felt his unhappy condition; then will come the cry, "Have mercy on me;" then will the impeding garment—the besetting sin—be eagerly cast aside, and we shall "come to Jesus," come close up to him for cure. And then he will open our eyes still more, to see himself, as the all-sufficient Saviour, and, like Bartimeus, we shall "follow Jesus in the way."

But there is one other opening of the eyes yet to come. "Now we see through a glass darkly." But when we cast aside the garment of this mortal frame, and come to Jesus on his heavenly throne, then, indeed, will the prophet's words (Isa. xxxiii. 17) be fulfilled, "Thine eyes shall see the king in his beauty."

There is in the passage a solemn word which the teacher should earnestly put to each of his scholars: "Rise, he calleth thee." Supposing Bartimeus had not risen and come to Jesus when